

FRIENDS JOURNAL

Quaker Thought and Life Today

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***B**EAUTY has no function, no utility. . . . It "is its own excuse for being." It greases no wheels, it bakes no puddings. . . . Wherever it can break through, it does break through, and our joy in it shows that we are in some sense kindred to the giver and revealer of it.*

—RUFUS M. JONES

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AFSC Organizes Russian-American Dialogue

AN experimental, international seminar under the auspices of the American Friends Service Committee will be held from August 19 to September 6 at Oakwood School, Poughkeepsie, New York. This seminar is the second in a series of two such seminars resulting from negotiations conducted by the Service Committee with Soviet officials in the winter of 1960. The precise terms of the proposal made to the U.S.S.R. authorities were based on 15 years of AFSC experience in organizing international seminars and five years of experimental effort to find a formula which would be mutually acceptable to both parties for this particular kind of encounter. The agreement was achieved within the general framework of the U.S.-U.S.S.R. Cultural Exchange Program negotiated between the two governments. The first of the series of two experimental, reciprocal, international seminars was held in Leningrad last summer under the auspices of the U.S.S.R. Committee of Youth Organizations.

The organizational detail has been identical for both the seminar in the U.S.S.R. last summer and the one in the U.S. this summer. In each case the seminars are under the auspices of the respective host organization, with the cooperation of the opposite party to the agreement. The formula stipulated a total of 40 participants for each seminar, 20 invited by the U.S.S.R. Committee of Youth Organizations and 20 by the American Friends Service Committee.

Twelve of the former group are from the Soviet Union and eight from other countries; 12 of the AFSC invitees are from the U.S. and eight from other countries. The Soviet and American organizations supply two discussion leaders each, all four being in attendance for the full period of the seminars. The host organization supplies the chairman. The theme and topics for discussion are determined by mutual agreement. An important aspect of the plans has been agreement that all discussions will be private and attended only by registered members of the seminars; there are no formulated conclusions or resolutions, nor public statements on issues discussed or on personally expressed opinions. Any reports to the press may be descriptive only and issued only by mutual agreement of the total membership of the groups and joint formulation by the leaders.

Included in the terms of the agreement on both seminars are a few planned events and excursions during the seminars and a few days of sight-seeing following the project.

Colin Bell, Executive Secretary of the AFSC, announced that the following Americans will participate in the Poughkeepsie Seminar this summer: Janet Bernstein of Washington, D. C.; Norma Corigliano of Philadelphia, Pa.; Kenley Dove of Appleton, Minn.; Ragan Henry of Philadelphia; Thomas Kennedy of Stanford, Calif.; Eldon Kenworthy of Philadelphia; Eric Nordlander of Schenectady, N. Y.; Alexander Rabinowitch of Champaign, Ill.; John D. Rockefeller, IV, of New York City; Norman Uphoff of Minneapolis, Minn.; William Wadbrook of Arlington, Va., and Kent Wilson of Wash-

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FRIENDS JOURNAL

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Editorial Comments

Practical Politics?

NOW and then a wry humor that is not to everybody's taste creeps into consideration of the most serious questions on peace and war. We have heard it said that in the next war all shall be "cremated equal," and a questionnaire distributed by the Center for Practical Politics in Rollins College, Winter Park, Florida, arouses reactions similar to the above remark. The questionnaire, which deals with "Attitudes toward Weapons of War," asks questions like this: "If the Soviet Union bombs the United States first and Total War results, list in order which weapons . . . you would prefer the U.S.S.R. to use. . . ." Conversely, the question is raised as to which weapon "you would prefer the U.S.S.R. or the United States to use" if the United States were to bomb the Soviet Union first. There are similar questions about limited war and the possible religious and ethical attitudes influencing the choices of the respondent.

We have never believed that any protection against atomic attacks can possibly save the population of any country from being "cremated equal." But this questionnaire supplies the first instance of our being asked in which manner we want to be destroyed by an aggressor, or how we want to see the Russians destroyed. Fanny Ventadour of Winter Park, Florida, who has made some ironic comments in poetic form on this matter, remarks that now we are given a choice "in our own annihilation." She writes also, "Hot or cold, quick or slow, what'll you have/ a hydrogen glow (state whether super or classic)/ or would you prefer something chemical/ with a dash of biologic?/—least said soonest ended."

Is the occupation with such odd questions really a necessary part of "Practical Politics"? Would it not be much more helpful to mobilize the energies of college students in the direction of constructive peace efforts instead of arousing—quite naturally—their disposition for satire? Do some people in the lovely setting of Rollins College find it really a congenial pastime to indulge in fantasies about the kind of destruction some men and women might prefer? How about a sabbatical year for the author of the questionnaire and a quiet trip to Hiroshima and Nagasaki? He might then produce more prophetic questions.

The Utopian Image

Apart from the utopian images of man's future, for which Plato's *Republic* and Thomas More's *Utopia* were the models, the dreams of some less philosophical storytellers speaking to us in their novels have moved the imagination of millions of readers everywhere. In the 1880's Bellamy's *Looking Backward* combined entertainment with an alluring vision of a socialized society and economy. Jules Verne and his imitators had dreamed of scientific exploits on a large scale. In times of crises such future expectations are apt to give way to a near-apocalyptic imagery, as in Orwell's *1984*. But more optimistic fantasies seem to have overcome this dark picture, as the vast amount of science-fiction shows. Science-fiction is the continuation of the swashbuckling romantic frontier adventures of our "Westerners." The frontier is now in space. The new worlds to conquer are other worlds. Our sights are probably too strenuously directed forward and upward. Margaret Mead has made the radical proposal to drop altogether the teaching of history in our universities and to establish Chairs of the Future. Such an escape from reality is not carried exclusively by our traditional optimism. There is apprehension, if not hysteria, about the great unknown, and the fear of the competing Russians is ever-present. Science-fiction may to some degree prepare us for the on-rushing second industrial revolution, but modern man is so completely under the spell of its frightful potentialities that utopias have lost their magnetic effect.

Some of these thoughts are expressed more fully in Fred L. Polak's *The Image of the Future* (Oceana Publications, New York, 1961). Our Friend Elise Boulding, Ann Arbor, Michigan, has translated these two remarkable volumes from the Dutch. She has produced an admirable piece of work, rendering the many specialized chapters in perfect English. We may come back at some later time to this work, which is largely oriented to European material. Suffice it to say now that its evaluation of past and present civilizations and its attempt to visualize the future make absorbing reading and study.

Interchurch News

Last May the formal consolidation of the American Unitarian Association and the Universalist Church of

America was achieved in Boston, Mass. During 1959 and 1960 the parishes of both groups had been consulted about the expected merger and had voted overwhelmingly in its favor. The merger affects 180,000 Unitarians and 90,000 Universalists. Children of Sunday school age are included in these figures. Dr. Dana McLean Greeley, formerly minister of the Arlington Street Unitarian Church in Boston, was elected President of the new organization.

Eight Churches have applied for membership in the World Council of Churches. They are the Moravian Church of the West Cape Province in South Africa, with 28,000 members; the Presbyterian Church in Trinidad, with 25,000 members; the Evangelical Church of New Caledonia, with 3,500 members; the United Church of Central Africa in Rhodesia, with 16,000 members; the Union of Baptist Churches in Cameroon, with 15,000

members; the Pentecostal Church in Chile, with 10,000 members, and the Pentecostal Mission Church of Chile (no membership listed); and the Russian Orthodox Church in the Soviet Union, of which we reported earlier this year.

The new United Church of Christ was established on July 4 at a merger-session held in Philadelphia, Pennsylvania. The new denomination, with a membership of 2,000,000 represents a union of the Congregational and the Evangelical and Reformed Churches. Negotiations for the merger took a period of twenty years. An overwhelming majority of local churches in both denominations, numbering over 9,000, had expressed approval of the merger before the 700 delegates made it a fact on July 4. Dr. Ben M. Herbster of Norwood, Ohio, was elected first President of the United Church of Christ.

