

FRIENDS JOURNAL

Quaker Thought and Life Today

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IT has been said that St. Francis ran away to God as other boys run away to sea. It was his rediscovery of the Life of God working afresh in the lives of men which restored a saving quality to the civilization of his century. I have hoped that once more in these critical times we might run away to God, might restore our souls with His life and power, fortify ourselves in His strength, and then take our full part in rebuilding our broken world.

—RUFUS M. JONES

WIDER QUAKER FELLOWSHIP ISSUE

Light and Power

. *by Howard H. Brinton*

Snapshots of Elizabeth Fry

. *by Barbara Hinchcliffe*

In Search of East-West Understanding

. *by Paul A. Lacey*

Some Ancient Florentine Welfare Institutions

. *by Maria Comberti*

TWENTY CENTS
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What Is the Wider Quaker Fellowship?

FRIENDS JOURNAL



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Book Survey

The Secret Sayings of Jesus. By Robert M. Grant. Doubleday and Company, Garden City, New York, 1960. 206 pages. \$3.50

The exciting discovery of the so-called Gospel of Thomas, of which a first translation was published last year, is carefully analyzed and interpreted in this book by Robert M. Grant, who writes in collaboration with David Noel Freedman. They relate the most significant Sayings of Jesus from the Thomas gospel to parallel passages of the four canonical gospels and introduce the reader in a scholarly manner to the philosophy of the Gnostics. The book is written for readers familiar with New Testament research. It contains the text of the Thomas gospel, with its many suggestive and stimulating passages. Friends libraries should offer our members the chance of becoming acquainted with this material.

Ordeal of the Presidency. By David Cushman Coyle. Public Affairs Press, Washington, D. C., 1960. 408 pages. \$6.00

In a presidential year such as ours, a reading of the calumnies, lies, and insults heaped upon our past Presidents may restore some sense of proportion, unpleasant as the reminiscences are. Mr. Coyle's collection of cartoons as well as anecdotal incidents from our past history assembles some preposterous illustrations of how mass psychology can lavishly produce abusive explosives. To quote any particular chapter would do wrong to all the others; the text continues to hold the reader's attention. Nothing in the history of the present generation has been as base as most of the material reviewed in this collection.

International Conflict in the Twentieth Century. By Herbert Butterfield. Harper and Brothers, New York, 1960. 123 pages. \$3.00

Herbert Butterfield in this book develops his concern for the moral issues underlying our international dilemmas. His realistic appraisal of international conflicts leaves room for an encouraging view of the public's moral conscience, operating, in the author's opinion, spontaneously and more universally than ever.

The Quest for Church Unity. By Matthew Spinka. Macmillan Company, New York, 1960. 85 pages. \$2.50

Matthew Spinka has taught a course on church history for twenty years, and has edited a magazine on church history for sixteen. He here acknowledges that he has given up hoping for church unity, if Catholics are to be included. He has a lively hope of a history-making federation uniting the three separate kinds of Protestant church polity, Congregational, Presbyterian, and Episcopalian.

"I am not willing to surrender the real gains of the Protestant Reformation, particularly religious freedom. And I fear that by reaching for the ecumenical moon [i.e., including Catholics] we may well lose what might otherwise be within our grasp. . . . Pan-Protestantism is attainable in the foreseeable future."

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Editorial Comments

The Open Gate

RUFUS M. JONES once told a delightful little anecdote about an eclipse of the sun which occurred when he was a boy living in South China, Maine. The event had been, of course, predicted weeks ahead of its occurrence and was the cause of general excitement. A clever boy from the neighborhood spread the rather unscientific information that the eclipse could best be seen from within his father's fenced-in garden. He charged a nickel for standing room inside the fence, where the gullible were to assemble with their smoke-blackened glasses to view the rare event. We cannot recall whether young Rufus joined the viewers of dubious privilege, but we clearly remember that early in life he already realized the fallacy of believing in the scheme.

Rufus M. Jones, the founder of the Wider Quaker Fellowship, used to liken the viewers' garden to a religious denomination fenced in by creed, tradition, and ritual. The implication was that the creedal community presumes it has a privileged access to truth. Yet truth is too majestic to be fully comprehended by an individual or a group. This realization has caused many of our religious divisions. Those dissatisfied with a limited view have again and again defied theological fences and stayed outside. There is every reason to regret disunity, and it is true that Christendom at large has reconciled itself too readily to the separations that have jeopardized much of the testimonies of love, understanding, and peace. We cannot overlook the harsh fact that vibrations from former schisms are lingering on today, to deprive the church of some of its moral grandeur. Pessimistic voices even attribute the vanishing of much of our Christian culture to the divisions within Christendom.

Yet the overwhelming dimensions of truth will partially reconcile us to these varieties of faith and practice. We have come to consider them pluralistic traditions of the One Church, to be accepted as distinctive characteristics of witness. Lloyd J. Averill in the June 1, 1960, issue of *The Christian Century* said that "without these families of tradition or something like them, the Christian movement, past and future, would be permanently impoverished and distorted." Some Protestant groups stress the supreme authority of the Bible. Others dwell on justification and salvation, sounding different over-

tones of these terms. Many insist on dogmatic or confessional precision or especially emphasize the need for moral regeneration. There is an almost endless variety of emphases in ritual and sacramental practices, from the High Church wing of the Episcopal Church to the unadorned Quaker meeting, with its emphasis on the invisible presence of God. Even the Roman Catholic Church, claiming exclusive authority in matters of religious truth, permits different accents in the numerous orders of monks, nuns, and laymen, all of which stress various bands in the vast spectrum of truth.

We must, then, provide occasions for the meeting of minds. The ecumenical movement is an effort to collect large church groups on a common meeting ground. But noble as its stated motives and aims are, it continues to exclude significant Christian groups from its official fellowship. Its declarations too often carry an unmistakable insistence on a theological gold standard. The setting is reminiscent of the fenced-in garden. At all times the most immediate religious authority attends a life filled with the spirit of faith, hope, and love.

Religion is in danger of becoming a matter of commemorating past events and the traditional teachings passed on through the centuries. But faith is expressed in the essence of life; and all religious life is a matter of the present tense, centering in the living God. The atheistic rival civilizations of our time, especially those of Russia and China, make stringent demands on the individual and direct his eyes forward. Will the Christian Church learn from its opponents?

Modern man is spiritually unsheltered. With his enormous appetite for facts, he still needs to recognize the silent and majestic forces in the realm of the spirit. They beckon him to the presence of a truth that has seemed for too long the privilege of a few. They bid him witness to the grandeur of a life in the spirit.

Quakerism wants man to express in terms of human endeavor a quality of divine essence. Many of us believe that Christendom is overnourished on metaphysics and weak on the attempt to project the overworld of faith into the realities of daily life. The Wider Quaker Fellowship hopes to be one of the meeting places for those who look beyond and above traditional fences to the all-embracing greatness of divine truth.

Light and Power

THE two words "light" and "power" are often associated in dispensing electricity. In a figurative sense they are as closely associated in the writings of George Fox, especially in his epistles. For him light and power were not related as effect and cause, as would be true in a modern power house. They were different aspects of the same thing. Modern Friends often use the phrase "inner light" for the source of divine life in a human being, but Fox much more often uses "Power." For example, in one letter (Ep. 104, 1655) he uses the word "Power" twenty-five times, identifying it with the "Witness of God in men," the "Seed Christ, the New Man," "the Life and Seed of God," "the Presence of the Lord God dwelling in the midst of you," "that of God in all consciences," "the Life and Wisdom of God."

