

# FRIENDS JOURNAL

*Quaker Thought and Life Today*

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NUMBER 22

## IN THIS ISSUE

*T*HERE was a time when men ran away to God as boys run away to follow the sea. That time can come again, but it must not be running away from the world—to the monastery, to the cynic's seat, to the ivory tower. Only by facing the world with its problems, and man with his failings, and winning through them can men be truly set free. The paths of service and fellowship are two paths that are not ways of escape but ways of conquest.

—HENRY J. CADBURY

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*Turmoil Over Cuba—Letter from Berlin*

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# FRIENDS JOURNAL



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## Turmoil Over Cuba

The deep concern displayed by Friends, pacifist organizations, and various others over the United States blockade of Cuba seems to indicate that Norman Cousins was perhaps a shade too pessimistic when he lamented in his October 27 *Saturday Review* editorial that contemporary man is unhappily distinguished by his "absence of vital indignation," his "desensitization" to the concept of "potential planetary devastation." On every side there have been vigils, protest meetings, public statements, fasts, leaflet distributions, and other demonstrations designed to bear witness to the belief that threats, violence, and war are not the answers to our problems.

Proof that there still exists abundant capacity for vital indignation comes from the Friends World Committee, the American Friends Service Committee, and numerous Friendly Peace Committees and Meetings, as well as from such non-Quaker organizations as the Peace Action Center, the Women's International League for Peace and Freedom, Women Strike for Peace, the Student Peace Union, the Fellowship of Reconciliation, the Committee for Nonviolent Action, the War Resisters League, the Committee for a Sane Nuclear Policy, the World Council of Churches, and leaders of the Mennonite Church. Philadelphia Yearly Meeting called on all Monthly Meetings to join in a specially appointed meeting for worship to seek God's guidance during the crisis, and Meetings in other localities followed similar courses. Out of all these expressions of concern have come many moving statements which are, unfortunately, far too numerous to be given detailed coverage here. From them only a very few can be quoted.

The AFSC urged that "both blockade and weapons shipments be suspended" and that "both sides declare their willingness to negotiate . . . for long-range peace . . . When these measures are taken, the way will be open for the great nations . . . to do what in the past they have all failed to do, namely, to accept the United Nations in its proper role."

The Friends Peace Committee asked, in an arresting leaflet: "Must we go on playing 'chicken'? Like the hot-rodgers . . . we speed down the road hoping that the other fellow will soon turn aside. But surely some Russian Cold Warriors are telling Khrushchev, 'Don't turn!' Chicken is no game for grownups." And the Peace Action Center's leaflet declared that "violence and international anarchy . . . can change only when enough individuals . . . refuse to participate in war and preparation for war."

The most puzzling stand seems to have been taken by the National Committee for a Sane Nuclear Policy, which, after publicly pleading with the U.S. Government to suspend its blockade of Cuba, and with the Soviet Government to suspend its arms shipments, complained in an interview with *The New York Times* against being labeled a "pacifist" organization, saying it was for peace but *not* a "pacifist" group.

Lest those who oppose violence and military might take too much hope from all these manifestations, however, it should be remembered that at least nine tenths of all Americans are reported by the newspapers to have been in favor of the blockade, while many of them have urged even stronger measures, such as immediate invasion of Cuba.

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# FRIENDS JOURNAL

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## Editorial Comments

### *Report from the Roving Editor*

THERE was a time when traveling to Europe amounted to a visit to the past. Today such a journey is like a glimpse into the future. The former image of a feeble Europe, hard pressed by the two giants, America and Soviet Russia, has to be relegated to yesterday's memories. Seaports and trade centers of the large cities, as well as the busy life of smaller towns, bespeak a new pride and sense of security such as could hardly have been foretold ten years ago when Switzerland and Sweden felt embarrassed because of their lonely wealth. The changes are dramatic. Suddenly the landmarks of yesterday look antiquated amidst modern building developments and the hustle and bustle of motorized traffic.

Hoping to sense something of the climate of the Middle Ages, we spent a few days at Bruges, Belgium, where cloisters, narrow bridges, and canals are just as they were centuries ago. Here original paintings by the two Brueghels, Van Eyck, or Bosch can be seen in the intimate setting of small chapels, the twilight of patrician halls, and the serene little museums from which one steps into forlorn streets and lanes still as much lost in the sleep of centuries as the priests and nuns who slip in and out of places of worship and schools. Yet on looking up from cobblestone roads to church spires we discovered TV antennae even on the remotest convent.

There is no escaping the good and bad news of our time, and it was in the soothing and somewhat melancholy setting of Bruges that we first heard of the Cuban blockade. Jerome Bosch's apocalyptic picture *The Last Ordeal* in the municipal museum now spoke even more vividly to us, with its eerie glow of world-enveloping fires. For a moment it almost seemed as though the bad news from abroad made the nuns hurry their steps.

In Amsterdam's quiet streets we had come upon an IBM building of the latest style, and here in Bruges we found a new Center for European Studies, where each year some forty or fifty graduate students are doing research in such areas as economics, politics, finance, law, and cultural disciplines, reviewed in the light of present and future trends toward European and world unity. Many of these students enter diplomatic service, having the support of their governments in broadening their

outlook and establishing friendly contacts with foreigners.

Who knows what personalities will emerge from behind the heavy walls of the center to assist in the shaping of future Europe? Zurich, where I am writing, knows of the Lenins, Bakunins, and Figiers of the past who in the peace of this friendly town plotted their bloody revolution as refugees or students. Is it too much to hope that some of tomorrow's new political structures are now being drafted in the tranquil atmosphere of Bruges?

Europe, custodian of the past, has decided not to become a museum itself. Native costumes are still seen in some parts of the Netherlands, but it is predicted that in ten or fifteen years they will have disappeared. The minds of the young are attuned to tomorrow, and fortunately there is much to encourage them. To cite but one example: the remarkable spirit of cooperation between France and Germany, unheard of since Charlemagne, is producing a cultural cross-fertilization that draws all of Europe into its orbit. We happened to see an example of such universal appeal in the most ambitious book creation of postwar years, an originally illustrated and handwritten edition of the *Apocalypse*, assembling interpretations and paintings by such heterogeneous artists as Picasso, Dali, Buffet, Jünger, and others. It is more than a literary expression of our modern anxieties. Behind its reinterpretation is the will not to surrender to the abysses of fear, but to nurture the vision of a new life.

The sense of expectancy surrounding the news from the Vatican Council in Rome assists this new optimism, tempered though it has to be. The key term in the Pope's earlier messages was the need for an *aggiornamento* of the Church, the bringing up to date of an ancient institution. This process is essential to any religious organization, as Friends know only too well. And this bringing up to date is going on in all areas of life and thought. The young of all persuasions are asking questions touching upon the foundations of life. What is man's destiny? Who am I? What is the meaning of the traumatic last thirty years? Even a few ostentatiously atheistic writers like G enet and Sartre are fascinated alike by the nature of evil and by the mystery of love. The exigencies of modern life are everywhere in conflict with the immutable mysteries of our faith.

Europe, then, must try to harness a multitude of contradictory energies. It must try to reconcile the nightmares of the past with the pressing demands of the future. The appeal of communism is weakening, but Russia's vast human resources cannot be ignored. Africa's warning signals are as insistent as the drumbeats in *The Emperor Jones*, while the voices of Protestantism and Catholicism are calming down to a religious dialogue that aims at restoring the spirit of love which both groups have been so eager to affirm in their verbal confessions of faith.

Now and then the past tries to raise its ugly head. The students at Amsterdam University recently initiated their freshmen with cruel imitations of Dachau concentration-camp practices, but even on such an occasion the

voices of almost universal protest are reassuring. The dispassionate appraisal of the recent past, often called the "managing of the past," has become a standard demand in West Germany and Western Europe. And the religious *aggiornamento* has to deal with the debris of no less than 450 years.

Yet the very raising of the sights does wonders. Somehow, the writings of Marx, Lenin, Pareto, and hosts of others—including perhaps some of Freud's work—appear dated. The air breathes a new hope, and the future counts more than the past. "One cannot live with hatred in one's heart," said a Dutch lady when speaking about the German invasion. Such is the law of divine forgiveness. Such should also be human wisdom.

Zurich, Switzerland

WILLIAM HUBBEN

## The Individual in the Meeting Fellowship

By EDMUND D. CRONON

A FRIENDS Meeting is more than a body of members holding similar faith and practice. It is a fellowship of the concerned. Concern is felt by each individual, not merely for his own spiritual growth, but for the well-being of every other member. It is this sensitive awareness which unites the Meeting into a fellowship in which all have responsibility to serve and opportunity to grow.

The power of a meeting for worship depends not only on the dedication of each individual member, but also on communion in the presence of God. During the expectant waiting, the flowing of the Divine Spirit from heart to heart is often felt. In this experience the individual not only may find direction for his life and strength for his needs, but also may feel a desire to share his insights with others. If this inward urging persists and is strongly compulsive, the insight should not be suppressed, but should be shared with the group, however timid or halting its expression. All have a responsibility to share in vocal ministry; instead of a broadly shared active ministry, many Meetings seem to have a broadly shared passive laity.

A meeting for worship is not the occasion for debate or for contention. If anything should seem to be spoken amiss, the spiritually-minded worshiper, far from giving way to irritation, will be concerned for his own share in creating a spiritual atmosphere in which the harm fades out and the good grows. Many a meeting has known this power, transforming what might have been hurtful into a means of grace. Let each be tender of his

brother and avoid making his shortcomings a topic of common conversation.

William Caton in 1660 recorded: "I have often observed and found by experience, that by how much the more I felt the weight of the service of the meeting before I went to it, by so much the more was my service in it and my reward accordingly." Does each individual so order his life that he may be able to witness to spiritual leadings in meeting?

The fellowship implicit in meetings for worship will naturally be carried over into meetings for business. The right ordering of these, even in matters of routine, is important to the life of the fellowship. Attending them is the privilege and the responsibility of all members. Neither undue modesty nor the feeling that we already are doing enough should prevent us from accepting service as officers or on committees. Responsibility may be regarded as opportunity for growth.

It is the privilege of the fellowship to encourage the presentation of right concerns and to provide means for accomplishing their discharge. A Meeting which has no fresh concerns brought before it may well regard its members' apparent complacency as cause for serious concern.

Quakerism is not so much a set of beliefs as a way of life. Friends believe in the Inward Light because they can and do experience it. They know for certain the presence and activity of the love of God, which is that Light. When we are asked what Quakers stand for, we should be able to answer without having to say, "I will lend you a book." The most impressive answer would be the actual demonstration of a high spiritual quality in our meetings manifesting itself in our everyday living.