To Stir You Up

"TO stir you up by putting you in remembrance:" Thus reads in part the epistle (2 Peter 1:13, ff.) designated in the *Book of Common Prayer* for the Day of Transfiguration, August 6. This quotation is also the theme in a different way of another memorable anniversary, Hiroshima Day, which likewise falls on August 6. (The coincidence of date was called to my attention by a friend who is an Episcopalian and a devout pacifist.) Although Friends do not habitually observe stated times and seasons, it may not be amiss to use the coincidence to remind ourselves of the underlying religious messages which these two anniversaries may suggest.

The painful memory that our country on August 6, 1945, dropped an atomic bomb for the first time in history on a city of men, women, and children should stir us up to penitence and to fruits worthy of repentance. On that day over 100,000 persons were killed; more were injured and made incurably ill, among whom were three-fourths of the doctors and nurses in the city; all the hospitals were destroyed; fires raged unchecked. The results of that rain of death are still recorded in the skin, the bones, the genes of Japanese men, women, and children.

Yet today the power of that bomb is counted trifling by military authorities as the United States and the Soviet Union, with other nations panting to catch up, devise nuclear explosives a thousand times more destructive than the bomb dropped on Hiroshima. A United States general has stated that the amount of destructive nuclear power stockpiled in the American arsenal is more than enough to account for 20,000 pounds of TNT for every human being now alive. And we are called to

sacrifice that more weapons may be created to assure our being ahead in the arms race.

As those who would try, however imperfectly, to bring forth fruit worthy of repentance, what can we do less than devote our time, our money, our best thinking to promoting "those things that make for peace"? Among these I would include negotiation, whatever the provocation, to end the arms race; support of a United Nations strengthened to administer law; the relief of man's distress; and identification with those who are risking their lives to proclaim the imperative of total disarmament. Each of us must find his own way—for these suggestions are merely hints—to bear witness to the sacredness of all human life, to the brotherhood of all men, and to the obligation to act in this our day as befits citizens of the Kingdom of God.

The other anniversary, that of the transfiguration of Jesus—certainly not so exact in time and place of origin—has reminded men through the centuries of an eternal goodness and beauty which they may contemplate and adore. Together with praying for strength and wisdom for the day's tasks, may we pray also, in the words of the ancient collect, ". . . that we, being delivered from the disquietude of this world, may be permitted to behold the King in his beauty. . . ."

After the vision the disciples wanted to remain on the mountaintop, but Jesus led them down to the problems, the sin and suffering of this world, teaching them all over again by his own example that the vision of God is fulfilled in service to His children. The mystical and the practical aspects of religion belong together.

LUCY P. CARNER

"Thy Will Be Done"—The Spiritual Basis of Our Christian Service

THE Young Friends of North America, who have opened their Conference theme with Jesus' words from the Lord's Prayer, "Thy will be done," have laid hold of the bench mark, that surveyor's point to which all readings return and from which all measurements go out. Differences of worship, differences in theological accent, differences in latitude on contact with the world, all tend to drop into place when we open our souls to ask what is implied when we pray that prayer.

What audacity, to believe that this cry of the heart's prayer is to be taken seriously, that here and now, here in the situation in which I stand, the will of the living God may be carried out! Do you believe it? Do you think that there is a Power which can know firsthand what is playing upon this situation, which can overcome the bent world's distortion, which can swim through my own mixture of motives and have its undivided sway? Are you aware of it when you make a decision? Do you act as though there were such a power?

Do you believe that even though God's will can swim through the hearts of our desire and the world's desire and can draw these semiautonomous forces into its wash, that you and I can know what that will is? Surely that is too much! How can my tiny eyecup hold the thundering cataract of the torrent of God's will? "O God, thy sea is so great, and my boat is so small."

Have you tried? Are you open to find what the surprise of joy means? Are you open to find what the failure, the pain, the suffering mean? Have you been brought low by something that you have done, have you sat in the ashes of humiliation and waited patiently to see what this was meant to tell you about the will of the Loving One who never lets us go? Have you taken the faintest thread of a clue—like the hint of what a dream might have meant—and sat quietly with it, and then let it work in you without talking of it until, returning to it, there was a lowering of the threshold, and now you knew what was being prepared for you?

If you have felt the stirrings of what everything that happens means; if you have known what is meant by the assertion that in this world there are no accidents; if you are less interested in things merely happening but in what they mean and what they mean for you, then you are on the way. The sense of the Providence of God is a mighty help, and it is all wrapped up in the supposition that "Thy will" is knowable; that "Thy will" is never quiescent but always besieging our souls, restoring our frayed and girdled arteries; that something is going

on, something terribly important, and that if we were really aware, we would be getting the signals and sharing in this beckoning that draws the world by its own inward yearning into the sweep of this radiating love.

But the "be done." How can we move from dream to reality, from the idea to the incarnation? Is that in our hands? The Lord's Prayer implies that it is, and that we are agents. "Christ has no hands but yours, no lips but yours. . . ." But the condition is that we have to carry out the minute thing that is asked of us. If we are not faithful in the little things, then the big things never come out. If we are given a concern, it must be carried out, or we suffer from "light poisoning." No matter how small the concern, utter faithfulness in carrying it out is the inevitable condition of getting further light.

A wonderful French girl who died at 34 when she was helping the Free French Forces in London, and living on the French civilian ration, tells about the way in which Christ walked into her life freshly each day. She simply said the Lord's Prayer through with *absolute attention*. If she faltered once, she went to the beginning again and started over. Out of this absolute attention came the disclosures that lifted her life and her service to her time.

What would happen if each day between now and the holding of the Young Friends Conference in September, we should pause for a time, settle ourselves where we are not likely to be disturbed, and then quietly and gently and with absolute attention ask God what is the word for us at this point in our lives if "Thy will be done"? All the working papers in the world could not improve on such a daily experience as preparation for the Conference. And for those of us who cannot make the journey to Mecca, who are no longer Young Friends, who cannot get away, or who are supporting some Young Friends who should go and be there in the flesh—what about us? How could we join this experience more helpfully than by coming daily into the presence of this will, and its tugs at the sleeve for us? So we would draw in these Young Friends, and our beloved Society, which will move ever more swiftly into their hands, and the needs of the world, and be still in the midst of all. What support could we give our Young Friends beyond this? *Thy will be done.*

DOUGLAS V. STEERE

Note: The North American Young Friends Conference, which will center on the subject of this article, is

to be held at Lake Koronis Assembly Grounds near Paynesville, Minnesota, from September 2 to 9, 1961. Further information can be obtained from the Young Friends Conference, Box 447, Earlham College, Richmond, Indiana.

Strange Land

By KENNETH HEAFIELD

Alas, what am I doing here tonight?
Who is more lost than I, more without light?
Child and man I've now been through
World War I and World War II,
But yet in the end
I cannot choose between friend and friend.
Kiel and Kiev and Kalamazoo
Have been my hosts of the fleeting hour,
But which is which I have long forgotten.

Far or forgot to me is near,
The faith I profess is not quite clear,
And reformed or orthodox to me
Is unresolved in mystery.

Perhaps my own dark labyrinth
Is vaster than all, or less or more,
But this I know,
Though the rain fall and the whirlwind blow:
The Lord of Hosts will visit again His universe
Troubled with tragic blunder.
His Hand that holds the lightning and the thunder
Would not on Hiroshima's plain
Invoke the ghost men of the August rain.

He would have spared the child at play,
The visiting priest at his prayer,
The old man beginning another day,
The mother engrossed with her infant's care.