The concept of inward power as the life of God in the soul differentiates what is sometimes called "Quaker mysticism" from the mysticism of oriental religions and the mysticism of the Christian saints of the Middle Ages. There is a wide difference between feeling the ultimate as dynamic, as that which gives strength and power, and feeling the ultimate simply as being or reality. That the inward light is not just light which reveals moral and religious truth, but also power to act on that truth, however weak the human recipient may feel himself to be, is the explanation of what, to many, has appeared to be a contradiction between Quaker quietism and Quaker social activity and pioneering.

Quakerism is fundamentally quietistic, and all the phrases of quietism can be found in the writings of the intensely active George Fox and his contemporaries, but this quietism was simply and always the quieting of human power in order that the source of divine power might better be drawn upon. Whenever members of the Society of Friends have ceased to be quietistic in this sense, their divine power has diminished.

Frequently quietism and social action coexist. To believe that Quakers were socially inactive during what is sometimes miscalled "the quietistic period" is to minimize an important element in Quaker history. The co-existence of quietism and social action might at first sight appear to be a paradox. This is not so likely when the inward light is conceived as power. A quietistic retreat from the world frequently results in the discovery of an inner source of power which, as Fox often says, is "above the World" but which may become active in it. Accordingly, Fox could utter such a paradoxical injunction as this: "Keep your feet upon the top of the mountain and sound deep to the witness of God in every man" (Ep. 195, 1660).

This source of power can be discovered in silent worship. "In the stillness and silence of the Power of the Almighty dwell" (Ep. 200, 1661). "Your growth in the Seed is in the silence where ye may all find a feeding of the Bread of Life" (Ep. 181, 1659).

Because of this emphasis on silent worship Fox cannot be compared to a busy modern evangelist using high-pressure methods to make converts. Busyness, he thought, originated in man's fall. "Mind the power of God," he writes, "which was before the Fall, in which Fall are bustlings" (Ep. 210, 1661). When this letter was written, the persecution of the Quakers was severe. But they had a refuge in the power of God. "Though the oppressors of the earth will not let you have a foot of ground, yet ye have the Power of God to stand in" (Ep. 216, 1662).

This extraordinary balance between a quietistic retreat to inward peace and security in the light of truth and outward efforts through God's power to make the world better has been the peculiar strength of Quakerism at its best. That the balance has sometimes been tipped too far one way or the other does not alter this fact. Power without light is the greatest of evils, and light without power is of no avail.

As the word "power" adds an important meaning to the more familiar phrase "inward light," so also does another important word which is often found in George Fox's epistles. This word is "Fellowship." Light, power, and fellowship are interrelated. "In the Power of the Lord God is the Mystery of Fellowship" (Ep. 181, 1659). "Ye who are in the Power of God, ye are in the Mystery of the Fellowship" (Ep. 169, 1658). "Be of one mind in the Power of God. . . . In this live and dwell in which ye will all have Unity and Fellowship" (Ep. 209, 1661). "Friends be faithful in the Power, Light, Life and Truth, to the spreading of the Truth abroad; with which ye may answer the Truth in the Inward parts in everyone" (Ep. 184, 1659).

Here we have the requisite dimension of breadth, to supplement the dimension of height-depth. The light and power of God produce fellowship because of "answering" the same light and power in all men. The fellowship is a mystery because its inner meaning is known not by words, but by feeling in those who share it.

With Fox, words without power are empty and formal, but not so power without words. "Words without Power destroy the Simplicity and bring up into a Form" (Ep. 79, 1654). "In the Power ye will come to feel the end of words, the Life, from which all Words of Truth were given forth" (Ep. 104, 1655). "So put on Courage

... feeling the Power of God, preaching and reaching the witness of God in every one when words are not uttered" (Ep. 208, 1661). Today, in our highly verbalistic era, this exhortation is more needed than ever before.

HOWARD H. BRINTON

What Is the Wider Quaker Fellowship?

SOME readers may not know what the Wider Quaker Fellowship is. The Wider Quaker Fellowship can be described as a fellowship of persons in sympathy with the religious experience and faith of the Society of Friends and its expression in their way of life. It was a concern of Rufus M. Jones, arising from his discovery of many people outside the Society who manifested interest in Quakerism and a desire for association with the movement. Without any desire "to draw anyone away from the established connection which he may have in a religious communion," the Society of Friends desires the help and inspiration of "those who are kindred in spirit" and invites such people "to come into closer fellowship in order that through mutual cooperation we may all become more effective organs of the Divine Spirit in the world, and meet the needs of our time. . . . This endeavor is an attempt, through correspondence and the circulation of literature and through friendly visitation and intercourse where possible, to draw into closer spiritual relations kindred spirits around the world."

In January, 1936, a general invitation was first sent out from Philadelphia, and at the present time there are 4,218 members enrolled, mostly in the United States, but also in many countries of Europe, Asia, Africa, and South America. Four times a year a mailing of some piece of literature and a brief letter from the Chairman of the committee is sent to all the members. The committee is a section of the Friends World Committee for Consultation, American Section.

In correspondence with this American committee of the Fellowship are Wider Quaker Fellowships in other countries. The one in New Zealand reports a membership of 150, to whom six circulars were sent last year, with supplements from the Friends Service Council and

the Peace Committee of London Yearly Meeting. "The content of the circular consists of what Friends generally are thinking, feeling, believing, and are doing," writes the correspondent. Circulars are sent likewise to Monthly Meeting Clerks for use with inquirers. A booklet on the Fellowship is issued to all new or prospective members.

Australia has three Wider Quaker Fellowships. The one in Adelaide, Southern Australia, has 68 on the membership list. Meetings were held at irregular intervals during the year, one at the time of the visit of Ward and Lena Applegate, when Ward Applegate spoke, and two in connection with World Refugee Year, which were addressed by A. Keith Ashby and Professor G. H. Lawton. Meetings for worship continue to attract a number of inquirers.

"From time to time a committee of the Monthly Meeting of Hobart, Tasmania, invites a circle of its friends to join with them in hearing a report of social concerns carried out by Friends or others," says another correspondent. In the past year the group has had a showing of films on the art and life of the Australian aboriginal, with a picture of the site of aboriginal religious observances. "One of the problems of the assimilation of the Australian aboriginal is his loss of self-respect through being deprived of the historical link with his tribe's past association with such localities," says the report. A worker in Fiji spoke on the religious life and social conditions of the Fijians and on the Indians living there. Tom Silcock, a member of a small community of Friends in Singapore, told of his experiences as a university professor there and of the difficult but hopeful scene. This small fellowship anticipates a lecture on Papua by a member of the Meeting.

At Brisbane, Australia, a group of nine is studying weekly the new *Christian Faith and Practice* of London Yearly Meeting and expects to send monthly reports on the discussions to isolated members.

The Dutch branch of the Wider Quaker Fellowship has a membership of 140, with small groups in seven different places in Holland. This group has just issued a Dutch translation of Elfrida Vipont Fould's *Let Your Lives Speak* and has had new pamphlets printed in which the purpose and aim of the Wider Quaker Fellow-

THOSE who enroll in the Wider Quaker Fellowship are merely expressing their desire to share in the life of a brotherhood—a kind of Franciscan Third Order—of persons who believe in a direct and immediate relation between the human soul and God, who are eager for refreshment and inspiration through times of silent communion with God and who in the faith that there are divine possibilities in all persons, would like to help promote, by the gentle forces of love and truth and friendliness, a way of life based on cooperation rather than on rivalries and contentions. . . . This endeavor is an attempt . . . to draw into closer spiritual relations kindred spirits around the world.—RUFUS M. JONES, Invitation to the Wider Quaker Fellowship

ship are given. The Dutch branch is sending some members to three Quaker gatherings in the coming months. English-speaking members receive the quarterly mailings from Philadelphia, as do also two other groups, the "Freunde der Quäker" in Vienna, Austria, and the "Amici dei Friends" in Italy. The latter group held its tenth annual conference for two days in April at Frascati, with 17 attenders, nine of whom were visitors from other countries. The secretary of the Italian group, Maria Comberti, paid a most acceptable visit to the U.S.A. at the beginning of this year, visiting Friends and speaking about Italy all across the continent. (See her article elsewhere in this issue.)