Edmund D. Cronon, a member of Friends Meeting of Washington, D. C., is clerk of Ministry and Counsel of Baltimore Yearly Meeting (Stony Run).

We should be able to say, "Come to meeting and you will understand what Quakerism is." But before we can say that with confidence, something vital and transforming must take place in our Meeting.

We could say, "See it revealed in James or John or Sarah or Susan." All of us know someone who is close to our idea of what a Quaker should be. But what if someone who does not know us very well should be thinking of us as exemplary Quakers? That is a sobering thought, for none of us thinks of himself as an example. But if one doubts that this is intended of us, hear what George Fox says: "This is the word of God to you all and a charge to you all in the Presence of the Living God: Be patterns, be examples in all countries, places, islands, nations, wherever you come; that your carriage and life may preach among all sorts of people and to them; then you will come to walk cheerfully over the world, answering that of God in every man."

I like the story of the old peasant who, meeting Francis of Assisi on the road, gazed earnestly into the friar's face and begged him to "Try to be as good as everyone believes thou art, for there are many who have confidence in thee."

We speak about the Light and Love which we all may experience. But have they changed us? Are we wholly open to being changed, or do we have reservations? And if we go a step further and ask ourselves why we are not such earnestly dedicated Quakers as, for instance, John Woolman or other early Friends, our own hearts will tell us that it is neither through ignorance nor inability, but because we never thoroughly intended it.

## A Time of Opportunity

By KENNETH H. IVES

MAJOR changes in the membership of Friends General Conference have occurred in the past few years through reunion of the formerly divided Philadelphia, New York, and Canadian Yearly Meetings and affiliation of the reunited New England Yearly Meeting. The Conference's two midwestern Yearly Meetings have ended decades of decline with new growth in membership and number of Meetings. A group of new Meetings in Michigan has joined. These new Meetings have financed a part-time Service Committee worker in their area and have demonstrated both capacity for growth and vision of a present-day mission for Friends.

With the addition of new Meetings and the reunion with former "orthodox" and "conservative" branches,

Kenneth H. Ives, chairman of the Advancement Committee of Illinois Yearly Meeting, is Research Associate for the Welfare Council of Metropolitan Chicago.

Friends General Conference has become more like Rufus Jones's characterization of early Quakerism, "a movement, not a sect." Further opportunities for growth in numbers and in spiritual vigor are within reach. There are several additional groups of new Meetings which might later wish to join. By encouraging these the Conference could become a truly continental association of Meetings rather than the New-York-to-District-of-Columbia group (with a few midwestern outposts) which it has seemed to be in the past.

There is opportunity to meet the needs of many seekers who look for a more prophetic religion, one which acts on problems of peace, race relations, mental health, and treatment of deviant behavior, as well as on the personal and family problems of its members. To make more progress on many of these concerns, we need to be represented in more communities. There are dozens of communities, even within the area of the older and larger eastern Yearly Meetings, where no Meetings exist.

In 1961 Philadelphia Yearly Meeting declined by 66 members. To keep up with the general population growth it would have had to gain about 266 members. The largest gain since the reunion of the Yearly Meetings in 1955 was 203 in 1957. Many existing Meetings need strengthening, and a program for drawing in seekers in the area could be developed. Within the Yearly Meeting's area, there are at least twenty communities where someone should be working toward the establishing of new Meetings. Yet neither the Yearly Meeting nor its Quarterly Meetings have Advancement Committees to find and work on such opportunities, although some years ago the Joint Committee for Bucks and Montgomery Counties did pioneering work of this sort. Baltimore, New York, and New England Yearly Meetings each have ten or more locations where skillful and persistent effort might develop a new Meeting in five years or so.

### *Problems of Growth*

The development of a new Friends Meeting goes through a number of stages, from interested nucleus to large, active Meeting which aids smaller Meetings nearby. For a group to climb out of several of the early stages is difficult without outside help. There is, for instance, the Meeting too small to operate a First-day school, hence hardly able to attract and hold young families with children; there is also the slightly larger Meeting with a small, often unsatisfactory First-day school whose operation may keep a fourth of the adults out of Meeting. This leaves little energy for public forums, service projects, or other activities which could express concerns of members and draw in other families.

Visitors, forum speakers, and other help to build up such Meetings as those at Frankford or Chichester, Pa.,

can be invited from half a dozen Meetings within five miles. But Illinois Yearly Meeting's area equals that from Richmond, Va., to Augusta, Me., and from New York City to Buffalo. In this wide area it has less than a thousand members, although it has trebled its membership in the last twenty-five years. Hence similar help for groups of Friends at Appleton, Wis., or Carbondale, Ill., must come at least a hundred miles from the nearest Meeting.

With visitation so difficult, frequent contact by Friends' field workers seems especially needed. Meetings near Philadelphia can call upon the experience of full-time staff members of various Yearly Meeting Committees, but there has not been a midwest field secretary since 1950, and only one General Conference Monthly Meeting west of the Alleghenies has regularly had even a part-time secretary. Since many concerned Friends are active in applying their skills and ideals in their communities and in the increasing number of organized worthy causes, they have less time for routine and clerical details of Meeting activities. Use of secretaries can multiply the quantity, the effectiveness, and even the quality of member efforts, both within and outside the Meeting.

A vital and effective Meeting includes people skilled at a dozen or more roles, from welcomer to newsletter editor, First-day school teacher to prophetic minister, clerk to news-release writer, and many others. A Meeting which lacks many of these skills will be the weaker for it. To learn them takes years, and, usually, repeated contact with people able to demonstrate and teach them. Guidebooks and training sessions on many of these roles need to be developed and circulated.

#### *A Long-range Program*

These needs, and the recent growth and changes in Friends General Conference, invite a wider program of service to our member Meetings, old, new, and potential. Daniel Burnham, the famous city planner, once said "make no little plans, they have no power to stir men's souls." What then might the scope and components of such a program be?

Most New England and even Canadian Meetings are within 400 air-line miles of Philadelphia, but no Midwest member Meetings are. Hence a field worker and perhaps a branch office in that area are ultimately needed. Now that the Cape May conferences are crowded, a branch biennial conference in the Midwest will be held in June, 1963, at Traverse City, Mich. As other groups of new Meetings join, there might be need for a southern field worker, and ultimately for a west coast one.

Meanwhile, a full-time Advancement secretary could help to reach new seekers and to build up small and new Meetings. He should circulate literature and speakers,

arrange training institutes, experiment with advertising (as British Friends have done), and prepare manuals on various aspects of a Meeting's program.

A college secretary could help Meetings reach and challenge nearby college students, help build campus "William Penn Foundations" like the one at Pennsylvania State University, arrange intercampus contacts and conferences, and put students in touch with the Young Friends Committee of North America. Many other denominations have such programs.

Also worth trying would be occasional tours by a counseling consultant, trained and experienced in social work, pastoral counseling, or related fields. Such a person could help advise and train Ministry and Oversight committees to handle personal problems in their Meetings more constructively, as the Philadelphia Yearly Meeting's Family Relations Committee's counselors sometimes have done. The consultant could also discuss family and personal problems with groups of Friends and could do some brief personal counseling.

An audiovisual secretary could collect, edit, copy, and circulate tape recordings, slides, and movies on topics of interest to Friends and could prepare instruction books and discussion outlines to accompany such materials. Thus a much wider use could be made of our most effective speakers, with less wear and expense of travel for them. This would bring their insights readily to small and isolated Meetings and to study groups and forums in other Meetings.

It might be well to set up a "Correspondence Meeting" for scattered Friends, with a secretary to write a newsletter and personal letters. She could help keep members in touch with other Friends and with Friends' gatherings within easy traveling distance and could supply First-day school materials for home use and help members to present Friends' viewpoints in their communities. Such a program could serve scattered Friends better than membership in distant local Meetings and could be at least partly self-supporting from contributions by its members.

As many Meetings move to acquire or improve their housing, a part-time consultant on plans, procedures, and facilities would be useful. He should help prepare a guidebook for planning or improving a meeting house, with data on acoustics and other technical matters.

A leading Friend says that "we need to move the decimal point over" in our Meeting House Fund. For this and other expansion programs a campaign for a "development fund" may be needed. A finance and interpretation secretary or consultant could help the Conference, its Yearly Meeting committees, and local Meeting treasurers and finance committees with the raising and han-

dling of funds. He could help organize publicity and fund-raising efforts for committees and Friends' agencies, so that their secretaries would not need to spend time to "raise their own salaries" and could concentrate on program development.

We may need to start a "secretarial assistance fund" to help Quarterly and small Yearly Meetings to improve their functioning with secretarial help, as a parallel to our present Meeting House Fund.

#### *Making a Start*

With such added regional and specialized staff members as suggested above, plus assistants and secretaries to help them, the total staff might come to four times what Friends General Conference has at present. Clearly this cannot be achieved in a year or two, perhaps not in five or ten. But if the jobs need doing and would result in growth in spiritual vigor and numbers, then it is a goal toward which we should plan with more than "deliberate speed."

Clearly, too, the present maximum of a dollar a year per member to support the work of Friends General Conference should become a minimum, and then be moved systematically toward two dollars or more. Some arrangement is needed to avoid "double taxation" of United Meetings, perhaps through apportioning their members, for statistical and financial purposes only, between the Conference and the Five Years Meeting.

In summary, Friends General Conference could be on the threshold of another major broadening and growth of membership. This offers challenges and opportunities for becoming a continental movement, as well as a more vital one. Considerable strengthening of staff seems needed in order to offer more assistance to local Meetings and members and to follow up on these possibilities.

Some twenty years ago Rufus Jones asked the Society of Friends, "Are we ready?" Unfortunately, for the most part, our answer was "Not yet," although his challenge spurred us forward. What will be our answer to these challenges of today?

#### **Thanksgiving**

By ANNE BRADLEY

My God, how should I seek for thy bestowing?  
Looking on a world in love with wrong  
Where holes are dug to hide distress,  
And all my little strength is my unknowing,  
I gaze, expecting endless emptiness,  
Nothing in earth or sky that might restore me,  
But still thou preparest a sunset before me;  
In my awareness of this overflowing,  
In every word and each unwritten song,  
I thank thee for this thankfulness.

#### **"Feed My Sheep"**

By KENNETH L. CARROLL

THREE years ago while attending London Yearly Meeting I visited a meeting for worship which has remained clear in my memory ever since. All of us who were present came to understand much more clearly what a true meeting for worship is, what it can be, and what it should do.