When and to whom did my Father in Heaven
Give license to ride the wings of the morning?
Have I seventy times seven
Forgiven those that offend?
Has warrant been given to poison the air,
Make stagnant the living waters?
O God, must we stand this day
In the wings of thine illimitable theater
To try for thine own part in the play?
Who acts the role of God this afternoon?

Open again the gates of thy temple, O God.
Lead me beside the still waters.
Give me a song to sing in a strange land.

Faith Cabin Libraries

FOR years we had heard of the Faith Cabin Libraries. Each winter young people in the Baltimore Friends School collected all manner of books. Then their parents sorted them at school and sent them by freight south for use among Negro young people. This year on our way to Florida we had the opportunity to talk with Rev. W. L. Buffington, who initiated the program, and to visit two of the libraries in Georgia.

William Buffington was the son of a tenant farmer in South Carolina. One of his best friends was E. W. Simpkins, teacher in a Negro school in Saluda. William Buffington had a difficult time securing an education. The boll weevil destroyed his father's cotton crop, and both went to work in a sawmill, earning between them \$2.50 a day. William was fourteen. Later the boy went to the Martha Berry School in Rome, Georgia, where he earned his way by driving a garbage truck. For a time he served as assistant in the library. Eventually he finished his education at Furman University, Crozer Seminary, and the University of Pennsylvania.

Eury Simpkins had been promoted meanwhile to a new two-room school, and he asked Mr. Buffington to attend the dedication services. The school was a great improvement over the previous one, but William noticed that there were no books on the few shelves built along the walls.

Remembering how much books and magazines had meant to him when he was struggling to get an education, William Buffington wrote to five fellow Methodist ministers in New York City and asked them to collect and send books to him for the new school for Negroes in Saluda. One of the five responded with more than a thousand.

The problem at once arose of housing such an unexpected number of books. The community decided to build a library. No one had any money. Mr. Buffington and Mr. Simpkins asked the large landowners to donate trees, which were cut down and hauled to the sawmill. Extra trees were felled so that the sawmill owner was paid in lumber instead of cash. Other logs went to pay for smoothing the lumber and securing the window sash. A log library, 22 feet long by 18 feet wide, with a large stone fireplace was built near the school. Since the cabin was built by faith, the name Faith Cabin Library was given to the building.

Through Mr. Buffington's preaching and articles in Sunday school papers, the idea spread, and books poured in. The first six libraries were placed in log cabins, and after that in public school buildings. Today there are over one hundred such libraries, and Mr. Buffington,

now a professor in Paine College, a college for Negroes in Augusta, Georgia, devotes much of his time to sorting and sending the books where they are most needed in the schools of Georgia and South Carolina.

Many kinds of books are still needed, history, literature, travel, fiction, biography, science, and religion. Old textbooks in mathematics and science cannot be used. Perhaps the greatest need on all levels is for children's books, which wear out so quickly.

Often there are glee clubs in the schools but few

songbooks. Books on homemaking were mentioned as filling a real demand. Condensed *Reader's Digest* books are acceptable. Spanish and French dictionaries would see much service. Gift subscriptions to good magazines are always welcome, as well as money for the gas used in the station wagon which carries the books to the libraries.

Books should be sent by freight to Rev. William L. Buffington, Paine College, Augusta, Georgia.

BLISS FORBUSH

Acts for Peace by a Monthly Meeting

LATE in January the United States Army Air Defense convoyed fourteen trucks laden with missile equipment through communities in southern Westchester County, New York, into the town of Mamaroneck. A five-ton Nike Hercules missile with explanatory signs was parked on the snow-packed lawn between the Junior High School and the Post Road. Inside the school the baby of the Nike family, one-ton Ajax, with its "inards" surgically exposed, was mounted across the front of the auditorium. On the stage a battery of console computers hummed and lighted as a simulated target was identified, and Nike was launched "to the attack."

For four days during school hours boys and girls, grades 6 to 12, many of them brought by buses from nearby communities, saw a program, "Nike Goes to School," as the Army called it. Two showings each evening for the adults brought an estimated total of 8,000 to the demonstrations, with the school children making up the largest part of the audiences.

Purchase and Scarsdale Friends Meetings are in southern Westchester County. They have members and attenders in the town of Mamaroneck and in nearby communities, from which the Nike demonstration drew school boys and girls. Should these Meetings attempt to speak truth to such a display of power? What should the word be? And the act? From its efforts at finding the right words and action, the Peace Committee of Scarsdale Meeting offers the following advices to Meetings similarly confronted:

Be vigilant. On December 14, 1960, the front page of the Mamaroneck *Daily Times* carried a two-column story about the coming Nike demonstration. Yet Friends living in the community did nothing until the matter was laid before them at meetings for worship on January 15, one week before the display was to begin. Four weeks were lost during which, as parents and citizens, they might have added their objections to the minority

on the Board of Education, who in a 4-to-2 split vote unsuccessfully opposed holding the Nike demonstrations during the school hours. After the Army had left Mamaroneck, Friends in at least one other community spoke to members of their Board of Education, advising them against acceptance of the "Nike Goes to School" program in the event the Army should seek entrance to their schools. The warning was sympathetically received by Board members. Friends in other communities may wish to take similar action.

Give Meeting support to the Peace Committee. Scarsdale Friends in their business meeting approved the plan of the Peace Committee to hand out leaflets at the Nike demonstrations. Mamaroneck members and attenders of Scarsdale and Purchase Meetings sponsored the leaflets locally. With the help of others from the Meetings they distributed leaflets on three of the four afternoons. The Meeting also approved submitting at a later date programs for peace alternative to missiles for war.

Suit action to the individual. Four of the participants felt quite comfortable about carrying signs, such as "Arms Build Tension," "Prepare for Peace Not War." Others preferred simply to give out leaflets or talk with the school children and passersby who stopped. Each participant in the action should be willing to identify himself by name if called upon to do so.

Know your civil rights. Twice police cars drove up, the officers asserting that a permit was needed for leaflet distribution. When told the village judge had said no permit is needed for noncommercial distribution, the police left and did not return. The constitutional right of such distribution without municipal license or permit has been firmly established in the courts.

Stand by individuals acting in harmony with the Meeting's purposes. Two teachers in the Senior High School wrote the Board of Education, asking that visits to the Nike demonstration be made outside of school

hours or that school time be set aside to present other roads to peace. They suggested that nearby armories would have been more appropriate for the Nike exhibit. One of the two, a Quaker, spoke at a meeting of the Board of Education in opposition to the demonstration and participated in the leaflet distribution. His own decision was re-enforced by the Meeting's willingness to act.

Expect public censure and support. A member of Scarsdale Meeting who had not attended the monthly business meeting expressed through a letter to *The New York Times* his dissent from the Meeting's action. The *Daily Times*, whose "Readers Forum" had daily been running letters for and against the Nike display, re-

printed the Scarsdale Friend's letter as an editorial and in an earlier editorial called "the unseemly action of a small group of individuals . . . an affront to our army's peace effort." Yet many letters in addition to those appearing in the Forum supported the position of the Friends and the teachers. "Your fellow citizens," wrote one correspondent, "owe you a debt of gratitude for standing up and speaking out."

Contending pressures about war and peace swept lightly through the community, rippling its calm. Healing can come, as for the sick at Bethesda's pool, only when the waters are deeply troubled.

WALTER LUDWIG

Between Seeking and Finding

SOON many Friends from Meetings around the world will be moving toward Kenya, East Africa, for the Eighth Meeting of the Friends World Committee for Consultation. They will come from varied climes and environments. Some will come from the prairies of mid-America, some from the hills and dales of England, and others from the teeming population centers of Asia or the cosmopolitan areas of Europe. Even more of them will be from Kenya, where we meet. In many respects this meeting will be more colorful than any previous meeting of the Committee.