The group in Vienna, which meets monthly except in summer, reports an attendance of 15 to 30. Talks have been given on "The Inner Life," "Mysticism in the Past and Present," "Refugee Relief," "Christian and Marxian Ethics," and "Against Anti-Semitism."

Closely connected with Germany Yearly Meeting and Switzerland Yearly Meeting are large groups of "Freunde der Freunde," and similarly connected with France Yearly Meeting are "Membres Sympathisantes." An outreach to nonmembers is actively carried on in England by the Friends Home Service Committee of London Yearly Meeting.

The Philadelphia office of the Wider Quaker Fellowship is now at 152-A North 15th Street, Philadelphia 2, Pa. Note the change of address. Two small pamphlets are available: one, the original invitation by Rufus Jones; the other, some account of the activities of the Fellowship. Copies will be sent on request to individuals or Meetings desiring them for distribution. Further information about membership and location of groups will also be given.

EMMA CADBURY

Snapshots of Elizabeth Fry

YOUNG Betsy Gurney and her numerous brothers and sisters found going to meeting on First-day morning a distinct chore. In the journals which she and her sisters kept, faithfully and at length, there are many thoroughly flippant references to the Goat Lane Meeting. (The young Gurneys described their boredom and irritation as feeling "goatified.") Those belonging to the well-to-do Gurney family, into which Betsy was born in 1780, were indeed the "gay Gurneys," and the vivid intellectual and "worldly" social life of their home, Earlham, was a matter of great distress to the plain Friends of their family and Meeting.

Picture now what prisons were in London in 1813. See three hundred women, with their children, eating on the prison floor, sleeping on the floor, taking care of physical necessities on the floor. The sick lie on the floor. There is no work of any sort for any of them to do. Many are scarcely clothed. These women are completely at the mercy of their wardens, who find it lucrative to permit the male prisoners to enter the women's section at night.

These ugly facts are well-known. They are rehearsed here simply to create the image of Elizabeth Gurney Fry with more realism than that given by the serenely beautiful painting which shows the plump, sweet-faced matron reading to the female prisoners. She entered a room into which the rough jailers feared to go. She saw and heard and smelled horror. And she spoke quietly to the screaming, cursing women, spoke to them about learning to make clothes for their children. And she went back.

What transformation, slow or gradual, made Elizabeth Fry of Betsy Gurney?

One particular morning in February of Betsy's seventeenth year she went to meeting because she "wanted to hear an American Friend, William Savery." (This Philadelphia Friend was traveling in the ministry throughout England; his life is worth studying, quite apart from his conviction of Elizabeth Fry.) He is described in a contemporary article as "mild and persuasive in his language and manners, and unusually liberal in all his sentiments." The power of his ministry seems to have been particularly effective with young Friends.

Betsy went to meeting that day in boots of purple laced with scarlet, as we learn from Sister Richenda's journal. During William Savery's preaching Betsy became more and more agitated in manner, and finally began to weep. After the meeting she went immediately to the men's side of the meeting house to speak with him. She has written in her journal of several long conversations with him during this period, including one which she calls "a *real* Meeting" (as opposed to Goat Lane, one gathers). "I felt no fear, not the least, in his company, as I do with most plain Friends. I loved him as a messenger of glad tidings . . . and he having been gay and unbelieving only a few years ago, made him the better acquainted with the heart of one in the same situation." He had showed Elizabeth Fry a way. She did not immediately set forth upon it, and always found difficulties in

the following of it; yet she was never after to swerve from it in any essential.

Her early experiences of the beauty of the world of art and letters and music created in her a conflict with the Quaker attitude of her time toward such things, a struggle which lasted all her life. But the seeking spirit of the reconciler, which is the essence of Quakerism, had been lighted and was to guide her through many shadowy times.

Her marriage to Joseph Fry, a plain Friend, in 1800 was often complicated by this conflict, for his family felt disapproval of her background and many of her attitudes. They were often highly critical of her absence from home for the many good works in which she immediately interested herself, but Elizabeth was always the one sent for in illnesses, confinements, or other family crises. She herself bore fourteen children, and suffered excruciatingly at each birth. In retrospect, it seems astonishingly heartless that her husband's family thought nothing of calling on her to assist at a delivery when her own time was but a few days away. We know of this callousness from her journal, and of her recurring struggles against what seemed to her a "sinful" resentment.

There were compensations. Elizabeth nursed her father-in-law through his last illness, and as he was dying, heard him say to her, "Comfortable, comfortable!"

Her concern for those in any kind of need showed itself early in her married life, in her establishing a small village school near their home. In 1825 she was instrumental in founding the National Guardian Association, a sort of employment agency which did relief work and made provision for the elderly. In 1834 she was busy establishing the District Visiting Society in Brighton, which performed a loving and utterly realistic and tough-minded kind of social case work. The main focus of all her activities was to provide people with the kind of assistance which would help them help themselves. Hers were always self-help projects—with children, with the poor, with prisoners.

As early as 1813 she began the work with prisoners for which she is best known all over the world. Again it was an American Friend who kindled the spark. Stephen Grellet, then visiting London prisons, had been appalled at the women's section of Newgate Prison. It is indicative of Elizabeth Fry's role in the Society at this time that he turned to her for what help she could give. The weight of this concern rested heavily upon her; these imprisoned women had their children with them. Indeed, many of the children had been born in the prison.

At first she and the few other Quaker women whom she persuaded to help her did little more than relief work. Elizabeth's family duties were heavy at this time,

and it was not for three or four years that her work began in earnest. Meanwhile, a brother-in-law, Thomas Fowell Buxton, had started the Society for the Improvement of Prison Discipline; there was also some interest on the part of the prison administration itself.

The next steps were to set up an educational project, the women choosing one of their fellow prisoners as teacher. There evolved the Association for the Improvement of Women Prisoners, a group which included a minister and his wife. This group met with the prisoners themselves, at which time the prisoners were to set up their own rules and discipline. The ultimate step was providing the women with gainful employment.

Elizabeth Fry carried this further in her concern for the women who were deported to the colonies under conditions as dreadful as those she had found at Newgate. All her life she visited each ship that sailed with the deportees, missing very few such sailings. She was there to make sure the arrangements were satisfactory, to comfort and to exhort.

As a result of her writings and her contributions to prison reform in England, she traveled throughout Europe, visiting prisons. Her influence was particularly strong in improving the prisons in France and Germany. It is well to remember that all of her life she was mistress of large households, busy with the many cares of her own family and her husband's. She writes at one point, "I fear five of my dear children are coming down with the chicken pox." The remark arouses a kind of horrified amusement, until it is remembered that children then quite commonly died of chicken pox and measles.

Elizabeth Fry, like all real saints, was always completely human. Her spiritual life was a constant seeking for more light. It is easy to speak of her "tireless labors," but she must often have been exhausted. She was a fond wife, and her support of her husband in his conflicts with his family and his other troubles is a beautiful thing to read about in her journals. She was a good mother, and a minister of her Monthly Meeting. She had an honest humility, and wrote of the fruits of her efforts with a genuine astonishment that so much had come from them. When she saw a need, she found a way to answer it; the committees and associations and reforms came later. They came from one person following a light kindled in the gay, yet troubled and searching heart of a young woman.