About twenty visitors in the London area were invited to attend Golders Green Meeting on Yearly Meeting Sunday. As we made our way out there on a beautiful summer morning we were filled with gladness and looked forward to meeting Friends, joining them in worship, and sharing a picnic lunch with them.

We traveled as a group on the Underground—allowing plenty of time for a leisurely walk to the meeting house after getting off the train. Just as we were about to leave the Golders Green station and move on toward the meeting house we noticed that one of the women in our party was engaged in conversation with the ticket collector at the gate. Time passed rapidly, and we feared we would be late. But they continued to chat. Finally, when someone reminded our Friend that unless we moved on we would disturb the meeting by our tardy arrival, she pulled away, and we arrived just in time.

The meeting room was filled completely by our arrival. This was a welcome sight to those of us who had grown used to vacant benches in other meeting houses. Another notable thing was the speed with which the meeting centered down. Before long there was a living silence—the sort of "holy expectancy" that we so often talk about but seldom enter into.

Out of the silence came a message of God's love and mercy. Several other messages followed, each building upon that which had gone before. All of us felt lifted up as we became more sharply aware of God's love and came to possess a real sense of His presence.

When a period of profound silence settled upon the group, it seemed to many that the climax of the meeting had been reached. It came as a surprise, therefore, when another speaker arose: the woman who had delayed our group while she talked to the ticket collector.

With broken speech and a voice filled with emotion she told how she long had looked forward to this visit to Golders Green Meeting, which she remembered with pleasure having attended as a child. All the way out on the Underground she had felt real joy. As she was going out the gate the ticket collector had said to her, "Where

Kenneth L. Carroll, professor of religion at Southern Methodist University, Dallas, Texas, is clerk of South Central Yearly Meeting. His book, *Joseph Nichols and the Nicholites*, has just been published.

are all of you people going this morning?" She had answered, "To a Quaker meeting." And he had said, "I don't know anything about the Quakers. Are they anything like the Mormons?"

She told him something about the Society of Friends and he seemed interested. He told her that long since he had ceased to attend the services of the church in which he had been raised. The words of the hymns had no life, he said, and the communion service seemed a mechanical and empty thing. And yet he felt a lack and had a desire for some sort of religious fellowship.

During this conversation, the speaker told the meeting, she was aware that time was flying by and that she was holding up the whole group. She herself was a bit impatient to get along, she added, so she welcomed the interruption by a member of our party, seizing it as an opportunity to break away and move on to the meeting that she had so much looked forward to attending.

After a pause she continued, saying that the peace and joy she had expected to find had not come to her. In their place were turmoil and sorrow. In her eagerness to get away from the ticket collector and to get on to the meeting, her thoughts had been with herself rather than with this man who was searching. Instead of telling the group to go on without her, she had used it as an excuse. And now in the living silence of the meeting she knew that she had failed a person in great need. So alive was her testimony and so profound her sorrow that all of us were caught up in her moving experience.

When she sat down an electric hush settled over the gathering. Just a short time before the meeting's close someone arose and read from the twenty-first chapter of the Gospel of John:

When they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love me more than these?" He said to him, "Yes, Lord; you know that I love you." He said to him, "Feed my lambs." A second time he said to him, "Simon, son of John, do you love me?" He said to him, "Yes, Lord; you know that I love you." He said to him, "Tend my sheep." He said to him the third time, "Simon, son of John, do you love me?" Peter was grieved because he said to him the third time, "Do you love me?" And he said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep."

These last two messages reminded us that we have a responsibility to our brothers. After having been "lifted up to the Mount of Transfiguration," as one participant put it, we had then been brought down to earth again. Having ourselves been fed, it was now our duty to feed his sheep. Withdrawal in worship is not an end in itself.

After each withdrawal one returns, with renewed strength, direction, and purpose, to activity in the world—expressing his love of God and the resulting love for his fellow man sometimes in deeds, sometimes in words.

## The Light at Barnegat

By KATHERINE HUNN KARSNER

*This is one of a series of sketches for children by the American Friends Service Committee's Clothing Secretary, who is a member of Central Philadelphia Meeting.*

THE Meeting at Barnegat is back a bit from the shore, but you can smell the salt air from the ocean, especially when the wind blows from the East. Although the meeting house sits in a grove of trees, everyone knows that out on the edge of the island a tall lighthouse stretches up into the sky. The children who go to meeting on First-day mornings think about the bright stones and the shells that the waves wash in around the base of the light. They think about the great gray gulls that fly past it and about the slender sandpipers that scamper along the wave line of the shore, never permitting the lacy foam to quite catch them. They long to be out scampering with the birds.

Sometimes in meeting they think about the lighthouse. They have heard their parents say that once the sea came close and tried to batter it down with giant waves, but the men and sailors who loved the light built a wall against the sea so that the light, high in the top of the tower, could continue to shine to guide ships on their way. So the light can still be seen for many, many miles.

They think how like the spirit of God the light is—how dependable, how sure, and how like the lighthouse each one of us could be if we let the love of God shine through us to help others who may be in trouble, if we let God's light shine when we need to be brave ourselves and when storms batter at us, withstanding trouble and remaining steadfast like the light.

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*And now, our Father, the Giver of all gifts,  
For our most precious blessings:  
For life itself—embodied in our families, where we  
live and grow together,  
For loving kindness and sympathy  
Unselfishness and forgiveness,  
Friendliness and helpfulness,  
Insight and truth,  
Thankfulness and joy,  
We are thankful.*

—From Thanksgiving Litany by Gwynedd Meeting (Pa.) Primary Department 1951



## Letter from Berlin

By ANNI SABINE HALLE

AT this year's German Yearly Meeting (September 27-October 2) we found ourselves together in Jugenheim, in order once more to give Friends from South Germany opportunity to participate. This little place lies hard by the Odenwald, whose magnificent deciduous trees were glowing now in autumn colors. It was an especially lovely sight when one evening the children of the Yearly Meeting, who lived with their parents on the "Holy Mountain," marched singing through the wood.

We were in all about 200 Friends, including seventeen children from 4 to 14 and about twenty young married couples. Representatives were present from the United States, England, Switzerland, Austria, the Netherlands, Sweden, France, Denmark, and Japan. Although Friends from the German Democratic Republic had sent hearty greetings, none of them could take part, so the Yearly Meeting sent each of them, as a sign of unity, a personal letter bearing the signatures of almost all of those present.

The Yearly Meeting's principal theme was "Truth, Reconciliation, Peace," while "The Difficulties of the Individual in Collectivism" was a topic that especially engaged us. The public lecture in nearby Darmstadt, entitled "Quakers in the World," was given by Blanche Schaffer. Gwen Catchpool's vivid report of her worldwide journey was also received with much interest. The Richard Cary Lecture by Elisabeth Rotten constituted a special high point. Bent with the burden of over eighty years, she stood in the sunlight between two glowing autumn bouquets, speaking extempore and without a sign of fatigue for an hour and a half, borne up by the power of a truly strong spirit.

Relaxation was provided by an afternoon tea, an evening of music, and an excursion to Udenhausen near Coblenz on the Rhine, where South Germans, especially Young Friends, had built (with the support of international work camps) a house designed as a meeting place of Friends for leisure times and holiday visits.

For the Peace Committee Dr. Fritz Mensching explained the legislation concerning refusal of war service. Roland Warren gave a review of his work in Berlin, begun a year ago, and Margarete Lachmund reported on good will journeys to Poland by two different Friends.

In the business meeting stress was laid on the importance of having the Quaker office in East Berlin. It was very welcome news that Friends from West Germany and abroad came to this office (and therefore to East

Berlin Friends) much more often than formerly. During the past year there were over a hundred.

A corporation called Quaker Service, Inc., was founded for the Algerian Action, called into existence by the continental Yearly Meetings. During discussion of this it became clear to us that we must ask ourselves still more earnestly whether we wish to take part in numerous Quaker tasks in the world, or whether as German Friends we have tasks within our country for which we are especially responsible, as for instance contact with Poles or concern for the division inside Germany and Berlin.

We were reminded of some words of Thomas Kelly: "When thou bringest a message, then must thou also thyself be the message." Though we believe these words, we are conscious that for a long time we have not fulfilled them, but we wish to strive to do so.

## In Dialogue

(To the North Carolina Mountains)

By CARRIE WARD LYON

Where the road curves they flash in view like tall,  
Inspiring presences, obey His word,  
"Be still," and seemingly are in accord  
With nature but are in continual  
Though silent dialogue. They talk with all  
The forces that have fixed them. To their Lord  
They make no passionate pleas to afford  
Their freedom but in awe and love they call;  
Accept alike both sun and storm with grace,  
And shawls of violet the evening brings  
Their shoulders. The same splendor we can trace  
In dye where purple finch has dipped his wings,  
And there the butterfly, his brief day over,  
Will fall asleep upon their blossoming clover.

## Meeting

By NORMA E. BENTLEY

From out the awful silence of the soul  
Wells stillness like some essence without stop,  
Poignant and bittersweet, commingled now  
With love, with agape, distilled until  
Its fragrance permeates all crevices  
Of heart and mind.  
Soon from the deep recesses of the brain  
Flies free a word, imperious and almost  
True, impelling utterance.  
An empty-fullness redolent with calm  
Then floods the pliant Friend, and joy is his.  
For he has sipped of wine and tasted bread,  
Fulfilling, nourishing, seasoned with dread.

Anni Sabine Halle, a member of Berlin Meeting, is our correspondent in Germany.

## Friends and the Race Crisis

By RICHARD K. TAYLOR

THERE are few in the Society of Friends who do not realize what a great tradition Friends had in helping to end Negro slavery in the United States. As children many of us were brought up on stirring tales of Quaker men and women who were involved in the Underground Railroad. Later we drew inspiration from the writings of John Woolman and were awed by his and others' accomplishments in ridding the Society of Friends of slavery long before the Civil War. Perhaps we probed deeper, learning of Friends' contributions to the general anti-slavery movement and hearing of Negro Quakers, such as David Mapps, the New Jersey schooner captain whose pacifist convictions made him refuse to transport cannon balls during the War of 1812. We feel ourselves heirs of a great tradition and tend to think of Friends as still in the forefront of work for better race relations.

Why, then, do we appear so stumbling and ineffective when it comes to today's racial problems? Why do Friends share so broadly the prejudices and misconceptions of the general white populace in regard to race? Why do Friends' meetings so generally fit the American pattern which makes Sunday at 11 a.m. the most segregated hour of the week? Why have Friends' businesses had to be pressured by law into hiring Negro employees? Why should any Friends be aghast at the idea of minority group members coming to their clubs and resorts? Why do Friends sell or rent their property almost exclusively on a "white-only" basis? Why do so many Friends' welfare institutions still maintain an all-white (or all-Negro) pattern?