Let us venture to think that it may be more important than any other meeting of the FWCC, unless it be the first one, when the Committee was formed. One reason for the significance of this gathering of Friends is its very diversity. The diversity in color matters not at all, apart from the awareness which will readily give way to our fellowship—our awareness of the presence of God. Cultural differences are not so readily transcended as physical characteristics, but even they must yield to some deeper uniting experience. In many cases Friends have already penetrated what in other human situations are great barriers. Those barriers disappear as they become part of the divine spirit. In Christ we have often known the glorious awareness of a fellowship in which there is no East or West, no North or South. That is a very heartening experience in our history.

We have not found it so easy to transcend the varied concepts and traditions called "Quaker" that mark our own Society with a rather wide diversity. Some objective observer, aware of those differences, might see us in Kenya or elsewhere as a rather motley group, spiritually, culturally, sociologically. Particularly in the realm of faith and practices there is enough range that many

Friends of diverse persuasions might remark, "All this simply cannot be Quaker!"

There is not space in this brief statement to tussle with all that is involved in these questions of unity and diversity, nor to make even a simple statement on where unity is to be found. If we look for it in a definitive statement, we shall never find it—not absolutely. Yet I am convinced that many times we have found in experience, like an unscheduled Pentecost, a time when we knew this was it. We have been "gathered as in a net" and were made to exclaim, "What! Has the Kingdom of God indeed come to dwell among men?" To have attempted to explain it, writing it down, would have spoiled it, for it was beyond words. Yet we knew that Christ was in the midst. The unseen Presence had come and in some sense made his Church out of our fellowship.

Can anyone know when or how many of the differences among Friends will be erased? Surely not. Indeed, they may never be. Allow me to suggest that they *ought never to be*. I see no sign of unprogramed Meetings becoming programed, or of pastoral Meetings changing to a silent form. Yet we all see many Meetings actually changing. Some of them are in between pastoral and nonpastoral. Some of them have changed, due to the different traditions in their membership, acquiring a flexibility that may prove to be a true creation among us. If we insist that God is no longer at work in a genesis of His people and their patterns of life, we have come to an end that is really a dead end. We must assume the attitude of people on the open road. Closed ends never allow for creation.

For one thing, we too often think of a Meeting as only a group gathered in worship. No doubt that experi-

ence is central, but it is not all; we are also a body with a mission. Faith must be put into works, and works in return can refine and deepen faith. We cannot settle for either, but for both, though the prior movement is from worship to action. Friends have drawn much from the Gospel of John in their accent on spiritual religion, but when they are at their best they also find their life in the Book of Acts. They have then acted as if they truly believed that Christ is alive, empowering and sending his people forth.

That we should find this living Presence and go forth under the urgency of the Holy Spirit is important; reporting the experience in final words is not. We would indeed make a mistake if we attempted outwardly, in some way, to make the structure final. We are not a mechanism, but basically a spiritual organism. Being such, we can change outwardly only like the mustard seed becoming a plant. There will always be something illogical, or at least unlogical, about the Society of Friends; for if we are true to God's order of things, we shall be in a state of growth.

We therefore must seek for centers of growth and creation. Not the drawings of an architect, but the pattern of the growing tree suggests the kind of "order" that we need. It is in the growing, the seeking, and not in the final pattern of practices that we shall find our future. In a sense we ought *ever* to seek it, *never* to find it. It is not conformity but transformation within the genesis of God's creation that will give us a true *unity* of spirit.

This unity will never be created by us. If we are to have it, it will be discovered; for it is given, not made. We therefore need patience, faith in God, conscious surrender of our inner life. It is only when we decided that outward forms do not matter that the inner life begins to shape the outward expression. Relax, yield, accept, rise, serve: these lay the trackage of any future that is worth the having.

That spiritual way makes our testimonies more than do the traditions, handed down; they are experiences welling up. The testimonies, in turn, are needed, for they probe our spirits, asking important questions of our souls. The movement is two-way, from worship to witness and from witness to worship, but the prior movement is from worship to testimony, to action. Our true identity will rest upon our ability to achieve that experience as gathered bodies of Friends.

Never, probably, have we been so tested as we shall be in the forthcoming Meeting of the Friends World Committee at Kaimosi. It seems equally true to say that probably we have never foreseen more promise of that

depth-miracle happening among us. If it comes, it will be due in part to our diversities, but chiefly to a deep, flowing confidence that in this experience the Society of Friends is finding a new power to become.

ERROL T. ELLIOTT

Lament

By ELIZABETH GULICK

Sweet, sickly earth,
Our Hiroshima child,
Face so lovely,
Body so defiled
By men who love thee not!
What evil, cabalistic rite is this,
This monstrous toadstool of despair!
Ash descending silently on ashes,
Dust on dust,
And women's anguished weeping fill the air.

For Our Children A Memorable Flight

Since the events of "Space Pilgrim's First Visit" Space Pilgrim has talked with William Bright, who works in the office of Light Airlines, Insp., and has shared with his Mother a copy of the *Engineer's Flight Manual*. His Mother, now curious, has decided to take a Flight Light herself.

This story, like "Space Pilgrim's First Visit" in our issue of July 1, is told by Grandfather James to little Elizabeth James and her friends. On this First-day, Grandmother James hustled the children and Grandfather James out to a station wagon for the story because a committee needed to meet in the First-day school room.

SPACE Pilgrim and his Mother seated themselves in the long circle of chairs in the jet plane. Quickly all seats were filled. There were old people with interesting, wrinkled faces, boys and girls with legs swinging from the chairs, youth, and middle-aged adults in the group. The races of the earth were represented. All present sat quietly, intent on the flight.

After about twelve minutes the plane could be felt to lift and skim away without a sound. Space Pilgrim glanced out of the window and saw New Jerusalem disappearing rapidly below.

At length a message from the Pilot came to a woman passenger, who simply stood and spoke: "The peoples of the earth go about their business each day as if all were well on earth. But all is not well. Underneath this

surface appearance we all feel a keen hunger for the Life and Light which can transform the very face of death into the reassuring smile of new creation. Can we find the smile of Life in the city of the dead?"

The plane streaked faster through the sky as the message ended, and the woman sank back into her chair. The whole group was caught up in a sense of expectancy. Noiselessly the ship sped like a sunbeam through hundreds of miles of cirrus clouds. Space Pilgrim noticed that the plane left no white trail behind it as jet planes usually do at such altitudes.

A man stood and spoke: "God have mercy on us for the cities which we, the living, have blighted." The man was seated again in the silence. (You see, he was thinking of Hiroshima, the city in Japan which was destroyed by an atomic bomb in 1945.)

The airplane in this story was flying at that moment right over Hiroshima. And what was that in the air, high over Hiroshima? There was a lovely cloud made of the spirits of all the people whom the bomb had killed, and the spirits were happy. So the cloud was rosy in a blue sky.

The plane swept on a vast curve toward the sun. As the strange, bright cloud came into view, the cloud seemed alive with dim human forms, and when the plane entered it, one of these forms appeared inside the plane. In oriental dress it moved around the circle, touching each person, softly repeating a refrain. As it touched his Mother, Space Pilgrim first heard the words: "Here is good for evil; blessing for destruction; and our promise to watch over you tenderly." Then he himself felt the touch on the forehead and the blessing whispered into his ear.

The plane turned straight upward into the blazing sky, reached a peak, and wheeled easily, darting down toward a landing back at New Jerusalem.

A young girl stood and spoke: "'Forgive them, for they know not what they do!' 'I have called you friends.' Here is my hand, oh Lord! Lead me!"

The ship was set down with scarcely a tremor. Passengers were shaking hands around the circle. Space Pilgrim and his Mother were immediately involved in conversation.

"Welcome to Flight Light, Space Pilgrim," said Robert Evans. "And you brought someone with you. Good morning! I am Robert Evans."

"Robert Evans, this is my Mother, Grace Pilgrim. She thinks she has been on these flights before without knowing it."