Elizabeth Fry lived to be sixty-five. When she was near her last days, she could write, "Since my heart was touched at seventeen years old, I believe I have never awakened from my sleep, in sickness or in health, by day or by night, without my first waking thought being how best I might serve the Lord."

BARBARA HINCHCLIFFE

In Search of East-West Understanding

FOR a week before the 1959 Vienna Youth Festival I roomed with a Hungarian Freedom Fighter. At first he was distantly courteous, knowing nothing of me except that I had come to attend a Communist-organized festival. Soon, however, we were staying up late every night to argue about my pacifism and the reasons I had come to the Festival. Finally, on the last night we would room together, he said emotionally, "When I think what you are trying to do, I want to weep. It breaks my heart to see you trying to deal with the Communists. Believe me, you can't deal with them; they're monsters."

Ten days later I was talking with Volodya, a Russian who had been with us in the United States the previous year, about the people opposing the Youth Festival. "They are all fascists," he said. "You can't deal with them." And I remembered the word he and his compatriots had always used for them—"monsters."

Each says of the other, "You can't deal with them." The Quaker says, "We must." But to bring about real communication between adversaries we must begin by acknowledging they know something about each other which we ignore at our peril. We must confront the truth and the falsehood in these comments: the simple truth that men behave toward one another with savage brutality, like monsters in fact; and the falsehood which enables us—Communist, Fascist, or Democrat—to put our opponent beyond the pale, to strip him of his humanity and treat with him as a monster.

What are the values worth working for in such a situation? When American Young Friends first became actively involved in East-West relations, they named two purposes: to express their Christian love for others, and to work for understanding where the need was greatest. Never have these aims seemed more relevant to the world situation, and never have they been more complex or difficult to achieve. One of our group visiting Russia last year said that when people there talked about understanding, they meant only understanding them. There was no idea that such communication needed to flow in both directions.

The pattern was always the same. Our Russian hosts would greet us with great warmth, which would last throughout the tour of factory, farm, or school. In the discussion that followed, the mood would remain cordial so long as we stayed on general topics; but as soon as the subject shifted to foreign affairs or responsibility for world tensions, the social temperature would drop alarmingly. We began to recognize a necessary rhythm

in our relations with the Russians: effusive friendliness succeeded by coldness mounting to marked hostility, and a return to a tempered cordiality. Perhaps calling our trip a gesture of friendship misled them, for they expected their "friends" to be their uncritical partisans in the class struggle. They became resentful as soon as we defended the United States against any of their charges, no matter how often we had conceded the justice of other charges. In this situation friendship meant to them either unanimous accord or an agreement not to talk about difficult subjects. Whenever the atmosphere became too heavy, someone would suggest that we forget our differences and concentrate on our mutual desire for "peace and friendship," the theme of the Vienna Youth Festival.

To play a meaningful part in mediating understanding between alienated peoples, we must define our role more carefully than we have in the past. The friendship we offer must have integrity and rigorous honesty; it must be deep enough to resist dilution into mere friendliness. In Vienna we felt a care to express to the Chinese delegation our wish to prepare now for the time when we could have more personal contacts. When we had explained the purpose of our visit, the Chinese leader asked one question. "How do our friends feel about the problem of Formosa?" We answered that we were deeply troubled by it, that as pacifists we opposed the use of force anywhere, but that we found the Formosa problem extremely complex to solve. He replied that the solution was very simple: remove the American fleet and American bases, remove Chiang's army, "and give Formosa to us."

This challenge is present whenever Friends offer a ministry of reconciliation. Put into words, it would be: "Your friendship, unless offered on our terms, is neither sincere nor genuine." But reconciliation means restoring to harmony, and the very definition recognizes that the true causes of tensions and frictions must be acknowledged in order for a proper balance to be struck. Our basic obligation, then, is to speak the truth in love, and, if we must choose, we must choose to speak the truth. It is hard to believe, when one is in the middle of a heated and acrimonious disagreement, that it can serve a good cause. The temptation then is to substitute a shallower courtesy for genuine confrontation of issues. Any attempt, on the other hand, to speak honestly of differences, even when it comes from frustration or anger, engages the

speaker and hearer, and engagement makes an opening in which love can develop.

The time when delegations were useful for East-West communication seems to be past. In Russia we spent too many hours in stiff formal discussions around green-felt-covered tables, but the truly searching conversations developed when we talked individually. We need now opportunities to bring Russians and Americans together in settings which are neither dedicated to banalities nor charged with unmanageably deep tensions. One such setting could be one of our Quaker colleges during summer school. If a group of Russians and Americans were to participate in an eight-week seminar on, for example, recent Soviet and American literary trends—a seminar

dedicated to scholarship, not propaganda—there would be many chances to discuss fundamental differences, but the discussions could be pitched on much less crucial conflicts. Perhaps the chief solution for the problem of making friends is to find situations in which we become friends as a natural by-product of our main job.

After five years of work for East-West understanding, American Young Friends can feel that the values they sought to express at the outset were the right ones, though vastly more difficult to achieve than we could have guessed. There are so many strong arguments to support the claim that “you can’t deal with *them*,” that often we are left with nothing but the absolute certainty that we must.

PAUL A. LACEY

Some Ancient Florentine Welfare Institutions

THE oldest of all Florentine welfare institutions is, I believe, the *Spedale degli Innocenti*, the Hospital of the Innocents, said to have been founded in 1216 by some wealthy silk merchants. These men felt pity for all the illegitimate children, who were even less welcome seven centuries ago than they are today. Many unmarried mothers left their babies in front of some church in order to avoid their own shame and the denunciation of their families.

The large hospital had a basket in the porch. Desperate young mothers carried their babies during the night to this hospital and put them into the basket, which descended to the ground floor, where nuns took the baby out and cared for it. These children, called “Nobody’s Children” or “Little Throwaways,” were registered under the name of Innocenti. Today the Florentine telephone directory has four columns of Innocentis.

These children were well cared for. Sometimes they were given to the family of a farmer, to be nursed with the farmer’s own baby. The farmer was paid for the child’s care and upbringing. When the Innocenti reached the age of 18, they were given some money—the girls, a small dowry; the boys, enough to start in some business.

Now after more than 700 years the Hospital still receives many hundreds of children. They are given their mother’s name or some name without significance, like Bianchi (White) or Rossi (Red), so that no one knows that they are illegitimate, a handicap which is still quite unpleasant in Italy. Today the mothers are asked to nurse the child themselves. If possible, they are accepted two months before childbirth and kept two months afterward. The Hospital tries to get each girl accepted by her family and married to the child’s father.

The archives of the Hospital still keep the names of the children who have been cared for from the very first one, named Agata Esmeralda, who was put in the basket in 1218.

The Archbrotherhood of Mercy

In 1246 there was in Florence a guild of porters who used bad language and cursed all day long. One of them, Piero Borsi, said to his friend one day: “If we go on cursing like this and we die, we shall go straight to hell.” The friend agreed but said that it was not possible to break such a fixed habit. “Well,” said Piero Borsi, “let us pay a penny each time we curse as penance and then do some good deed with the money.” They carried out their plan, and after a short time they had enough money to buy a stretcher to carry accident cases to the hospital.

Many other inveterate swearers joined them, and in no time they had eight stretchers at their disposal. These stretchers became very useful during the first great plague, of which Boccaccio writes in the *Decameron*. A painting which hangs in the house of the Misericordia represents the brethren picking up the sick during the second plague of 1522, during which more than a third of all Florentines died.

Like the other institutions I am describing, the Misericordia still exists and takes care of all the ambulance work in Tuscany.