The roots of our inadequate response seem to lie in the post-Civil-War apathy which followed the creative period of Quaker work against slavery. After the war the challenge shifted from the need to free men from bondage to the responsibility to bring freedmen and former slaves into the mainstream of American life. For a few short years in the late 1800's it looked as though at least some Americans were determined to secure first class citizenship for Negroes. The 14th and 15th Amendments to the Constitution and the Civil Rights Bill of 1875 were passed. Thoughtful people, North and South, spoke up for equal rights and protection for all citizens. Indeed, as the Southern historian C. Vann Woodward points out, there was a period after the Civil War when there were no "Jim Crow" laws on the books of any Southern state and when Negroes mixed relatively freely with whites on trains and street cars, at voting booths, in restaurants and soda fountains, in political affairs, and at theatres and social functions.

But the years after 1890 swept all this away. "Jim Crow" laws were applied with a vengeance, forcibly separating Negroes from whites in a hundred areas of life. Literacy and property tests, poll taxes, and grandfather clauses excluded Negroes from voting. Lynchings mounted into the hundreds, then into the thousands. Negro leaders protested and looked for help, but, as one Negro historian has written, "Nobody has listened and nobody seemed to care."

Some Friends did listen and care. But to the extent that they continued to express Friends' concern, their main thrust

seemed to be in helping Negroes in *separate* institutions and communities. They helped set up all kinds of agencies "For Black People and Their Descendants," "For Colored Youth," "For the Moral and Educational Improvement of Colored Persons." Some of these were pioneering and perhaps necessary, but they were heavily weighted with nineteenth century paternalism and expressed little of a spirit of equality. To struggle for a man's freedom is not necessarily to accept him as a brother.

Apparently most Friends were not listening, however. We had made an enormous effort during the slavery period, but in the late 1800's and early 1900's we tended to withdraw from the struggle, and we remained ignorant of the restrictions, indignities, and brutalities which became the lot of those we had helped to set free. There grew up around us mechanisms, both subtle and overt, for keeping Negroes in a subject position in almost every area of life, both North and South; and Friends, by and large, made no protest. This can be clearly seen in the restrictions which developed in Northern residential patterns.

Restrictive covenants originally were written into property deeds in order to keep undesirable property uses (glue factories, etc.) out of residential areas. In the early 1900's it became a standard procedure to use such agreements to keep out "undesirable" races, especially Negroes. Not until 1948 did the U.S. Supreme Court rule restrictive covenants judicially unenforceable. The covenants helped to establish a pattern of Negro ghettos in the oldest housing, surrounded by vast areas of restrictive white suburbs; this pattern is the cause of much tension today. Where were Friends when this practice came into being? One can only assume that we were buying houses and signing covenants.

In the 1930's the Federal Government became involved in the housing industry through the Federal Housing Administration. For years the underwriting manual which its agents used taught the undesirability of integrated housing and advised builders to use restrictive covenants. Where were Friends as the Federal Government helped to build racial segregation into the structure of American communities, deprive minorities of desperately needed housing, and make new home developments almost exclusively for whites only? There is every indication that we made no protest and simply bought homes in the FHA-backed communities.

Members of the real estate industry have been opposed for years to selling to Negroes outside of already established Negro areas or outside of so-called "changing neighborhoods," where Negroes are sold property as whites flee. Thus even Negro families well-qualified socially, educationally, and financially, to say nothing of ordinary Negro citizens, have been limited mainly to the ghetto and have had great difficulty in finding good homes in decent neighborhoods. What has been the relation of Friends to this kind of real estate practice? We sell and buy property in such a way that the racially restrictive pattern is seldom, if ever, broken.

Richard K. Taylor, a member of Abington Meeting, Jenkintown, Pa., is executive director of the Fair Housing Council of Delaware Valley.

The average white community member is not an active segregationist. He makes his contribution to segregated neighborhoods mainly by quietly conforming to the pattern. His prejudices and fears—fears that integration will mean loss of property values, increased crime, and inundation by the minority group—make him easy prey for the forces which profit from segregation. Where do Friends stand? So far, we are mainly among the quiet conformists. We have not informed ourselves on the research which questions the validity of fears for property values and neighborhood deterioration. We are unsure whether we would welcome a minority-group family into our communities. We are unwilling to take the practical steps which would make homes available to financially qualified Negro families in our own neighborhoods.

All of the above comments must be qualified by the words "by and large." Some Friends and some groups with which Friends work have sought to meet creatively the problem of housing discrimination. But the great majority of these efforts are as yet tiny, ill-staffed, and underfinanced.

What, then, is the meaning of Quakers' traditional concern for race relations when it is applied to today's world? In housing and in other areas we actually have contributed to the deepening of the problem; we have made no major efforts to alleviate it.

We might take hope in the fact that for a long time the early Friends did not see slavery as an evil. Only in openness to the condition of men and to the Divine Spirit did they slowly come to realize that they could not support the bondage of one human being to another.

Today we have at our fingertips many resources to help us. Books and research papers show the dimensions of the racial problem and give pointers on how particular facets of it can be solved. Formal and informal gatherings can open the way for personal acquaintance with Negro families suffering under the restrictions of American life, and can deepen our sense of empathy with their plight and increase our resolve to alleviate it. And, as in the past, the God of love and justice presses in on our lives, laying on us His concerns and giving us the power to work for human brotherhood in new and creative ways.

If we can really lay ourselves open to Christ's bidding, we may find ourselves in a new period of Quaker effectiveness—a period comparable to that when John Woolman pointed out to his contemporaries the inconsistency of their practices with "the purity of the Christian religion."

*We have passed from the morning of living experience—of IS-ness—into the twilight of OUGHT-ness. "It ought to be recognized. . . . It ought to be possible. . . . Friends ought to put. . . . None of us can afford to miss. . . . We should take an interest in. . . . Friends should not adopt. . . . Our daily lives should be linked. . . . The guiding principle which a Friend should keep in mind. . . ." If Fox and the early Friends had spoken thus there would never have been a Society of Friends.*

—JOHN P. HOGAN  
in the *London Friend*

## Rehumanization

By EDMUND P. HILLPERN

AS I was sitting in the office of a philanthropic organization which works with a large group of volunteers, I heard a lady talking with the executive director. She wanted to donate two days of service as a volunteer and to find out what kind of work would be most appropriate. The following dialogue developed:

*Executive:* There are a number of possibilities. Do you like to work with people?

*Volunteer:* Yes.

*Executive:* Then maybe you should be in our information center.

*Volunteer:* Sounds interesting. What would I do?

*Executive:* Here is job description number 5, which gives all the details.

*Volunteer:* Thanks. I'll read it. . . . I also can type, and I like to work with machines.

*Executive:* Then you might like to type our fund-raising letters—very personal, interesting letters. Here is job description number 7, which tells all about it.

*Volunteer:* Thanks. I'll read it. . . . What are those books over there?

*Executive:* Our specialized library, an important part of our community service. We also offer films, tapes, and a speakers' bureau. In all these departments we need the help of volunteers.

*Volunteer:* I would like to see if I could be of use in one of them.

*Executive:* Then you should read job descriptions number 3, 6, 9, and 21. . . .

At this point I exploded, saying: "Stop it! Paper and more paper! Paper-contact, typewriter-contact, mimeograph-contact, push-the-bottom-contact. Where is the one contact we need: *human* contact? We are living in a vacuum. We have an abundance of gadgets, but we are starving for the only thing that counts. Instead of blood we give ink, instead of ideas we give IBM numbers, instead of feeling we give statistics. We take loving care of machines and neglect human beings. All our energies are directed toward mechanization, and the result is dehumanization."

"The miracle of our time," says Dorothy Hutchinson, "is the realistic prospect of an abundant life for the whole human family." ("Go Thou and Do," FRIENDS JOURNAL, November 1, 1960) But the obvious reality of tomorrow is the confused illusion of today. Why? What is happening to the human race?

We have arrived at a crossroads. We are forced to make a choice between abundance and annihilation, between creating and destroying. But we are not able to move. We are paralyzed. We are using every trick possible to delay, to distract, to escape responsibility. We make believe that happiness depends upon gadgets, slogans, drugs, alcohol—but not upon heart and soul.

Edmund P. Hillpern, a psychotherapist, is a member of New York Meeting and of the AFSC Executive Board in New York.

We have built a prison around ourselves. We have got to break out. We are moving in a circle. We have got to force ourselves to go in a straight line—toward life—toward *rehumanization*.

### Books

**NO ROOM AT THE INN.** 16 pages. **LONG AGO IN A FAR AWAY LAND.** 26 pages. By FRANCES S. THOMAS, 962 Ordway, Albany, California, 1962. \$1.00 each.

First-day School teachers thinking of Christmas will be greatly interested in two new pamphlets of Christmas songs for children by a member of Berkeley (Calif.) Meeting.

*No Room at the Inn* is a program built around the Christmas story according to St. Luke, with narrative and seven original songs. *Long Ago in a Far Away Land* is an expanded version with two extra songs and suggestions for staging it as a simple cantata.

The music is delightfully melodic, the accompaniments are simple (chord symbols for stringed instruments are included), and the words are simple and repetitive for easy learning. Staging for both versions is extremely flexible to suit widely varying facilities and to encourage all children in the First-day School to participate.

These pamphlets, which may be obtained from the author, merit the attention of anyone involved in planning for a children's Christmas program.

CAROL S. KULP

**HANDBOOK OF DENOMINATIONS.** By FRANK S. MEAD. Abingdon Press, New York, 1961. 272 pages. \$2.95

This is the second revised edition of the *Handbook*, published ten years ago. It presents briefly the doctrine, practice, and history as well as the organization of over 250 denominations. The material about Friends is satisfactory, although the subchapter on Friends General Conference, page 113, might be improved. The last paragraph, dealing with Evangelical Friends, belongs in the section on the Five Years Meeting, since Evangelical Friends derive their support from Friends originally belonging to the Five Years Friends. We gladly welcome this practical reference book.

**WILLIAM PENN'S "HOLY EXPERIMENT."** By EDWIN B. BRONNER. Columbia University Press, New York, 1962. 306 pages. \$6.00

Probably there is no Friend who grows in stature more than William Penn. This new addition to Penn studies puts into print the doctoral thesis on "The Founding of Pennsylvania, 1681-1701" by Edwin B. Bronner, a member of Cheltenham (Pa.) Meeting who is professor of history at Haverford College and curator of the Quaker Collection in the college library. The research was done in the monumental collections on Penn located in Philadelphia at the Historical Society of Pennsylvania, the Philosophical Society, the Library Company, and the Free Library, as well as in libraries elsewhere.