"That is quite possible," Robert Evans responded. "We have many unseen passengers."

"I thoroughly appreciated the flight," Space Pilgrim

said. "This time I was really with the group from take-off to landing."

It was three-quarters of an hour before Grace and Space Pilgrim turned and walked away from the sleek, gray plane. They felt that they were walking on air.

A stiff summer breeze ruffled their clothing as they approached Gate 1, and they seemed to hear the refrain: "We watch over you tenderly." It was August 6, the anniversary of the bombing of Hiroshima in Japan.

FRANCIS D. HOLE

Twilight

By LESLIE SAVAGE CLARK

She draws her veil of gentleness
Across the earth man mars—
The torn, raw roads, the blasted rocks—
The heart's far deeper scars.
Hers are the gifts of silence, peace,
And the certainties of stars.

Russian-American Dialogue

(Continued from page 310)

ington, D. C. The Chairman of the Seminar in Poughkeepsie will be Leo Grulow, Editor of *The Current Digest of the Soviet Press*. The two discussion leaders appointed by the American Friends Service Committee are Kenneth Boulding, Professor of Economics at the University of Michigan, who also served in the Seminar in the Soviet Union in 1960, and Raymond Wilson, Executive Secretary of the Friends Committee on National Legislation, with headquarters in Washington.

"These young people," said Colin Bell, "who will be moving soon into positions of responsibility, need disciplined practice in such prenegotiation dialogue. Similarly, their Soviet counterparts and peers in other countries need to learn how to conduct such mature conversations. Both need the exercise in making their opinions and convictions understandable to each other. In this experiment, as in all our other international seminars and conferences, the development of sound human relations must go hand in hand with the evolution of sound international relations."

These reciprocal seminars are a part of a larger program, which includes annual conferences for midcareer diplomats, held in Europe and Southern Asia, and annual seminars for older students and young professional people held in Europe, Japan, and countries of South and Southeast Asia. A total of about 5,000 from over 80 countries have participated in seminars during the past 15 years; over 500 diplomats, released by over 60 governments, have attended conferences during the last ten years. The Service Committee has worked in more than 50 countries throughout the world since its beginning in 1917. Relief and rehabilitation, social and technical assistance, and programs of peace education characterize its activities.

Book Survey

The World's Great Scriptures. By Lewis Browne. The Macmillan Company, New York, 1961. 559 pages. Paperback, \$2.95

This popular anthology, first published in 1946, offers in well-chosen selections pertinent samplings from the scriptures of the Orient, ancient Egypt, Babylonia, Judaism, and Christianity. Each section contains an introduction to the period and the spirit of its faith. The book is designed for the average reader. This inexpensive edition will appeal to those having a broadening interest in world religions. We strongly recommend it.

The Image. Knowledge in Life and Society. By Kenneth E. Boulding. The University of Michigan Press, Ann Harbor, 1961. 175 pages. Paperback, \$1.65

This reprint of a book first published in 1956 will make the author's thinking available to wider circles. The book examines the formulation of concepts within the realms of sociology and social psychology. Elusive and incomplete as such a summary may sound, the study takes its materials from the world of concrete conditions within and around us. The book was written for the reader accustomed to abstract, intellectual pursuits.

The Healing Ministry in the Church. By Bernard Martin. John Knox Press, Richmond, Virginia, 1961. 125 pages. \$3.00

To those church members who look askance at faith-healing literature, this book should be an eye opener. In Part One Pastor Martin adheres closely to the Bible, citing not only the healings of Jesus but the power of the disciples as well. In Part Two there is a plea for the restoration of the healing ministry in the church. The book pays tribute to medical science and expresses the hope that medical and spiritual treatment will meet for the true welfare of man.

The Secret Books of the Egyptian Gnostics. An Introduction to the Gnostic Coptic Manuscripts Discovered at Chenoboskion. With an English Translation and Critical Evaluation of *The Gospel According to Thomas*. By Jean Doresse. English Translation by Philip Mairet. The Viking Press, New York, 1960. 445 pages. \$6.50

Until recently their Christian opponents were the principal source of knowledge about the Gnostics. In 1947, a library of forty-nine manuscripts, containing the texts of forty-four books, was discovered at the ancient village of Chenoboskion, in Upper Egypt. Little is known about the circumstances of the discovery. Professor Doresse gives a preliminary account of the contents of this library. It indicates that the Church Fathers knew quite accurately and described quite fairly the Gnostic views which they opposed. Professor Doresse gives also a description of Gnostic theories and an account of the history of their beliefs, which seem to have arisen from an encounter of Zoroastrianism with Babylonian religion and to have survived centuries after the coming of Christianity, persisting in certain Mohommedan sects. The volume concludes with an annotated translation of *The Gospel According to*

Thomas, the longest and most beautiful of the Chenoboskion texts.

The Way of the Ascetics. By Tito Colliander. Harper and Brothers, New York, 1961. 124 pages. \$2.50

The 26 short meditations in this volume are excerpts from the spiritual writings of the Orthodox tradition. Each chapter centers upon one aspect of personal self-discipline. Lofty ideals are balanced by sober common sense. The little book is pleasantly bound. We strongly recommend it.

Moral Man in Immoral Society. By Reinhold Niebuhr. Charles Scribner's Sons, New York, 1961. 284 pages. Paperback, \$1.45

First published in 1932, this study in ethics and politics has become a Protestant classic. It points up the innumerable and intricate factors that make for conflict between our moral convictions and the historic situations that demand compromise. The book is especially stimulating to readers concerned about power politics, although it was written before the Second World War and is, in general, not in agreement with Friends teachings.

The Transformation of Russian Society. By Cyril E. Black. Harvard University Press, Cambridge, Mass., 1960. 695 pages. \$9.75

There can hardly be a more opportune time for the study of social change in Russia than the present. One hundred years ago, on February of 1861, Russia abolished serfdom, a step that proved to be a landmark in the country's history. The present collection assembles in 38 authentic essays the most pertinent facts about the country's evolution in the areas of law, politics, labor, education, family, welfare, and personal as well as social values. Each chapter is written by an expert in the field, and most essays contain illuminating anecdotes, apart from the critically appraised historical material. Although not intended to be an artistic work, this epic of Russia's background will impress readers with its rivaling dualisms of love and hate in identical areas as both tragic and heroic. It points up the fateful conflicts which have made this nation suffer and triumph more than any other European country. The study combines a monumental quantity of labor and is a standard work of lasting value, indispensable to scholars, journalists, teachers, and more discerning readers.

Watcher on the Hills. By Raynor C. Johnson. Harper and Brothers, New York. 1960. 188 pages. \$3.50.

This is not a book primarily about automatic writing and extrasensory perception, although the author appears to accept both as factual. It is primarily about "the mystical experiences of ordinary people." Perhaps it would not be fair to add "neurotic people." Until, however, it is possible to draw a reasonably clear line between healthy mystical experience and abnormal psychology, an attempt to organize a rationale of mystical experience must expect to meet with some non-mystical doubt, especially when the author documents similar experiences induced by administering drugs. Nevertheless, just as a drug may cure one who is ill, a mystical experience may bring a sick soul to health for the remainder of his life.

About Our Authors

Lucy P. Carner is a member of Green Street Monthly Meeting, Philadelphia, where she is Clerk of the Committee on Worship and Ministry.

Douglas V. Steere, T. Wistar Brown Professor of Philosophy, Haverford College, is well-known as a traveler, lecturer, and author of books on the devotional life, among which are *On Beginning from Within*, *Prayer and Worship*, and *Work and Contemplation*.

Bliss Forbush, who retired in 1960 from his position as Headmaster of Baltimore Friends School, is Clerk of Baltimore Yearly Meeting, Stony Run. He is a member of the Board of Managers of the FRIENDS JOURNAL and author of *Elias Hicks, Quaker Liberal*.