Those who want to become brethren (who spend one hour a week for a neighbor) have to attend an eight-month course, in which they learn everything about first aid and even about helping in childbirth. Sometimes the hour a week a brother serves becomes ten minutes every day, during which he goes to some bedridden person and gives him a bath or shave. The rules are still

the same as they were in the Middle Ages. The brethren thank the people whom they help, crossing their arms, bowing, and saying, "God bless you for needing us." If one of them cannot give his weekly hour, he can replace it the following week; but he will have to serve two hours for the hour he lost. Men of all classes belong to the Misericordia from workmen up to members of the royal family.

Since 1500 the brethren have worn a black cotton cloak; before that the cloak was red. The hood has two holes for the eyes. If the brethren have to carry the dead, they pull down the hood; and if they have to help people they know, they also lower the hood to avoid cause for special thanks. The chief privilege of these men is the right to be buried in the cemetery of the Misericordia, where the tombstones carry only the name and dates of birth and death. No inherited or acquired title may be added.

If any Florentine needs help, he telephones to the Misericordia. Four men come with an ambulance and take him to the hospital. He is not allowed to pay them anything, but he may do so anonymously the next day.

Some beautiful gifts from painters and sculptors adorn the old building in which the Misericordia has been housed since the fourteenth century. The doorkeeper wears short trousers, long stockings, buckled shoes, and a coat with tails. He registers the names of the members and sits all day long at the telephone. The drivers of the eleven ambulances do not receive normal wages. Their work is a mission and not an ordinary job.

Brethren are allowed to visit those in jail and to be a link between prisoners and their families. In winter, especially at night, they carry burning torches because very often the houses are not lighted. The torches are made by the brethren according to the old method of soaking rags in pitch and chalk and covering them with wax.

The Archbrotherhood of the Misericordia owns some large properties because many people bequeath money or land to them. This property is managed by the oldest members, retired officials or judges. We Florentines are very proud of our Misericordia, which after 700 years is still growing and improving.

Societa di San Martino

In the fourteenth century, when the first tyrants had been driven out of Florence and replaced by other tyrants who were supported by the Florentine nobility, the first tyrants often succeeded in coming back and, with the aid of Sienna or Pisa, resuming their power. Their first act was to wreak vengeance on the noblemen who had helped to drive them out of Florence. They did not kill

the noblemen or take their palaces, but they cut off the supply of food coming from the country and declared these noblemen outlawed. No one was allowed to deal with them, buy from them, or sell them anything, so that they had to hide in their big houses and starve.

At this time the prior of San Marco, who later became Sant Antonino, feeling that no one had the right to let people die of starvation, assembled eighteen noble bachelors over forty and with them founded the Society of St. Martin. These men had the task of going to the outlawed noblemen and taking them bread. The money given had to be distributed within a week to avoid taxes and administration fees and to assure the donors that the money had gone immediately to those in need.

This Society also continues its work for gentlefolk who have become poor today, such as the old lady without relatives who needs an operation on her eyes, or the student who, although his parents have lost their money, wants to go on with his education, or the girl of good family who wants to be married but lacks a dowry. Such people will write an application and put it in the old stone letter box. Applications are read every Friday morning by the eighteen men who meet for this purpose. On Saturday two of them pay a social call on the applicant; they wear striped trousers and black coats to show that it is a respectful call. None of the "good men," as they are called, will ever talk about who has been assisted, and those who receive help must never ask whence the help came. As soon as one of the "good men" dies, his place is taken by some other noble bachelor over forty. The most recently added "good man" takes over the burden but also the honor of following in the footsteps of some 530 predecessors.

MARIA COMBERTI

Remember Me

By ALICE M. SWAIM

Remember me by all the things I love
That flood my soul with high tides of delight,
Like twin stars poised precariously above
The entrance to the avenues of night.

Remember me by all the ghosts of ships
That sailed the wave-crests of my seven seas,
Or the wild fury of the gale that rips
The final leaf from acquiescent trees.

Remember me by candlelight and fire
And all the stirrings of a wild desire
That hold the captive heart in willing thrall
When wild geese fly, and early snowflakes fall.

Friends Honor Henry J. Cadbury

TRIBUTES in written and spoken words honored Henry J. Cadbury, former Chairman of the American Friends Service Committee, in a special program at the Race Street Meeting House, Philadelphia, on Sunday, October 30. The event was also the occasion of the formal opening of the Committee's new headquarters at 160 North 15th Street, Philadelphia.

Dr. Cadbury, eminent Quaker scholar and historian, was honored for his 22 years as active Chairman of the American Friends Service Committee. He helped found the organization in 1917. He succeeded the late Rufus Jones as Chairman in 1938, retiring last January, and is now its Honorary Chairman.

In a surprise presentation Henry Cadbury was given a copy of a collection of 21 Quaker essays by prominent Friends. The book is entitled *Then and Now*, a reversal of the title of his column in the FRIENDS JOURNAL, "Now and Then." It is published by the University of Pennsylvania Press (345 pages; \$5.00). The presentation was made by Anna Brinton, the editor, who called it "a spiritual mustard pot, to make the soul sneeze with devotion."

Dr. Cadbury reminisced on experiences during his 43 years with the Committee, including its winning, with Friends Service Council, London, the Nobel Peace Prize in 1947. He recalled borrowing from the AFSC clothing warehouse a coat for his speech in Oslo, and accepted the "necessity of this form of immortality" in the manner in which certain attire has become symbolic of George Fox and John Woolman.

He thanked the audience of some 500 for their fellowship and support and said he hoped the event would "cement the spirit which brought us together 43 years ago." He brought the lively meeting to quiet, however, by quoting from an old Friend, "This is no time to praise one another, but to regret that we have done so little."

Anna Brinton in her preface to *Then and Now* wrote: "With thankfulness and admiration we greet thee as congenial comrade; wise and witty presider; accomplished scholar in Biblical and Quaker history; above all as favored minister and translator of the Gospel in terms of life. This combination of gifts and skills we esteem to be unmatched."

The essays depict the lives of Friends and represent the interests of the Religious Society of Friends. They touch on all subjects from individual history to the "fruits of thought, experience, and research from all climates."

The contributors to the volume are Horace G. Alexander, Howard H. Brinton, Kenneth L. Carroll, Maurice A. Creasey, Thomas E. Drake, Olive Goodbody, Dorothy G. Harris, Muriel A. Hicks, Margaret B. Hobling, William Hubben, Mary Hoxie Jones, Emilia Fogelklou Norlind, Mary Ogilvie, Alexander C. Purdy, Douglas V. Steere, Frederick B. Tolles, D. Elton Trueblood, Richard K. Ullmann, Elizabeth Gray Vining, Janet Whitney, and Elizabeth Yarnall.

Following the recognition program and tea for guests, open house was held for visitors at the new national offices of the American Friends Service Committee, 160 North 15th Street.

Abundance of Life

WE have just had a week of golden fall days beside the Chesapeake, with heaven waiting in every sunset.

The hoarse cry of the wild goose is like a brute reaction to beauty too bright to be borne. A world in flames over land and water re-enacts the ancient and tragic mystery of death-in-life and life-in-death.

The dogwood leaves are dying in a burst of battle red. Oak and maple strew the lane with the vivid hues of passion and the soft shades of memory. And soaring there on a high, stark limb is the scarlet banner of ivy.

On the water, where life first found its home, life is still harvesting life: a fisherman out in the chilly dawn; oystermen moving under sails at noon; a belated woman crabber poling her skiff through the ripples along the shore. Underneath the surface the living still feeds on the living—or faces death in the stab of the heron or the swoop of the osprey.

A philosopher speaking for the pantheism of the East has said that life is perpetual perishing. What we see now shall never be seen again. What we love most even now is slipping away. We weep for beauty vanishing, but beauty is its heir. The flower fading on its stalk will cast its seed for flowers to scent tomorrow.