How did Penn's dreaming and planning and organizing

a Holy Experiment in practical government fare in the first generation of governing? Did the Quakers let him down? How well did the early years prepare Pennsylvania for succeeding times? What is our inheritance from one of the holiest experiments in the history of governments? These are some of the questions answered by Edwin Bronner with original conclusions. The author discovered "no thorough, well-documented chronological study of Pennsylvania for the years 1681 to 1701. The books which are valuable for the later period are scanty during the first twenty years." He has succeeded in closing this gap.

RICHMOND P. MILLER

### Friends and Their Friends

Friends General Conference, responding to a demand for a conference in the Midwest similar to the biennial conferences held at Cape May, N. J., is sponsoring a gathering in Traverse City, Mich., from June 22 to 28, 1963. The conference will run from Saturday evening to Friday evening, in order to allow for travel over the weekends.

Prominent speakers, from both within and outside the Society of Friends, will be on the program. There will be two series of lectures, one on the devotional life and one on the Bible. Small discussion groups in various fields of interest, combined with daily meetings for worship, will provide opportunity for full participation of attenders. Afternoons will be entirely free for individual and family recreation. There will be Junior and High School Conferences.

Traverse City, Mich., offers a wide range of housing facilities. Two miles from the meeting place of all groups there is an excellent State Park for tenting and trailers. In Traverse City itself there are two reasonably priced hotels, a number of restaurants, ample motels and housekeeping units, some within walking distance of the meeting place, most of them from one to four miles distant.

Complete information on program and housing facilities will be available in the Advance Program to be mailed in early February, 1963.

Earlham College, Richmond, Indiana, has begun construction of a new library for occupancy in the fall of 1963. Named the Lilly Library in honor of the Lilly Endowment, Inc., which has made grants of nearly two million dollars to the college in the past ten years, the building received its cornerstone at ceremonies on Founders' Day in October.

The fourth National Conference of Friends on Race Relations will be held on the campus of Oakwood School, Poughkeepsie, New York, from June 16 to 21, 1963. Details of the program will be announced as they develop. Friends who are interested are urged to reserve the dates. Inquiries should be directed to Victor Paschkis, Chairman of the Continuation Committee, National Conference of Friends on Race Relations, 501 West 123rd Street, New York 27, N. Y.

The 150th anniversary of the building of the Twelfth Street Meeting House will be celebrated at 20 South Twelfth Street, Philadelphia, on Monday evening, November 26, by the Friends Historical Association and Central Philadelphia Monthly Meeting. Speakers will include David G. Paul, Henry J. Cadbury, Eleanore Price Mather, and C. Brewster Rhoads. It is expected that there will be a number of exhibits, photographic and otherwise, recalling the Twelfth Street site as it was in the early days of the American Friends Service Committee and in the years when the William Penn Charter School was located next door to it, across the meeting house yard.

A 112-acre site for the proposed John Woolman School, sponsored by the College Park Friends Educational Association, has been purchased on Route 1 near Nevada City, California. Resident-manager Don Elton Smith and his family have moved to the property. Richard Borgstrom of Berkeley Meeting has been given responsibility for architectural design of the three-year boarding high school. Total development costs are expected to be about \$140,000. About \$40,000 of this amount is still to be raised. Plans call for enrollment of thirty students in grades ten and eleven next September. The school will be coeducational and college preparatory in emphasis.

"Readiness for Religion" is the topic Harold Loukes has chosen for the 1963 Rufus Jones lecture which he will deliver at the Race Street Meeting House, Philadelphia, on January 25 at 7:30 p.m. A British Friend, Reader in Education at Oxford University, Harold Loukes is the author of *Friends and Their Children*. The Rufus Jones lectureship was established to enable Friends to share in the experience and thought of leading pioneers in religious education. Previous lecturers have been Ross Snyder, Sophia Fahs, Howard Thurman, and Randolph Miller. The lecture is sponsored by the Religious Education Committee of Friends General Conference.

A painting of the Rancocas, New Jersey, Meeting House by Ben Eisenstat was reproduced in full color in the *Philadelphia Inquirer's* Sunday magazine supplement on October 14. An accompanying article by the artist recounted the founding of Rancocas by Friends in 1703. Indian graves have been found beneath the Quaker graves of that time. The present meeting house, depicted in the painting, was built in 1772.

The Religious Education Committee of Philadelphia Yearly Meeting hopes that Friends in the Philadelphia area will be interested in speaking on the message and work of Friends to a group of about fifteen children (ages 9-17) at the Friends Home for Children, Secane, Pa., where Quaker meetings are held on the second Sunday of each month at 3 p.m. For further information and a schedule for the year Friends should get in touch directly with Edward Anderson, 7918 Beverly Road, Upper Darby, Pa. (Hilltop 9-0325).

A subscriber who (alas!) received a copy of the *Friends Journal* with several of its pages unencumbered with printed matter was kind enough to write us that perhaps he "shouldn't complain—Quakers are such individualists that part of the magazine *should* be left blank so the reader can fill it in to suit himself."

A fund called "Profits for Peace" has been set up by the Peace Committee of Abington Monthly Meeting, Jenkintown, Pennsylvania, to receive contributions from persons who wish to make constructive use of income from military or quasi-military sources. Checks from this fund have been sent to the United Nations Special Projects Fund, the AFSC peace education program, and the Committee for a Sane Nuclear Policy. A Philadelphia radio news commentator said in describing the project that if such an idea could receive popular support it might well be the answer to the problem of providing adequate funds for peace research and education.

Charles and Mary Elma White Price and their three younger children, members of Lansdowne (Pa.) Meeting, are now in Japan, where Charles has a Fulbright Lecturing Professorship at the Universities of Kyoto and Osaka until February 1963. He is on leave of absence from his post as chairman of the Department of Chemistry at the University of Pennsylvania.

Harold Chance, a member of Sonthampton (Pa.) Meeting, has retired as director of the Friends Peace Service of the AFSC after nineteen years of visitation to Friends in all parts of the United States and in neighboring countries. He will continue to travel, filling speaking engagements on Friends' concerns.

Elton Trueblood, professor of philosophy at Earlham College, Richmond, Indiana, was one of the principal speakers at the National Conference on Religion in Education, held near the end of October at Colorado Springs, Colorado. Richard McFeely, principal of George School, Pa., was the leader of one of the Conference seminars.

Because "public witness" is one of the more controversial tools of current peace efforts and a complex subject, members of the Friends Peace Committee of Philadelphia Yearly Meeting have tried to examine it carefully in their new booklet, *A Perspective on Public Witness*. The booklet contains chapters on Quaker witness in history and in relation to forms and methods, religion, social change, and the tasks beyond witness in creating a peaceful world. Also included are a guide to preparing and conducting public witness projects and a poem, "Pentagon Plaza 1960," by Albert V. Fowler. The prologue, "Glowing Acts—Historical Quaker Public Witness," was written by Albert Bigelow.

The booklet is available at twenty-five cents from the Friends Peace Committee, 1520 Race Street, Philadelphia 2, Pa.

Writing to Emma Cadbury, chairman of the Wider Quaker Fellowship, about Southern Rhodesia, where he has lived for over five years, Arthur McDermott, an Irish Friend, says that "Rhodesians dislike missionaries, especially American missionaries. Being 'top nation,' you must expect this; the fact that Americans, more than others, have identified themselves with the African nationalist movement has added fuel to the fire. For myself, the great fault of the mission schools is and has been their emphasis on empty scholasticism rather than on practical vocationalism. This is, in fact, one of the pressing problems of education all over Africa. The goal is a white collar rather than a pair of dirty hands. All the worse for Africa. There is great scope here for a bit of hard-headed, down-to-earth Quaker effort without too many religious frills and the puerile mumbo-jumbo which appears to be the prime object of many missionaries."

David Hartsough, a member of Middletown Meeting (near Lima, Pa.), has joined the staff of the Friends Committee on National Legislation in Washington, D. C., where he will perform his two years of alternative service as a conscientious objector, working primarily with college students. A graduate of Howard University, he also has had a year of study in Berlin and has spent two summers in Russia. One of these was recounted in his pamphlet, *Discovering Another Russia*, recently published by the American Friends Service Committee (25 cents). He is a son of Ray Hartsough, peace education secretary in the AFSC Pacific Southwest Regional Office.

Kenneth E. Boulding, a member of Ann Arbor (Michigan) Meeting, was the author of the leading article in the October 6 *Saturday Review*. One of a series by such writers as Arnold Toynbee and Walter Millis, the article, "Can We Afford a Warless World?" deals with the economic problems that would be ushered in by total disarmament. Kenneth Boulding is professor of economics and co-director of the Center for Research on Conflict Resolution at the University of Michigan.

A. Alexander Morisey, a member of Central Philadelphia Monthly Meeting who for seven years was on the public relations staff of the American Friends Service Committee, is now public information officer of the Philadelphia Commission on Human Relations. He also has been chosen as president of the Philadelphia chapter of the National Religious Publicity Council.

The National Council of Churches (475 Riverside Drive, New York 27, N. Y.) has set up a fund to help build new churches for Negro congregations in Georgia whose churches have been damaged or destroyed in recent fires. The Council will welcome gifts from concerned persons in all parts of the country. Contributions addressed to the Negro Church Restoration Fund will be transmitted directly to the congregations "with utmost speed" so that reconstruction can be planned and completed without delay.

Indiana University, Bureau of Studies in Adult Education, Bloomington, Ind., announces the availability of fellowships for persons who plan to pursue adult education careers in religious institutions. The fellowships are made possible by a \$25,000 grant from Lilly Endowment, Inc., Indianapolis.

Specifically the grant provides that the fellowships be awarded to responsible, qualified students who: (1) give reasonable assurance that they will pursue professional careers in the field of religious adult education; and (2) propose to complete advanced degrees in adult education at Indiana University. Preference will be given to advanced students studying for the doctor's degree, but well-qualified candidates for the master's degree may be appointed. Stipends may vary in amount from \$500 to \$1,500. The first fellowships were awarded in April, 1960, for the 1960-61 school year. Applications are now being accepted for 1963-64. Deadline for applications is February 15, 1963.

Since 1948 the Bureau of Studies in Adult Education has been developing and conducting a graduate program in adult education. The program, offered through the Graduate Division of the School of Education and also the Graduate School of Indiana University, has attracted students from many parts of the country and from other parts of the world. Four graduate degrees are conferred by Indiana University: The Master of Science in Education and the Doctor of Education, both in the School of Education; the Master of Arts and the Doctor of Philosophy in the Graduate School.