Walter Ludwig, a member of Scarsdale Meeting, N. Y., teaches history at the Senior High School, Mamaroneck, N. Y.

Errol T. Elliott, for many years Editor of *The American Friend*, is minister of the First Friends Church, Indianapolis, and a Vice Chairman of the Friends World Committee for Consultation. He is correspondent of the FRIENDS JOURNAL for the Midwest, Five Years. On June 20 he left by air to visit Friends around the world, with stops scheduled at Hawaii, Japan, Korea, Hong Kong, Thailand, India, Africa, and Greece. He will be present at the Meeting of the Friends World Committee in Kaimosi, Kenya, East Africa.

Francis D. Hole, a member of Madison Monthly Meeting, Wis., is Chairman of the Advancement Committee of Friends General Conference. "A Memorable Flight" is the second and last of the excerpts to be carried from his manuscript *The Heroic Story of Space Pilgrim*, "a spiritual spacemyth." Scientific imagery is used for the purpose of religious instruction. Another excerpt from this manuscript, "Space Pilgrim's First Visit," appeared in our issue for July 1.

Friends and Their Friends

Elmore Jackson has resigned as Director of the Quaker United Nations Program to accept a position as special assistant to Harlan Cleveland, Assistant Secretary of State for International Organization Affairs. Elmore Jackson will have special responsibilities for United Nations planning and will represent the International Organization Division in the Department's Policy Planning Council.

He served in 1952 and 1953, on leave from the American Friends Service Committee, as personal assistant and political adviser to Dr. Frank P. Graham, U.N. Representative for India and Pakistan. In 1958 he again joined Dr. Graham for the most recent negotiations on the Kashmir dispute.

He first became Director of the Quaker Program at the United Nations in 1948. For about a year during 1957-1958 he served as AFSC Representative in Beirut, Lebanon, and returned to the Quaker United Nations Program in 1958. Before being assigned to the program at the United Nations he held administrative posts in the AFSC National Office. The

Quaker United Nations Program is a joint venture of the AFSC and the World Committee for Consultation.

Barbara Elfbrandt, a Friend who has been a teacher at Amphitheater Junior High School, Tucson, Arizona, for a year, is challenging the loyalty oath law in Arizona, passed during the last session of the State Legislature. Her lawyer has filed a complaint seeking to block further use of the oath in Arizona. The Arizona Civil Liberties Union is supporting the action. An article in the *Tucson Daily Citizen* states: "In addition to a simple pledge of allegiance, the oath contains seven other sections that her attorney said are so unclear as to be unconstitutional." Further details may be obtained from the Emergency Committee to Defend Liberties of Arizona Public Employees, 2648 North Fair Oaks, Tucson, Arizona, which is seeking help in the coming legal battle. Clyde R. Appleton is a member of the Executive Committee, and Richard Gorby is Treasurer.

The Friends Meeting at Pittsburgh, Pa., has expressed publicly its serious concern for the Amish farmer whose work horses were recently seized by the Internal Revenue Service for nonpayment of social security taxes. Friends see in this infringement upon an act of conscience a much broader threat against all those who will not cooperate with the government in support of war and preparation for war. They point to the alternative of voluntary payments to special U.N. funds in addition to income tax payments. John C. Weaver has been especially active in alerting the public to the concern about the Amish by press appeals and by writing to Senators and Representatives.

The Anne Frank House in Amsterdam (Prinsengracht 263), Holland, is now the seat of an International Youth Center. Its aims are to teach mutual understanding and to support the meeting of the young from all over the world. Visitors to the shrine come from all countries. It is especially encouraging that many young Germans come each year to the Anne Frank House.

Edward Morris and Esther Holmes Jones will attend the sessions of the International Association for Liberal Christianity and Religious Freedom (IARF), going as delegates from Green Street Monthly Meeting, Germantown, Philadelphia. Present as an observer will be Lawrence McK. Miller, Jr., General Secretary of Friends General Conference. The sessions of the International Congress will be held in Davos, Switzerland, August 8 to 13, on the theme "The Unity of Mankind in Our Divided World." Delegates are expected from many countries in both the Occident and the Orient.

The usual midsummer closing of Friends Historical Library, Swarthmore College, and the Department of Records, 302 Arch Street, Philadelphia, Pa., will this year extend from August 1 through September 4.

On September 1 Bernard C. Clausen will retire from his position as Secretary of the Religious Education Committee of Friends General Conference and will become Executive Secretary of Baltimore Monthly Meeting, Stony Run. For the past six years he has served Friends General Conference nine months of the year. During the other three months of the year he taught Bible at Lake Erie College for Women, Painesville, Ohio. He is a member of Cleveland Meeting. Before joining the Society of Friends he had an outstanding career as a Baptist minister.

A paragraph in the April issue of *Events*, published by the New York Friends Center, Inc., 144 East 20th Street, New York 3, says in part: "We are interested in taking part in a new program for visiting the physically handicapped and chronically ill which is being started by the National Recreation Association. Volunteers are needed to visit patients in their homes, the same volunteer visiting the patient once a week. There will be no cases of contagious disease or mental sickness among the patients, who will be selected by the Home-Bound Care department of Bellevue Hospital. A course of orientation will be held for volunteers about the program."

Edith P. Coates of Little Britain Monthly Meeting, Pa., has returned to her home in Quarryville, Pa., after spending five months teaching at Happy Grove Friends School, Jamaica, W. I. "Happy Grove," she writes, "is a secondary school for native Jamaica children, located on cliffs overlooking the Caribbean Sea, a beautiful location. Earle B. Barlow, a member of Richmond, Va., Meeting, is Headmaster. . . I attended sessions of Jamaica Yearly Meeting, April 6 to 8, and found Friends there keenly concerned about the many social and economic problems of their country. Helen Abrikian served ably as Clerk."

George and Mary Taylor, members of Middle Connecticut Valley Monthly Meeting, flew to Honolulu on June 22, where George Taylor will be visiting professor at the University of Hawaii. They are living in the apartment of the Friends Meeting House.

Allstate Insurance Company has donated 3,877 square feet of land to Valley Meeting, Old Eagle School Road, Tredyffrin Township (north of Route 202 and west of King of Prussia), Pa. The land, part of a 20-acre site purchased by Allstate for a new regional office building, adjoins the Meeting on the north side.

Valley Meeting first began in 1692, when Friends met in the Lewis Walker farmhouse west of the present meeting house. In 1710 a building was erected on what is now the cemetery. During the winter that the Continental Army stayed in Valley Forge, this meeting house served as a hospital, and many soldiers who did not survive the ordeal of that winter were buried in unmarked graves in the western end of the cemetery. The present meeting house dates from 1876.

A Friends National Conference on World Order, called by the Friends Coordinating Committee on Peace, will be held at Earlham College, Richmond, Indiana, October 23 to 25, 1961. All Yearly Meetings and Associations in the United States and Canada will be invited to send representatives, who, with other interested individuals, will consider "The United Nations as a Developing Institution in a World of Crisis." The working conference will include workshops, panels, and addresses by Robert A. Clark, James M. Read, E. Raymond Wilson, and members of the Quaker U.N. Program. For further information write Roy Heisler, Secretary, Friends National Conference on World Order, 1520 Race Street, Philadelphia 2, Pa.

A \$3.6 million fund-raising campaign was inaugurated by Haverford College on March 7. The main speaker at the "kick-off" dinner, attended by 300 volunteer alumni campaign workers, was Dr. Gaylord P. Harnwell, President of the University of Pennsylvania and a Haverford graduate. The main objective of the campaign is a \$2 million building for chemistry, mathematics, and physics. It is hoped construction will start next fall. The campaign also seeks to raise funds for a new dormitory, to renovate facilities vacated by the Departments of Chemistry, Mathematics, and Physics for other departments, and to provide funds for increasing faculty salaries, student loans, scholarships, and for the library. Chairman of the campaign is Dr. Jonathan E. Rhoads, Professor of Surgery at the University of Pennsylvania and a Haverford graduate, Class of 1928.