A poet once prayed to be released from too much love of living. Let us pray rather to love life freely and to spend it freely. Time is our sovereign currency, but let us not grasp it with a miser's hand.

And let no puny man fancy himself an Atlas, bearing the world on his shoulders. The world will not fall apart without us because God holds it together. Individually we are held, and jointly we endure within the magnificent fabric of His grand design. The notes are transient; the symphony eternal. Our faith in a loving and eternal God is faith in the abundance of life.

WROE ALDERSON

About Our Authors

Howard H. Brinton, former Director of Pendle Hill, is well-known for his many literary contributions to the history and theology of Friends. His *Friends for 300 Years* is in its second printing. He is a member of the Board of Managers of the FRIENDS JOURNAL.

Emma Cadbury, who is known and loved by Friends around the world, has been Chairman of the Wider Quaker Fellowship for ten years. Previously, for 18 years, she served in the Friends Center in Vienna, Austria.

Barbara Hinchcliffe, a member of Green Street Monthly Meeting, Philadelphia, is on the staff of the Information Service of the American Friends Service Committee.

Paul A. Lacey, a member of Green Street Monthly Meeting, Philadelphia, is a former Clerk of the Young Friends Committee of North America. During the summer of 1959 he visited Russia, with three other Young Friends, as a member of the East-West Contacts Committee. This year he is at Earlham College on a one-year appointment as instructor in English.

Maria Comberti is a Friend living in Florence, Italy, who is Secretary of the Friends of the Friends, the Wider Quaker Fellowship group in Italy.

Wroe Alderson is a member of Haverford Monthly Meeting, Pa.

Friends and Their Friends

World membership of the Religious Society of Friends totals 194,862, a gain of 1,840 over the previous year and of 19,000 since 1949, it has been reported by the Friends World Committee through its American office in Philadelphia.

Meetings in the United States and Canada list 121,658 members, an increase for the year of about 1,200 and for the decade of about 7,000. (The compilation listed Alaska separately with an additional 1,700 members.)

The largest Yearly Meeting in the United States and Canada is Philadelphia Yearly Meeting, which has 17,657 members in 91 Monthly Meetings. At the recent 280th annual sessions of Philadelphia Yearly Meeting the establishment of a new Meeting at Lewisburg, Pa., was reported. Second is North Carolina Yearly Meeting, with 14,651 members, and third is Indiana Yearly Meeting, with 13,949.

East Africa (Kenya) Yearly Meeting, with 29,022 members, is the largest overseas, followed by London (England) Yearly Meeting, with 21,643. Others with more than a thousand membership are Madagascar, 7,800; Guatemala, 4,100; Ireland, 2,000; and Bolivia, 1,000.

West Knoxville Monthly Meeting, Tenn., started using temporarily the facilities of the University of Tennessee Presbyterian Center, 1105 Circle Park, Knoxville, on October 16, 1960. Meeting for worship and First-day school are at 11 a.m., EST. Affiliated since the fall of 1959 with the Friends World Committee, West Knoxville Monthly Meeting plans to build a small meeting house this winter or in the spring on land bought last spring. Friends and others traveling to the area or settling in or around Knoxville are most welcome to attend the meeting. The Clerk of West Knoxville Monthly Meeting is Donald W. Newton, 7837 Westland Drive, Knoxville 19, Tenn.; telephone 8-0876.

The 30th birthday of Pendle Hill was celebrated October 15 in the Pendle Hill Barn with an evening of reminiscences, punctuated by an awareness of what Pendle Hill is and can be. Of the 18 students who attended the opening 1930 session of Pendle Hill, three attended the anniversary observance, Hugh Moore, Ann Silver Allee, and Richard I. McKinney. Of the first year's staff, Joseph and Edith Platt, Henry Cad-

bury, and Douglas Steere were present to join in the birthday celebration. Board members and friends of Pendle Hill filled the Barn meeting room to overflowing.

Barnard Walton opened the evening's program by giving his recollections of Woolman School, Pendle Hill's predecessor; Robert Yarnall told of the work and personality of Henry Hodgkin, first Director; Anna Brinton commented on the "ingredients for a masterpiece" that she and Howard Brinton had found on their arrival as Directors in 1936; Dan Wilson spoke on his vision for Pendle Hill; and Henry Cadbury illumined the uniqueness of Pendle Hill. Elizabeth Yarnall, who has been involved in Pendle Hill from its earliest days, presided over the anniversary gathering.

Alfred and Euola Henderson of Oakwood School, Poughkeepsie, New York, left in June for two and a half years of service in Africa. During the leave of absence Alfred Henderson is acting as director and coordinator of the ICA educational program under the care of Earlham College. Part of his time will be given to administrative duties at the Teacher Training College of the Friends Africa Mission. The International Cooperative Agency is financing work of American educators in assisting the improvement and organization of schools in Kenya. It is hoped that the local government can eventually take over complete administration. The Hendersons' address is care of the Friends Africa Mission, Kisumu, Kenya, East Africa.

D. Robert Yarnall, Chairman of the William Penn Committee of Philadelphia Yearly Meeting, on October 24 presented to the library of the United Nations in New York City a very large, leather-bound portfolio containing color reproductions of the murals painted by Violet Oakley in the Capitol at Harrisburg, Pa. The most famous of the murals are those in the Governor's Reception Room. Present on October 24 were members of the William Penn Committee, other Philadelphia notables, and the distinguished Philadelphia artist, Violet Oakley.

In 1950 Violet Oakley published a large book on the murals, commenting on them under the title *The Holy Experiment: Our Heritage from William Penn*. This book, which is very beautiful, is engraved by Beck Engraving Company, Inc., printed by Lyon and Armor, Inc., and published by the Cogslea Studio Publications, all of Philadelphia.

October 24 was chosen for the presentation because it is the 15th anniversary of the founding of the United Nations and the 316th birthday of William Penn. Later the same afternoon the Philadelphia Orchestra gave a concert in the Assembly Hall of the U.N.

Some years ago a similar presentation of *The Holy Experiment* was made to the library of the League of Nations in Geneva. This center is now the United Nations center in Europe.

A copy of *The Holy Experiment* in black and white will be sent to each of the 99 nations in the United Nations.

The American Friends Service Committee has appointed Esther Biddle Rhoads as Field Director of its Algerian Refugee Program. She is administering the Quaker Committee's \$1,000,000-program of relief for the 250,000 refugees in Morocco and Tunisia. Esther Rhoads returned in May of this year from four years as Director of the Friends Center in Japan, where she also coordinated AFSC programs of relief and reconciliation.

She has been associated with the Japanese people from 1917 until her return to the United States this year, except for the war period from 1941-46. For many years the Principal of the Friends School in Tokyo, she taught members of the Japanese Imperial Family from 1950-60. During the war she worked to alleviate the condition of the Nisei who were detained in camps at that time. She has assisted with AFSC seminars and work camps, and has spoken at numerous conferences here and abroad.

Esther Rhoads is a member of Coulter Street Monthly Meeting, Philadelphia. She holds degrees from Earlham College and Columbia University.

Dean Freiday, who has been associated with the American Society of Mechanical Engineers for the past four years, has been designated Associate Editor of *Mechanical Engineering*, monthly journal of the American Society of Mechanical Engineers. Dean Freiday is a member of Shrewsbury Monthly Meeting, N. J.

J. Graham French, a Philadelphia lawyer, has given Israel through the American Friends of the Hebrew University, the means for establishing an experimental farm by the University in the Negev, a desert region. The purpose of the farm is to find ways of growing crops in desert areas with a minimum of irrigation.

Called a "one-man foreign aid program," French has contributed farm tools to New Chorwon, a re-established Korean village, and supplied the farmers there with a straw rope factory so that they will have work in winter; provided a farming village for 500 wounded Korean veterans; given 30 junks to rehabilitate a Korean fishing village; established a combined fishing and farming village in South Viet Nam; and given three mobile health units specializing in prenatal and post-natal care, one to the Philippines and two to India.