The Bureau of Studies in Adult Education faculty consists of five full-time adult educators who combine graduate teaching with research in adult education and field service to institutions and communities throughout Indiana.

Larry Gara, former head of the history department at Grove City College in Pennsylvania, who was dismissed for "incompetence," has joined the faculty of Wilmington College, Ohio. The evidence is strong that the reason for Gara's dismissal was his pacifism, and the American Association of College Professors is making a study of the situation at his request.

The proposed program for using the skills of Cuban refugees now in this country in the service of other Spanish-speaking countries is gaining interest among church and non-church groups alike, reports Dr. H. Conrad Hoyer, associate executive secretary of the Division of Home Missions of the National Council of Churches.

The Latin American Technical Voluntary Exchange Program (LATVEP) expects to enlist doctors, nurses, teachers, architects, engineers and other specialists among the refugees in a new kind of "peace corps" to work on projects in Central and South America.

The proposed structure anticipates the participation of many denominations, as well as other voluntary service groups and perhaps certain governmental agencies.

A recent report describes the work of 12 denominational refugee centers in Miami where "any Cuban, regardless of his religious background, may come for help."

A group of selected students at Wilmington College, Ohio, will be playing a new game involving corporate management during the next several months. Under the direction of the college's business and economics departments, the students will become operating officers of imaginary manufacturing firms reporting assets of about \$13 million each. The Wilmington team will be competing against teams from eight other schools. Sponsored by the Indiana University graduate school of business at Bloomington, Ind., this unusual lesson in the free enterprise system will be carried on over a six-month period as an honors program within the newly organized Mid-America Academic Conference.

### *Saga of the Everyman III*

Six weeks ago the *Everyman III*, a 48-foot ketch manned by an international crew of twelve pacifists (including two Friends), set sail from London for Leningrad in the hope of being able to enter the USSR for peace talks as part of a project initiated by the Committee for Nonviolent Action, which has its headquarters in New York City. Now the ketch is berthed in Stockholm for repairs, and the two Quaker crew members have returned to the United States, where they expect to be available for speaking engagements.

During its brief expedition the *Everyman III* had a lively time. When it approached Leningrad on October 19 it was escorted into the harbor by Soviet naval vessels. Russian health and immigration officials told the crew members they could not land without visas and confined them to the ship by a military guard, who confiscated their log and, by refusing to accept letters or cables, kept them incommunicado. Representatives of the Leningrad and the Soviet Peace Committees boarded the boat and arranged for the crew to attend a meeting on another boat moored near-by. This developed into an eight-hour session, followed by further discussions.

When the crew members were denied visas they tried to enter Leningrad to distribute leaflets, but this attempt was thwarted by Soviet soldiers, and on October 23 the ketch was ordered to leave. As the Russians were making preparations to tow the ship out of the harbor three of the crew jumped overboard, and the rest attempted to sink the vessel, but the Russians prevented this and took the crew into custody. For eight days they were held as prisoners. On the first day their hands were bound, but thereafter these restraints were removed. On October 31 they were allowed to return to their ketch, which was towed into international waters before proceeding toward Stockholm.

The Committee for Nonviolent Action does not consider the venture a complete failure, as friendly discussions were held, not only with Soviet Peace Committee members but also with Soviet naval personnel. Two crew members will remain in Stockholm this winter to repair the ship, and others have returned to London. Those who have come to the United States are Earle Reynolds, the boat's skipper, and Neil Haworth, the co-coordinator, who, in reporting on the situation, has emphasized the importance of continuing friendly dialogue with the Soviet Peace Committee.

### *Quaker Youth Pilgrimage for High School Friends*

A Quaker Youth Pilgrimage to Northwest England in the summer of 1963 will include fourteen Young Friends selected by the Friends World Committee, American Section. The European Section will make a similar number of selections. American participants will be chosen from applicants who are in Eleventh and Twelfth Grades. The Pilgrimage will use as its base the Friends School, Lancaster, England. (Similar Pilgrimages occurred in 1959 and 1961.)

For two weeks, under expert leadership, the "Pilgrims" will study the early history of the Religious Society of Friends, visiting historic Quaker places like Swarthmoor Hall, Firbank Fell, and Pendle Hill. At the same time they will try to find the relevance of the Quaker message to the challenges of the world today.

From Northwest England they will go to a work camp to be arranged for them in one of the countries of Europe. Total time involved for American participants will be approximately July 15 to August 23, 1963.

The Pilgrimage needs Young Friends who have a strong interest in discovering what is vital in Quakerism, and who are willing to make a serious effort to achieve this discovery. Eleventh and Twelfth Grade students are invited to submit application forms, which must be filed before December 3, 1962.

Selections made by the committee in charge will be announced before the end of January. It is hoped that seven boys and seven girls will be included. The cost will be approximately \$700 per person. Some scholarship aid will be available.

For application forms write to Friends World Committee, 152-A North 15th Street, Philadelphia 2, Pa., or Wilmington College, Wilmington, Ohio.

### *Meetings and Tax Exemption*

Of interest to other Meetings may be the following statement on tax exemption approved by the executive committee of the Friends Meeting of Washington, D.C.:

It appears to be contrary at least to the intent of the law for donors to claim tax deductions for contributions to the Meeting when the funds are earmarked by the donor for the benefit of an organization not qualifying for tax deductibility, or when the funds are designated by the donor for the charitable assistance of a specific individual. Since contributions to the Meeting are tax-deductible, the Meeting should refrain from soliciting or accepting contributions under the above conditions.

It has been held by the courts that it does not violate the law if a tax-exempt organization makes relatively insubstantial contributions on its own initiative to organizations not qualifying for tax deductibility. Therefore contributions by the Meeting to non-tax-exempt organizations should not represent a substantial portion of the funds used by the Meeting for its general program. "Not substantial" has been defined by one court as 5 per cent or less.

### American Friends Service Committee

Trading stamps can be turned into blankets for Algerians—blankets desperately needed as the bitter cold of the Algerian winter approaches. The American Friends Service Committee is asking that S & H green stamps in any quantity be sent to Katherine Karsner, AFSC Warehouse, 23rd and Arch Streets, Philadelphia 3. Other trading-stamp books can be used to purchase blankets which can then be sent prepaid to the warehouse. The need for blankets and for warm, used clothing is *immediate*.

Quaker children can help meet the continuing needs of the Algerian people for agricultural tools, seeds, and clothing by once again trimming "treasure trees." A special kit contains instructions for trimming a Christmas tree with colorful coin circle cards and "surprise balls." The cards hold coins which will help purchase much-needed tools and seeds. The surprise balls are made by wrapping a small present for a child inside a skein of yarn, which Algerian mothers will use to knit warm clothing. The kits, including a story about a typical Algerian family, songs, games, and suggestions for reading, are available upon request, for 25¢ each, from the Children's Program, AFSC, 160 North 15th Street, Philadelphia 2.

Through the AFSC's emergency placement program, communities in Massachusetts, Kentucky, Maryland, Ohio, Pennsylvania, and Iowa are playing host this school year to thirty Negro teen-agers who, for a fourth year, have been excluded from public education in their home community of Prince Edward County, Virginia. These youngsters, all with ambitions for higher education, represent only a fraction of many hundreds of Negro students in Prince Edward County who have been deprived of public instruction in their own neighborhood since 1959, when the county board of education closed all public schools rather than comply with an order to desegregate.

The AFSC does not consider its emergency placement program either a solution or an answer to the closed-school situation. Through a representative in Prince Edward County it has sought for the last three years, however, to increase awareness of the basic moral issue involved, develop genuine communication between the races, strengthen the morale of the Negro community, and bring together Negro and white people in a creative response to the crisis. The AFSC representative is William Bagwell, director of the North Carolina School Desegregation Program in AFSC's Southeastern Regional Office, High Point, N. C.

The American Friends Service Committee and the Friends Peace Committee are jointly establishing a scholarship fund for the four children of Roscoe R. Giffin, who died September 24 of a heart seizure at Berea College, Kentucky, where he taught economics. A member of Iowa Yearly Meeting and of the Dayton AFSC Peace Education Committee, he had been director of the Economics of Disarmament program of the AFSC from fall of 1960 to spring of 1962.

### Letters to the Editor

*Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.*

Carol Murphy asks her "Two Questions" (October 1 issue) out of the deep conviction of one who has found the truth for herself, but along with this she reveals an attitude that unfortunately is causing division and unhappiness in our Society today. I refer to the tendency of some members to downgrade the beliefs and values of others whose conclusions about the nature of life and the universe differ somewhat from their own and, further, to question the validity of their membership itself.

Does such a word as 'Pharisee' really describe more than a handful of our seekers? And can it not equally apply to the mystic who looks with condescending pity upon the rationalist? Is it so easy to decide that another is merely a confused and agnostic do-gooder, without having experienced for oneself that person's inward spiritual growth and struggles? Why is it that Friends who can extend their charity to the derelict, the insane, and the criminal can also be so stern and uncompromising when they examine the seeker in their own midst?

That is why the inclusive generosity of Arthur Morgan's philosophy, for all the risks it involves, seems to me so much more creative and appealing than these attempts to define and narrow down the Quaker's faith. Why can't we ask of our members only how sensitive they are to each other's need, how careful and honest in their search for truth, how deeply involved in the universe, how reverent of all life, how aware of pain and suffering, how boundless in their capacity for love?

All religions are going through an agony of reappraisal today, and it is not necessarily those who have *found* the truth who offer the most help to our generation or to the people of the future.

Franklin Lakes, N. J.

ALBERT SCHREINER

I have participated in some of the vigils and other public witnesses to which Edmund Hillpern referred in his recent (October 1) letter. In none of them have I ever come upon anyone who in fact or by implication suggested that he or she was a better, a more noble, or a more complete Friend than those who were absent or who did not cooperate.

Amongst those Friends I have met and observed on vigils have been some of the most inspiring members of the Society with whom I have ever had contact. I recall the tremendously moving experience of a meeting for worship outside the gates of Fort Detrick, the occasion of nearly 1,500 Quakers from all over the United States silently standing before the Pentagon for two days, and sunrise devotions in a deserted Times Square. For me (and I cannot believe it was not so for everyone else) these gatherings have always contained a quality rarely matched by even the "best" meetings at home. I have never had any doubt of what was in our midst at those places, because one could feel it, down deep.

How troubled all the devoted Friends I've seen at these times might be at the thought that by their quiet acts they



intended to intimate a superiority above those back home at meeting, at work, or even at play! No, a Friend should not view himself as possessor of a better brand of Quakerism because he is present at vigils. Conversely, also, he would be equally in error to assume he enjoys a better state of grace because he avoids these public declarations of faith.