Mary C. Sutton, Professor of German at George Fox College, Newberg, Ore., was awarded an honorary Litt.D. degree at George Fox College on June 4. A member of the faculty for 50 years, she has taught German, biology, botany, and Latin. For many years she served as Recording Clerk of Oregon Yearly Meeting.

Mary Shotwell Ingraham, a member of 15th Street Meeting, New York City, was awarded an honorary L.H.D. degree by Columbia University on June 6 in recognition of her work in relation to higher education in New York City.

"I have very good news to report," writes Cyrus Karraker, President of the Pennsylvania Citizens' Committee on Migrant Labor. "S. 197, the migrant summer school bill, passed the House on July 12 after passing the Senate, and will become law. This is the first legislation for migrant welfare in Pennsylvania. This bill authorizes migrant summer schools with an appropriation this year of \$15,000."

Friends Conference on Religion and Psychology

The annual Friends Conference on Religion and Psychology was held at Haverford College on June 16 to 18 on the topic "Paradoxes of Death in Life and Life in Death," with Dr. Harmon H. Bro of Northland College as leader. Fruitful discussions in small groups and long and stimulating general sessions were scheduled.

Dr. Bro in his talks discussed the lurking fears of death we all experience even in the face of the advances in medical science which prolong life. "Are we fully alive?" he asked. Using vivid illustrative anecdotes, he told of some of the deeply intuitive people who have experienced greater openings into the life of the spirit and whose experiences seem to point to much that lies beyond the daily lives that most live. We need to "die daily" to "conformity, codes, and stereotypes," and to establish a living relationship with new ideas. We need to die to desire for power, mastery, manipulation of others, and, above all, to pride. We must be born afresh to the life of the spirit; we must be eager, open, and with "ears to hear."

Dr. Bro also led a consideration of the many attitudes toward ideas of survival after death. He traced the concept of heaven and hell to the Persians, from whom it was taken to Palestine by Jewish exiles and accepted in Jesus' day. There is a paradox that while survival after death is meaningful, we seldom like to discuss it. There can be, on the other hand, an idolatrous affirmation of it to the detriment of daily living. "The only absolute is a living relationship with the living God."

The interaction between mind and matter, the connection between the spirit and the physical body, and the mystery of life and its manifestations on planes other than the ones on which we usually live become of central importance if we would live more fully and accept as fact that "the life which is at hand must be hallowed here."

The full text of Dr. Bro's major talks will appear in the next issue of *Inward Light*, the organ of the Conference. Copies will be available through the Editor, Elined Kotschnig, 3518 Bradley Lane, Washington 15, D. C., at 75 cents.

RACHEL R. CADBURY

International Student House

International Student House, the Quaker-sponsored center for international students in Washington, D.C., begins its second quarter-century of hospitality under a new director. Frances Becker of Madison, Wisconsin, is assisted in this work by Monica Gillett, from England. They take the place of Tom and Anne Moore, who left last fall for YMCA work in Lawrence, Kansas.

"I House" was established through the generous gift of the late Mrs. Bancroft Davis to the American Friends Service Committee. Thousands of young men and women from all over the world have enjoyed the friendliness of International House over the years. In 1960, 20 different countries were represented by the 31 students living there. Many more of the 2,000 international students in and near Washington shared in its varied programs. Among these were young men from the Congo and other African nations, here for a three-month English course to prepare for their assignment to colleges in the United States.

In addition to the Quaker-appointed committee for the House there has been for a number of years an active council of Washington men and women (not Friends) who have provided generous hospitality for the students in the form of

summer picnics, holiday dinners in their own homes, and tickets for concerts and the theater. The Council sponsors an annual benefit, in which International House shares. In December of last year this event was the British Royal Ballet's opening-night performance in Washington, from which the House received a substantial contribution.

Washington Friends with Sidwell Friends School hold an annual bazaar, the profits of which are shared between the exchange student program of the school and International Student House. Volunteers give many hours of time to planning and arranging for the two benefits.

Boulder Monthly Meeting, Colorado

Boulder Monthly Meeting, 1825 Upland Road, Boulder, Colo., held open house on Sunday, July 16, 2 to 4:30 p.m., to mark the completion of its new meeting house. Designed by Boulder architect Charles Haertling, the meeting house is revolutionary in plan. It consists of two oval buildings connected by a central doorway. One will serve as a house of worship; the other, with movable partitions, will provide flexibility for First-day school classrooms and social gatherings. Each building has large windows facing "the purple mountain majesties" of Boulder.

The meeting house project, begun in November, 1960, was under the care of a committee headed by Jack Kraushaar, Professor of Physics at the University of Colorado, whose experience in the construction of a cyclotron stood him in good stead. Work parties of members contributed countless hours of painting, tile-laying, landscaping, and the like.

The cost of the meeting house was met by funds from systematic budgeting; a generous loan from an interested Boulder citizen; a \$500-grant from the Advancement Committee of Friends General Conference; and from bake sales, rummage sales, and dinners sponsored by women's groups within the Meeting.

Completion of the meeting house marks over ten years of growth among Boulder Friends. They began to hold regular meetings for worship in January, 1951, at the home of Harold and Sadie Walton. Later they moved for a while to the University Women's Club on the campus of the University of Colorado. Between 1954 and 1958 meetings were again held in the homes of members, and from 1958 to the present the meeting home was at a rented church building.

In October, 1954, the group of Friends and attenders strengthened their ties with Quakerism by affiliation as an independent Monthly Meeting with the Friends Fellowship Council. Boulder Meeting maintains close relations with the Foothills Association of Friends from Denver, Fort Collins, and Colorado Springs, and works actively with the regional office of the American Friends Service Committee at Des Moines, Iowa.

Boulder Friends cordially welcome visitors at all times to their new home. Further information may be obtained from the Clerk, Alberta Morris, 822 13th Street, Boulder, Colo. The telephone number is Hillcrest 2-3647.

SADIE WALTON

Letters to the Editor

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

The moving note by William Bacon Evans in the July 1, 1961, issue (page 282) about the fewness of Friends at mid-week meeting for worship at Fourth and Arch Streets, Philadelphia, brings to mind the need for concerned Friends everywhere (1) to have a clear vision of the great role which the Arch Street Meeting House and Center can play in the spiritual life of the Society of Friends, and (2) to give vigorous support to the development of a larger program there. To this Midwesterner the Arch Street Center and Meeting House seem destined to house an important training and study center, through which may come a continual stream of Friends from all over the nation. This Center, as an urban phase of Pendle Hill, might give sojourning Friends (1) a feeling of the tradition of our Society in old Philadelphia, (2) an opportunity to serve the visiting public by helping explain that tradition to the increasing number of visitors, and (3) a suitable place to study and write about the problems of creating "blessed communities" in the modern cities, where most human beings live.

Madison, Wis.

FRANCIS D. HOLE

I must point out that the 10-cent Liberty Bell U.S. airmail stamp of which "Now and Then" writes in "Liberty Bell—Quaker Relic" was not issued in 1961, but in 1960. The first day of issue was June 10, 1960, and the post office of first-day issue was Miami, Florida.

Three days before the publication of this article in the JOURNAL a third Liberty Bell U.S. stamp was issued. The 13-cent airmail value, with the same design and picture of the bell as carried by the 10-cent airmail stamp of 1960, was released by our Post Office Department on June 28, 1961, with New York City as the post office of first-day issue.

There are thus two more Quaker stamps, in addition to the Liberty Bell sesquicentennial commemorative of 1926 (Scott 627), to be collected by Friendly philatelists.