The Friends Historical Association invites members and those interested to its annual meeting at the Historical Society of Pennsylvania, 1300 Locust Street, Philadelphia, on Monday, November 28, 8 p.m. J. Reaney Kelly of Annapolis, Maryland, will speak on "Quakerism in the Founding of Anne Arundel County, Maryland." The talk will be illustrated with slides of early homes with Quaker connections.

Friends are invited to come at 7:30 p.m. to see the exhibits in the museum. These include Penn and Logan furniture, the William Penn-Samuel Carpenter-Caleb Pusey weather vane, Richardson silver, the newly acquired Letitia Penn doll, and the Jane Galloway Shippen painting by Benjamin West.

Kathleen Lonsdale was awarded on September 5 the honorary degree of Doctor of Science in the University of Wales at a ceremony held in the Assembly Room of the City Hall, Cardiff, Wales. Meeting at the time in Cardiff was the British Association, of which Kathleen Lonsdale is an honorary general secretary. The ceremony, in which others connected with the Association were honored, came at the end of an all-day symposium on world food and population, attended by about 2,200 people.

Robert G. Kuller of Baltimore Monthly Meeting, Stony Run, is in Formosa on a Fulbright grant for a year. He teaches mathematics at Taiwan University in Taipei.

Eliza Foulke of Gwynedd Meeting, Pa., is serving as House Mother at International House, 140 North 15th Street, Philadelphia, where her presence has been a most welcome one to Friends coming to the Quaker Quadrangle.

Raymond Paaio Arvio has been appointed Finance Secretary for the national office of the Fellowship of Reconciliation in Nyack, N. Y. His wife, Cynthia, and their four children have joined him at Skyview Acres, Pomona, N. Y., coming from New England, where Ray Arvio was Regional Secretary for World University Service. The Arvio family are members of West Chester, Pa., Meeting and now attend Rockland County, N. Y., Meeting.

The Associated Executive Committee of Friends on Indian Affairs is circulating an appeal for Christmas gifts for Indian children in Oklahoma. Gifts or money to buy gifts may be sent to the following centers:

Council House—Laurence and Lucille Pickard (for children of all ages)

Mail and parcel post: R.R., Wyandotte, Oklahoma
Express and freight: Seneca, Missouri

Indian School Children—Wyandotte, Oklahoma, c/o Wyandotte Friends Meeting (children 6 to 12 years old)

Kickapoo Friends Center—Miriam Byerly (for children of all ages)

Mail and parcel post: R.R. 2, McCloud, Oklahoma
Express and freight: Harrah, Oklahoma

Trim a Treasure Tree

Each year the Children's Program of the American Friends Service Committee offers Christmas projects which provide material assistance to children in need around the world and help to make the meaning of Christmas more real to all who take part in them. This year a Christmas tree can be turned into a "Treasure Tree." Circular cards, red on one side and green on the other, hold five nickels. The money helps to provide blankets for the Algerian refugee children, who face the onset of another winter inadequately clothed and housed. There is a continuing need for warm "Christmas Caps." Star-like decorations can be made by pushing two sets of knitting

needles through the brightly colored balls of yarn that will make these caps. Gold paper stars, with a pipe-cleaner handle, can hold coins to help purchase fruit trees for Southern Italy and Sardinia.

A Catalogue of Service Projects for Children describes these projects and the seasonal packets and kits, *Days of Discovery*, which are filled with ideas for Thanksgiving and other occasions. Besides many service projects, the kits contain songs, games, stories, and recipes from other lands and religions.

For further information, or to order any of this material, write to the American Friends Service Committee, Children's Program, 160 North 15th Street, Philadelphia 2, Pa.

Letters to the Editor

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

At our house we have found a solution to a small problem. It concerns the use of trading stamps, such as those which one receives at the grocery store after purchases are made. There is no doubt that they constitute an illusory "saving." The cost of whatever merchandise is obtained through redeeming the stamps is obviously added to the original purchases, and most of us would be much happier if the dealers would simply discontinue the practice. This situation does not, however, make the acceptance of stamps at the store improper, as I see it; after all, the buyer pays for the stamps (and whatever may be obtained with them) the same as he pays for advertising which has promoted the goods.

It has occurred to us that a way to make good use of trading stamps is to exchange them for blankets which may be sent to the AFSC warehouse, or to any other center where material aids are being collected, so that they may be added to shipments abroad. In addition to adults who might be interested in this idea, groups of children would perhaps find the collection of trading stamps a rewarding service project.

Haverford, Pa.

ADA C. ROSE

We have recently returned from an 11-week stay in Cuba. In our own car we visited all of the provinces, most of the big cities, and many cooperative farms. We were making a study as to what the revolution has done for schools, land reform, and social welfare.

We find upon returning to the United States that a quite incorrect picture of Cuba is being presented by channels which should serve for public information. We will be glad to participate when possible, either in speaking or writing, in discussions of the Cuban situation.

228 Harvey Street,
Philadelphia 44, Pa.

ARTHUR and HELEN BERTHOLF

If "owning for a living" is wrong, as A. Craig says (FRIENDS JOURNAL, May 14, page 320), then all trust funds used to finance Quaker activities and for other religious, educational, and charitable work are wrong. Owning is not wrong when it is the result of work, thrift, and the constructive use of

one's earnings. Suppose A and B work at the same wage. A spends, and B saves. A needs a house in which to live; B builds it for him. Is it wrong for A to pay rent to B? It is a great accommodation to A, who otherwise would be homeless, and it is surely right for B to receive something for the self-denial which made it possible for him to build a house for A.

As long as one constructively uses the wealth he has honestly accumulated for the purpose of increasing the total wealth available to satisfy human needs and to raise the standard of living, his ownership is of benefit to all mankind. Ownership for useful purposes is good. Ostentatious, extravagant living is bad. The two should not be confused.

New York, N. Y.

HOWARD E. KERSHNER

Coming Events

(Deadline for calendar items: for the issue dated the first of a month, the 15th of the preceding month; for the issue dated the 15th of a month, the first of the same month.)

NOVEMBER

18—Meeting called by Representative Meeting of Philadelphia Yearly Meeting at Race Street Meeting House, Philadelphia, 3:30 p.m., to consider the coordination of plans for meeting the needs of older Friends.

18—Docudrama, "Which Way the Wind?" at Hartshorn School, White Oak Ridge Road, Short Hills, N. J., 8:15 p.m., sponsored by Summit Monthly Meeting, N. J.

18 to 20—AFSC Weekend Institute at Hudson Guild Farm, Netcong, N. J. Theme, "Search for New Directions, A Quaker Approach to Contemporary Affairs." For details see page 550 of our issue of October 15.

19—Caln Quarterly Meeting at Christiana, Pa., 10 a.m.

19—Bucks Quarterly Meeting at Langhorne, Pa., 10 a.m.

19—Potomac Quarterly Meeting at the Friends Meeting of Washington, D. C., 2111 Florida Avenue, N.W. Ministry and Counsel, 10:30 a.m., during which Harold E. Snyder will speak. Lunch at 12, with out-of-town Friends as guests. Business meeting, 1:30 p.m. Conference session panel, 2 p.m., evaluating the Tercentenary Peace Testimony observance.

20—Baltimore Quarterly Meeting, Stony Run, at Little Falls Meeting House, Fallston, Md. Ministry and Counsel, 9:45 a.m.: "Some Possible Avenues Open to Us as Individual Friends for Proclaiming Our Testimony." Meeting for worship, 11 a.m. Dinner at 12, provided by host Meeting, followed by conference session, in which Janice Clevenger will speak of her experiences as a teacher at Friends School, Tokyo.