Edmund Hillpern complains that these assemblages come about too quickly. I am not persuaded to feel that a gathering is less valid or is without quality simply because it takes place quickly or spontaneously. Indeed, the word of the Lord may be so incisive, so sharp, so galvanizing that an instant response, by thought, word, or action is the natural consequence. Well considered and prudent acts are the only proper ones, but there is no essential value in slowness and languor, even amongst Friends.

New York City

C. FRANK ORTLOFF

Are Quakers getting into politics, or is politics merely getting into Quakers?

In recent days I have read with sorrow the identical comments of three leading Quaker politicians (Messrs. Nixon, Douglas, and Michener) regarding the U.S.-Cuban crisis. I am appalled by the unanimity with which these men embrace violence as their ultimate faith, by their inability to rise above considerations of pocketbook or of national pride, by their complete lack of constructive alternatives to current warlike American policies. This is not the sort of moral leadership that was afforded by William Penn or by John Bright, nor can I believe it is the sort of leadership God demands of Friends today.

This situation appears to me to reveal a widespread failure of our Society (for which we all share responsibility) to reach even our own membership with the Christian gospel of the God of love and justice demonstrated to us in Jesus Christ. I hope that in forthcoming gatherings of Friends we may step out of the well-worn ruts of write-your-Congressman and it's-all-a-matter-of-education, and bend all of our energies to deepening our understanding of the Quaker message, to extending to the utmost our response to the demands God is making upon us individually and as a Society, and to finding more positive, more thoroughgoing ways of reaching all men with the truth that has been entrusted to our care.

Alburtis, Pa.

J. H. McCANDLESS

The review of Walter Williams' book, *The Rich Heritage of Quakerism*, written by John H. Hobart in the September 15 issue of the JOURNAL, seems to me to have a misleading implication in the closing paragraph. One would conclude that Walter Williams is an active member of the Five Years Meeting of Friends. This is not the case, as he belongs to Ohio Yearly Meeting, which is independent. I think it is fair to both the author of the book and to the Five Years Meeting to make this fact clear. It is unfortunate that the time has come when the use of the word "evangelical" among Friends has to be clearly explained.

Evanston, Ill.

CHARLES F. THOMAS

The review of W. R. Williams' history, *The Rich Heritage of Quakerism*, puzzles me.

The reviewer evidently passed over the preface, in which the author disclaimed any uncharitable opinions and views at variance from those of some Friends. He also overlooked the helpful contribution of this volume in the many profiles of Quaker leaders not to be found in any other Quaker histories. The careful analysis (in brief) of the 19th century schisms in the United States is well portrayed.

Philadelphia, Pa.

GEORGE THOMAS

I appreciated Kenneth L. Carroll's article, "Walking With Woolman," in the September 15 FRIENDS JOURNAL. Perhaps some 200th anniversary commemoration of Woolman's journeys should, as the writer suggests, be considered. If so, I would like to underline Kenneth Carroll's idea that this not be simply a commemoration of the past "but a way in which the Society of Friends might speak to the people of today."

As we all know, a great deal of Woolman's concern in his day was with the practices of Friends which he felt were inconsistent with our beliefs. A commemoration should not simply look back on that concern with reverence, but should express that same concern for Friends' inconsistencies today.

Might we therefore add to Kenneth Carroll's list of suggested projects:

1. Meetings to analyze Friends' present status in regard to race relations.
2. Discussions to probe Friends' failure to attract more than a few members of other races into our midst and to point out methods for making our meetings cross the racial barriers which so divide the rest of society.
3. Pilgrimages to homes of members of committees of Friends' schools which have no Negro students or only a token group to discuss with them steps which might be taken to make our schools more inclusive.
4. Trips to homes of administrators and governing bodies of Friends' welfare institutions which still maintain a segregated pattern of service and staff hiring to discuss our responsibilities for nondiscriminatory practices.

There are no doubt other such projects which could be considered with the idea that John Woolman's concern not simply be commemorated, but be carried forward into Friends' practices today.

Haverford, Pa.

RICHARD TAYLOR

I have noted with interest the letters to the editor commenting on publicity given our good Society of Friends on TV last summer. I was struck by two interesting points in the discussion. One, the objection of the sanctified and holy being mixed up with sin, cigarettes, and beer. Question: Would Christ have been thrown out or ignored by the Society of Friends in his work of dealing with the man in the street and the barroom and the public place? The other question is: Are the writers of these letters complaining of their own shortcomings in not being what they would like Quakers as a group to be presented to the world as?

I suggest to all Friends who feel that the Society did not get the publicity it should have gotten in the proper light that they keep their own light on the hill instead of under a bushel and "declare themselves" in every phase of life in the tenets of Christ as interpreted by the Society of Friends. I so live that "all men know where and how I stand." We sow and let God bring forth the increase.

Downingtown, Pa.

JOHN W. HERSHEY

## Coming Events

(Deadline for calendar items: fifteen days before date of publication.)

### NOVEMBER

15-29—FCNL "Friendly Persuasion in Washington" skits:

November 15 at Swarthmore (Pa.) Meeting. Covered dish supper, 6:30 p.m.

November 16 Salem Quarterly Meeting at Haddonfield, N. J., dinner 6:15 p.m. Adults, \$1.00; students and children, 50 cents.

November 23 at Abington Meeting House, Jenkintown, Pa. Covered dish dinner, 6:30 p.m. Drama, 7:30 p.m. Information: Emily Conlon, TU 6-6968.

November 29 at West Chester (Pa.) Meeting House. Covered dish dinner, 6:30 p.m. Drama, 7:30 p.m. Information: Richard Bacon, Wawa, GL 9-3726.

16-17—Conference at Pendle Hill, Wallingford, Pa., on "The Healing of the Spirit in Times of Stress." Virginia H. Davis, leader. From supper November 16 through supper November 17. Cost \$10. Please make reservations by November 12.

16 to 18—AFSC Weekend Institute, "Search for New Directions," Hudson Guild Farm, Netcong, N. J. Adult \$22, child \$15.

17—Bucks Quarterly Meeting, 10 a.m., at Middletown Monthly Meeting, Langhorne, Pa.

17—Calm Quarterly Meeting, 10 a.m., at Christiana, Pa.

17—Potomac Quarterly Meeting at 2111 Florida Avenue, N.W., Washington, D. C. Ministry and Counsel followed by meeting for worship in morning. Lunch served by host Meeting. Meeting for business and conference session in afternoon.

17—Friends Fair at the Friends Meeting House, 4th and West Streets, Wilmington, Del. Foods, garden table, children's table, Quaker dolls, quilts, aprons, etc. Luncheon from 11 a.m.

17—Book Fair and spaghetti dinner at Media (Pa.) Meeting House, benefit Media Friends School. Call LO 6-6563 for dinner reservations: adults, \$2.00; children, 75 cents; seatings at 5:15 and 6:30 p.m.

23 to 25—South Central Yearly Meeting, Soroptimist Club Camp, near Dallas, Texas. The camp will be open the evening of the 22nd for those who wish to come early. Henry J. Cadbury and other visitors are expected. For information: Kenneth L. Carroll, clerk, Box 202, S.M.U., Dallas 5, Texas.

25—Warrington Quarterly Meeting at Menallen Meeting House, Flora Dale, Biglerville, Pa. Meeting for worship, 11 a.m. Lunch, served by host meeting. Meeting for business and conference session in the afternoon. Milton and Margaret Wagner will give an illustrated account of their visit to Friends in the Far East.

### DECEMBER

1—Haverford Quarterly Meeting at Haverford (Pa.) Meeting House. Discussion of annual reports from Monthly Meeting committees on Worship and Ministry, 3:15 p.m. Meeting for worship, 4:15 p.m. followed by business meeting. Supper served (donations), 6:00 p.m. Panel and discussion: "Vital Concerns of Youth Today," 7 p.m.

1—Nottingham Quarterly Meeting at Penn Hill Meeting House, Wakefield, Pa. Ministry and Counsel at 10 a.m., followed by meeting for worship and meeting for business. Lunch, served by host meeting, followed by conference session.

2—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, Pa., 3 p.m. Jerome Davis, executive director, Promoting Enduring Peace, Inc.: "Building Peace in an Armed World."

2—Millville-Muncy Quarterly Meeting, 10 a.m., at Millville Meeting, Main Street, Millville, Pa. Route 42 from Bloomsburg.

4—Philadelphia Quarterly Meeting, 4 p.m., Race Street west of 15th Street, Philadelphia.

7—Philadelphia Quaker Women. Subject: "Balancing the Inner and Outer Life," Elizabeth L. Tatum, on leave from AFSC work in Southern Rhodesia. All women in the Yearly Meeting and their friends are welcome. Bring sandwiches for lunch; coffee and tea provided. Baby-sitter and free parking available. Fourth and Arch Streets Meeting House, Philadelphia, 10:45 a.m.

8—Haddonfield Quarterly Meeting, 3 p.m., at Moorestown Meeting, Main Street and Chester Avenue, Moorestown, N. J. Speaker: Gurdial Mallik, Friend from India, 7 p.m.

8—Salem Quarterly Meeting, 10:30 a.m., at Woodstown Meeting, North Main Street, Woodstown, N. J.

### BIRTHS

PELLETT—On June 8, to Gerald and Nancy Lou Pellett, a son, DAVID ALLEN PELLETT, their third child. The mother is the daughter of Paul and Glad Schwantes of Purchase (N.Y.) Meeting.

PLASS—On October 13, at Bryn Mawr, Pa., a son, TIMOTHY WITHERSPOON PLASS, to Deborah Kirkbright and Neil Walton Plass, a member of Haverford Meeting.

THOM—On September 18, in Wilkes-Barre, Pa., a daughter, RACHEL TRIMBLE THOM, to William T. and Mary Albertson Thom, members, respectively, of State College (Pa.) and Burlington (N. J.) Meetings.

### MARRIAGES

BROWN-POTTS—On September 1, at Newtown (Pa.) Meeting, ELIZABETH BREWSTER POTTS and ALLEN BRUCE BROWN. The bride's parents are Edward R. and Jane McCord Potts, members of Southampton (Pa.) Meeting.

HAUVER-LONGSHORE—On September 1, at Abington Meeting, Jenkintown, Pa., under the care of the Meeting, CONSTANCE C. LONGSHORE, a member of the Meeting, and A. RONALD HAUVER of Hagerstown, Md.

MICHENER-HALL—On June 16, in Rochester, N. Y., SUSANAH HALL and MARTIN C. MICHENER, son of Thomas and Jeannette Michener of Southampton (Pa.) Meeting.