20—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Bernard C. Clausen will introduce *Transforming Power*, a pamphlet on which he worked during the summer.

20—Illustrated talk by Esther Holmes Jones at the Mt. Holly Meeting House, N. J., 10 a.m., on "Glimpses of Eastern Religions." Meeting for worship, 11 a.m. Box luncheon; hot beverages provided by the Meeting.

20—At Cyrenius Booth Library, Newtown, Conn., 3:30 p.m., sponsored by the Newtown Preparative Meeting, Conn., a showing of the film "Alternatives," followed by discussion. Moderator, George Corwin of Wilton Monthly Meeting, Conn.

25 to 27—Southwest Friends Conference at Camp Cho-Yeh, Livingston, Texas. Clerk, Otto Hofmann, 610 Cardinal Lane, Austin 4, Texas.

27—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Ludwig Meyer will tell of his recent visit to Germany.

27—Open House of Springfield Meeting, Pa., Daniel D. Test, Jr.,

Headmaster of Westtown School, will speak at 2:30 p.m. in the new First-day School Building. Guests may tour the new addition to the meeting house from 2:30 to 4:30 p.m.

28 Annual Meeting of the Friends Historical Association at the Historical Society of Pennsylvania, 1300 Locust Street, Philadelphia, 8 p.m.: J. Reaney Kelly, "Quakerism in the Founding of Anne Arundel County, Maryland" (illustrated with slides). Light refreshments. See exhibits, 7:30 p.m.

DECEMBER

2—Address, illustrated with color slides, at the Race Street Meeting House, Philadelphia, 7:30 p.m.: George Loft, "Current African Problems." George Loft is the new Director of the AFSC's Africa Program and recently returned from two years in Salisbury, Southern Rhodesia, where he served as AFSC representative in the Central African Federation. Chairman, Frank Loescher.

3—Haverford Quarterly Meeting at Haverford, Pa., 4 p.m.

4—Millville-Muncy Quarterly Meeting at Millville, Pa., 10 a.m.

4—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Philip W. Smith and his brother, James I. Smith, will tell of their visit last summer to Russia and other European places.

4—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: Clarence E. Pickett, Executive Secretary Emeritus, American Friends Service Committee, and Cochairman of the National Committee for a Sane Nuclear Policy, "Dangers in Our Present Foreign Policy."

4 to 9—General Assembly of the National Council of the Churches of Christ in the U.S.A., at the Civic Auditorium, San Francisco, Calif.

6—Philadelphia Quarterly Meeting at Race Street Meeting House, Philadelphia, 4 p.m.

10—Haddonfield Quarterly Meeting at Moorestown, N. J., 3 p.m.

10—Salem Quarterly Meeting at Mickleton, N. J., 10:30 a.m.

11—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Conference Class, 10 a.m.: William S. Campbell, "Your Religion and You."

11—Howard Branson will show a selection of slides from his unusual collection, at the Meeting House, 4th and Arch Streets, Philadelphia, 3 p.m.

BIRTHS

DAY—On October 9, to Richard and Lyn Day, a son, ERIC RICHARD DAY. His parents are members of East Cincinnati Meeting, Ohio. His maternal grandparents, Lawrence and Evelyn Tibbits, are members of Downers Grove Meeting, Illinois. His paternal grandmother, Della Day, is a member of New Garden Meeting, Greensboro, N. C.

LACEY—On October 4, to Paul and Margaret Lacey of Earlham College, Richmond, Indiana, a daughter, MARY MARGARET LACEY.

THOM—On October 27, to William T., 3rd, and Mary A. Thom of Wilkes-Barre, Pa., their first child, MARGARET ALBERTSON THOM. She is the granddaughter of Taylor and Rachel Thom of Princeton Meeting, N. J., and of the late Henry and Maria Moon Albertson of Burlington Meeting, N. J. Her parents attend the new Lackawanna-Wyoming Meeting.

DEATHS

CHEYNEY—On July 22, at his home in Arlington, Virginia, after a long illness, ALGERNON ROBERTS CHEYNEY, aged 85 years.

FINLEY—On October 15, at Saratoga Springs, N. Y., ELIZABETH CLEMENT FINLEY, wife of the late William C. Finley. Surviving are three sisters, Louise K. Clement of Media, Pa., Fredrika C. Hilliard of Manchester Depot, Vt., and Melissa C. Muller of Hudson, N. Y.; and a brother, John F. Clement of Waterbury, Conn.

HUTCHISON—On October 1, suddenly, at his home, 287 King Street, Chappaqua, N. Y., THOMAS HUTCHISON, husband of Lucilla Bird Hutchison. He was a member of both Friends Meetings in Chappaqua, N. Y. A Masonic service was held on October 3 and a Friends service on October 4.

RANDALL—On October 5, in Abington, Pa., Memorial Hospital after a short illness, HANNA K. RANDALL, aged 84 years, widow of Comly Randall. Daughter of the late Jacob and Deborah Knight Randall, she lived all her life in Trevoise, Bucks County, Pa. She is survived by her brother, Charles S. Randall of Trevoise, Pa., and several nieces and nephews.

Hanna Randall was a member of Byberry Monthly Meeting, Pa., in whose sewing group she was a moving spirit and faithful worker for many years. A lover of true simplicity, gentle yet firm, thoughtful and sympathetic always, she made many contributions to worthwhile activities in her community. In her home, Meeting, and community she will be greatly missed.

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. Shirley Hillinger, Clerk, 1002 East Palmartas Drive.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 1201 E. Speedway. Worship 10 a.m., Elisha T. Kirk, Clerk. Axtell 8-6073.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7350 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 children and adults, 10 a.m. Meeting for worship at 11. 957 Colorado.

PASADENA—526 E. Orange Grove (at Oak-land). Meeting for worship, Sunday, 11 a.m.

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

COLORADO

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.

DISTRICT OF COLUMBIA

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

FLORIDA

DAYTONA BEACH—Meeting, 11 a.m., First-days at 300 North Halifax Avenue. Information, Sarah Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 11 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Sunset and Corsica, 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

MIAMI—University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

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

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

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.

HAWAII

HONOLULU—Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 999-447.

ILLINOIS

CHICAGO—57th Street Meeting of Friends.

Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-3066.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Corinne Catlin, HA 3-8103; after 4 p.m., HA 2-8723.

INDIANAPOLIS—Lantern Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone AX 1-8677.

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.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: R. B. Thomas; telephone WA 4-3366.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

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

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

MICHIGAN

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

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.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th 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 FA 6-0429.

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, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

ALBUQUERQUE—Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E., Albuquerque. John Atkinson, Clerk. Phone ALpine 5-9588.

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

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

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
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, William Vickery 162 Warburton Ave., Hastings-on-Hudson, N. Y.

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

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 355 West McMillan, Richard Day, Correspondent, WI 1-2419.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

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 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

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

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.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Sumner Parker. BR 6-8391.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathvive Place. Otto Hofmann, Clerk, HI 2-2238.

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 8-6413.

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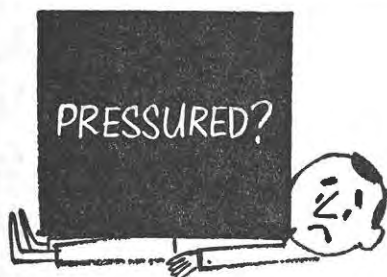
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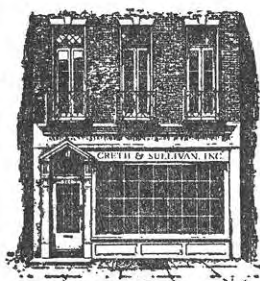


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