RICKER-MALANDRA—On September 29, in Northampton, Mass., PHYLLIS CRAIGE MALANDRA, a member of Germantown Meeting, Philadelphia, and DAVID L. RICKER.

### DEATHS

BEER—On October 10, suddenly, in Newark, Delaware, MARTHA BEER, aged 51½, daughter of John J. and Frances Nicholson Beer. She was a birthright member of Urbana-Champaign (Ill.) Meeting.

COPE—On September 30, in Noank, Connecticut, CHARLES EDGAR COPE, in his 83rd year, husband of Ethel Rapp Cope. He was a member of Birmingham (Pa.) Meeting.

HARTMAN—On October 21, suddenly, at his home in York, Pa., J. ERNEST HARTMAN, aged 77, clerk of Warrington Meeting near Wellsville, Pa.

JORDAN—On September 30, LEONA FUSSELL JORDAN, aged 73, of Pendleton, Indiana, a member of Fall Creek (Pendleton) Meeting.

MAGILL—On October 9, JOHN J. MAGILL, aged 80, of Buckingham, Pa., husband of Florence Kessler Magill, and a member of Solebury (Pa.) Meeting.

PENNELL—On October 3, ELLEN STANTON PENNELL, aged 76, a member of Lansdowne (Pa.) Meeting. She was the wife of S. Howard Pennell.

RUMFORD—On September 24, at Baltimore, Maryland, BEATRIX TYSON RUMFORD, aged 97, a member of Stony Run Meeting.

## MEETING ADVERTISEMENTS

## ARIZONA

**PHOENIX** — Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School 17th Street and Glendale Avenue. Cleo Cox, Clerk, 4738 North 24th Place, Phoenix.

**TUCSON**—Pima Friends Meeting (Pacific Yearly Meeting), 3825 East Second Street. Worship, 10 a.m. Elisha T. Kirk, Clerk, Route 2, Box 274, Axtell 8-6073.

## CALIFORNIA

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Franklin Zahn, Clerk, 886 E. Hamilton Blvd., Pomona, California.

**LA JOLLA**—Meeting 11 a.m., 7330 Eads Avenue. Visitors call GL 4-7459.

**LOS ANGELES**—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

**PALO ALTO**—First-day school for adults 10 a.m., for children, 10:40 a.m. Meeting for worship at 11 a.m., 957 Colorado.

**PASADENA**—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

**SACRAMENTO** — Meeting, 10 a.m., 2620 21st St. Visitors call GLadstone 1-1581.

**SAN FRANCISCO**—Meetings for worship, First-days, 11 a.m., 2180 Lake Street.

## COLORADO

**BOULDER**—Meeting for worship at 10 a.m.; First-day school and adult discussion at 11:00 a.m. Alberta Morris, Clerk.

**DENVER**—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

## CONNECTICUT

**HARTFORD**—Meeting, 11 a.m., First-day school, 11 a.m. 144 South Quaker Lane, West Hartford.

**STAMFORD**—Meeting for worship and First-day school at 10 a.m., Westover and Roxbury Roads. Clerk, Peter Bentley. Phone, Old Greenwich, NE 7-2806.

## DELAWARE

**WILMINGTON**—Meeting for worship: at Fourth and West Sts., 10:30 a.m.; at 101 School Rd., 9:15 a.m.

## DISTRICT OF COLUMBIA

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

## FLORIDA

**DAYTONA BEACH**—Meeting 3:00 p.m., first and third First-days, social room of First Congregational Church, 201 Volusia.

**GAINESVILLE**—1921 N.W. 2nd Ave. Meeting and first-day school, 11 a.m.

**JACKSONVILLE**—344 W. 17th St. 11 a.m., Meeting & Sunday School. Phone 389-4345.

**MIAMI**—Meeting for worship at Sunset and Corsica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

**ORLANDO-WINTER PARK**—Meeting, 11 a.m., 316 El Marks St., Orlando; MI 7-3025.

**PALM BEACH**—Friends Meeting, 10:30 a.m., 823 North A Street, Lake Worth. Telephone: 585-3060.

**ST. PETERSBURG**—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

## GEORGIA

**ATLANTA**—Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Phern Stanley, Clerk. Phone DR 3-5357.

## ILLINOIS

**CHICAGO**—57th Street. Worship 11 a.m., 5615 Woodlawn. Monthly meeting every first Friday. BU 8-3068 or 687-5729.

## INDIANA

**EVANSVILLE**—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Corinne Catlin, HA 3-3103; after 4 p.m., HA 2-8723.

**INDIANAPOLIS**—Lantern Friends, meeting for worship, 10 a.m., 1050 W. 42nd. Telephone AX 1-8877.

## IOWA

**DES MOINES**—South entrance, 2920 30th Street, worship, 10 a.m.; classes, 11 a.m.

## LOUISIANA

**NEW ORLEANS**—Friends meeting each Sunday. For information telephone UN 1-8022 or UN 6-0389.

## MASSACHUSETTS

**CAMBRIDGE**—Meeting, Sunday, 8 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6833.

**SOUTH YARMOUTH, CAPE COD**—Worship and First-day school every Sunday 10 a.m.

**WELLESLEY** — Meeting, Sunday, 10:30 a.m. at Tenacre Country Day School. Benvenue Street near Grove Street.

**WESTPORT**—Meeting, Sunday 10:45 a.m. Central Village; Clerk, Frank J. Lepreau, Jr. Phone: MErcury 6-2044.

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

## MICHIGAN

**DETROIT**—Friends Church, 9640 Sorrento. Sunday School, 10 a.m.; worship, 11 a.m. Robert Hendren, Clerk, 913 Rivard, Grosse Pointe, Mich.

**DETROIT**—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

**GRAND RAPID AREA**—Meetings, Sundays 10 a.m. First day school and discussion for adults 11 a.m. So. Branch Y.W.C.A., 4550 Eastern Ave., S.E. Clerk: Eugene Dungan. Tel., 868-6067.

## MINNESOTA

**MINNEAPOLIS**—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

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

## MISSOURI

**KANSAS CITY**—Penn Valley Meeting, 306 West 89th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

**ST. LOUIS**—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

## NEBRASKA

**LINCOLN**—Meeting and First-day school, 10 a.m., 3319 South 46th Street.

## NEW JERSEY

**ATLANTIC CITY**—Meeting for worship, 11 a.m., First-day school, 10:30 a.m., South Carolina and Pacific Avenues.

**DOVER** — First-day school, 10:50 a.m., worship, 11 a.m. Quaker Church Road.

**HADDONFIELD**—Meeting for worship, 11 a.m., First-day, First-day school, 9:45 a.m., Lake Street.

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

**MONTCLAIR**—289 Park Street, First-day school and worship, 11 a.m. Visitors welcome.

**MOORESTOWN** — Meeting for Worship, First-day, 11 a.m., Main St. and Chester Ave. First-day School, 9:45 a.m. Midweek Meeting with school, 8:55 a.m. Fifth-day.

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

## NEW MEXICO

**ALBUQUERQUE**—Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E., John Atkinson, Clerk. Alpine 5-9588.

**SANTA FE** — Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Sante Fe. Jane H. Baumann, Clerk.

## NEVADA

**RENO-SPARKS**—Meeting 11 a.m. Visitors welcome. Phone 329-7073 for location.

## NEW YORK

**ALBANY**—Worship and First-day school, 11 a.m., YMCA, 423 State St.; HE 9-4207.

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

**CLINTON** — Meeting Sundays, 11 a.m., 2nd floor, Kirkland Art Center, College St.

**LONG ISLAND**—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

**NEW YORK** — First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan  
22 Washington Sq. N.  
Earl Hall, Columbia University  
110 Schermerhorn St., Brooklyn  
187-18 Northern Blvd., Flushing  
3:30 p.m. Riverside Church, 15th floor  
Telephone GRamercy 8-8018 (Mon.-Fri., 9-4) about First-day schools, monthly meetings, suppers, etc.

**SCARSDALE**—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, Lloyd Bailey, 1187 Post Road, Scarsdale, N. Y.

**SYRACUSE** — Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga St.

### NORTH CAROLINA

**CHAPEL HILL**—Meeting for worship and First-day school, 11:00 a.m. Clerk, Adolphe Furth, Box 94, R.F.D. 3, Durham, N. C.

**CHARLOTTE**—Meeting for worship, 11 a.m. First-day education classes, 10 a.m. 2039 Vail Avenue; call FR 5-5949.

**DURHAM**—Meeting for worship and First-day school, 11 a.m. Clerk, Peter Klopfer, Rt. 1, Box 293, Durham, N. C.

### OHIO

**E. CINCINNATI**—Sunday School for all, 9:45 a.m. Meeting, 11 a.m., 1823 Dexter Ave., 861-8732. Byron Branson, Clerk, 753-5053.

**CLEVELAND**—First-day school for children and adults, 10 a.m. Meeting for worship 11 a.m., 10916 Magnolia Drive, TU 4-2895.

**N. COLUMBUS**—Unprogrammed Meeting, 11 a.m., 1954 Indianola Ave., AX 9-2728.

### 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, Chester. Adult forum 10 a.m., meeting for worship 11 a.m.

**HARRISBURG**—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

**HAVERFORD**—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

**LANCASTER**—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St., west of 15th. Chestnut Hill, 100 E. Mermald La., 10 a.m. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 10 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 W. School House Lane. Powelton, 36th and Pearl Streets, 11 a.m.

**PITTSBURGH**—Worship at 10:30 a.m., adult class, 11:45 a.m. 1353 Shady Avenue.

**PROVIDENCE**—Providence Road, Media, 15 miles west of Phila. First-day school, 9:30 a.m., meeting for worship, 11 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 at 9:30 a.m., meeting for worship at 10:45 a.m.

**UNIONTOWN**—Meeting 11 a.m., YMCA, N. Gallatin Ave. Phone GE 7-5936.

### TENNESSEE

**KNOXVILLE**—First-day school, 10 a.m., worship, 11 a.m., D. W. Newton, 538-0876.

**MEMPHIS**—Meeting, Sunday, 9:30 a.m. Clerk, Patsy Hinds. Phone 32-7-4615.

### TEXAS

**AUSTIN**—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 3014 Washington Square, GR 6-2884. John Barrow, Clerk, HO 5-6378.

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

**HOUSTON**—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JACKSON 8-6418.

### VIRGINIA

**CHARLOTTESVILLE**—Meeting and First-day School, 10 a.m., Madison Hall, Univ., YMCA.

**MOLEAN**—Langley Hills Meeting, Sunday 11 a.m., First-day School 10:30 a.m. Junction old route 123 and route 193.

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17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	

1	2	3	4	5
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