University Park, Pa.

MAURICE A. MOOK

Note: The editorial staff of the FRIENDS JOURNAL accepts responsibility for the error indicated in the above letter. The caption "Issue of 1961" appearing with the article "Liberty Bell—Quaker Relic," page 274 of the issue for July 1, 1961, was assigned by the Editors, not the author of the article.

An October Sunday morning in 1723 brought young Ben Franklin to Philadelphia. Tired from his journey, he followed many people into a Quaker meeting house. Hearing nothing said, he fell asleep until roused at the end of the meeting. Perhaps he acquired spiritual as well as physical refreshment at this meeting.

A few years later Franklin devised a plan for self-improvement. He listed twelve virtues; but a Quaker friend informed

him that he was generally thought to be proud, and so he added humility to his list.

I like the following adaptation of Franklin's prayer, which appears in the original form in his autobiography: "O powerful Goodness! bountiful Father! merciful Guide! Increase in us that wisdom which discovers our truest interest. Strengthen our resolve to perform what that wisdom dictates. Accept our kind deeds to Thy other children as the only return in our power for Thy continual favors to us."

May each one of us make better use of the talents God has given us! May we joyfully, eagerly, and completely unify our will with the will of God! Then it is most likely we will become true Friends, to a degree far beyond our earlier expectations.

Los Angeles, Calif.

CLIFFORD NORTH MERRY

BIRTHS

HARDIN—On July 1, to David H. S. and Mary Ruth S. Hardin of Danville, Va., a son, KENNETH DAVID HARDIN. The father is a member of Lansdowne, Pa., Meeting.

HUBBEN—On July 12, to Klaus and Ann Barrett Hubben of Media, Pa., their third son, JOHN WILLIAM HUBBEN.

WEBSTER—On June 26, to Edward L., Jr., and Patricia Wade Webster, a son, FREDERIC BABBITT WEBSTER. The father is a member of Haverford Meeting, Pa.

MARRIAGES

CONGDON-KEENE—On July 8, at St. James Episcopal Church, Arlington, Vt., LENORE OLIVE KEENE, a member of Florida Avenue Meeting, Washington, D. C., and STEPHEN LEEDS CONGDON of Arlington, Vt. They will reside in Cambridge, Mass.

KEENE-RICHIE—On July 1, at Westtown Meeting House and under the care of Westtown Meeting, Pa., PRISCILLA BAILEY RICHIE, a member of Westtown Meeting, and JAMES WILFRED KEENE, a member of Florida Avenue Meeting, Washington, D. C. They sailed July 15 for Ramallah, Jordan, where James Keene will meet the requirements under Selective Service for alternate service by teaching two years in the Friends School for Boys.

WEBB-PUSCH—On June 14, in London, England, STEPHANIE PUSCH and WILLIAM P. WEBB of Avondale, Pa., a member of London Grove Monthly Meeting, Pa.

WENNY-BAKER—On June 17, under the care of Schuylkill Monthly Meeting, Phoenixville, Pa., ELIZABETH SEARLE BAKER, a member of Schuylkill Monthly Meeting, and DOUGLAS ALLEN WENNY of West Orange, N. J., a member of Oberlin Monthly Meeting, Ohio.

WICKHAM-VAIL—On July 8, at Plainfield Meeting House, N. J., LOUISE F. VAIL, a member of Rahway and Plainfield Monthly Meeting, N. J., and PETER P. WICKHAM of Upper Brookville, L. I., N. Y., a member of Middle Connecticut Valley Monthly Meeting, Amherst, Mass.

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.)

AUGUST

July 28 to August 4—New York Yearly Meeting at Silver Bay, N. Y. Participating, Barrett Hollister, Miriam Levering, Samuel Levering, E. Raymond Wilson, Nicholas Paster, Glenn A. Reece.

July 29 to August 5—Young Friends International Conference at Reckitt House, Leighton Park, Reading, Berkshire, England. Theme, "Fundamentals of Quakerism."

4 to 6—Continuous Vigil at Reyburn Plaza, Philadelphia, from noon Friday to noon Sunday; meeting for worship on Sunday, August 6, at 11 a.m. Friends and others who wish are encouraged to engage in a fast during this two-day period. The purposes are to show penitent remembrance of the tragic bombing of Hiroshima and Nagasaki, to further the growth of a spirit of reconciliation whereby the Berlin issue may be settled, and to draw attention to the dangers of resuming nuclear testing. Vigil under care of Friends Peace Committee, 1520 Race Street, Philadelphia 2, Pa.; telephone, LOcust 4-6063. Public meeting August 4, 8 p.m.

4 to 9—Baltimore Yearly Meetings, Stony Run and Homewood, at Western Maryland College, Westminster, Md. Main speakers: Dorothy Hutchinson, Albert Bigelow, Dorothy G. Thorne, Millicent C. McIntosh, Mary Esther McWhirter, Benjamin Wegesa. Young Friends and Junior Yearly Meeting.

5—Concord Quarterly Meeting at Birmingham Meeting House, Birmingham, Pa. Worship and business, 10:30 a.m.; lunch, 12:30 p.m. (bring your own picnic lunch; coffee and ice cream available); business, 2 p.m., and report on Young Friends Conference at West-town.

8 to 13—International Congress for Liberal Christianity and Religious Freedom at Davos, Switzerland. Theme, "The Unity of Mankind in Our Divided World."

12—Abington Quarterly Meeting at Cheltenham, Pa., 4 p.m.

12—Burlington Quarterly Meeting at Crosswicks, N. J., 4 p.m.

12 to 16—North Carolina Yearly Meeting, Conservative, at Woodland, N. C.

13—Nine Partners Quarterly Meeting at Cornwall, N. Y., Meeting, Quaker Road off Route 9W. Worship, 11 a.m.; box luncheon, 12:15 p.m.; Ministry and Counsel, 1 p.m.; business, 2 p.m., and reports of adult, high school, and junior groups at Yearly Meeting.

13—Annual Reunion of Conscientious Objectors of World War I, at Black Rock Retreat, Route 472, four miles south of Quarryville, Pa., beginning at 9:15 a.m. Bring your own lunch. Everyone invited; come and enjoy this Christian fellowship.

15 to 20—Iowa Yearly Meeting, Conservative, at Whittier, Iowa.

16 to 20—Illinois Yearly Meeting at Quaker Lane, near McNabb, Illinois. Participating, Marshall Sutton, Edward F. Snyder, J. Barnard Walton, Doris Peters, Agnita Wright, Martin T. Cobin, Wilfred Reynolds, Jr., Mulford Q. Sibley, Esther Holmes Jones, Erma Jenkins. Junior Yearly Meeting.

19—Caln Quarterly Meeting at Caln, Pa., 3:30 p.m.

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

20—Meeting for worship at Old Pembroke Meeting House, North Pembroke, Mass., 3:30 p.m. The meeting house is located on Route 3, about 30 miles south of Boston at the junction with Route 139.

20—Appointed Meeting at Gramsville, N. Y., Route 42 and Route 55 west of New York Thruway Exit 18. No time listed. Participating, George Badgley, W. Lee Moore.

21 to 25—Young Friends Conference sponsored by Young Friends Movement, Philadelphia, at Camp Onas, near Richboro, Pa. Participating, Charles Walker, Barrett Hollister, Roscoe Giffin, Larry Scott, Tom Barton. Staff, Troy Chapman, Barbara Hinchcliffe, Procter Lippincott, Christie Moore.

24 to 27—Indiana Yearly Meeting, Friends General Conference, at Fall Creek Meeting, near Pendleton, Ind.

25 to 27—Lake Erie Association at Stillwater, near Barnesville, Ohio.

26 to September 4—Eighth Meeting of the Friends World Committee for Consultation at Kaimosi, Kenya, East Africa. Addresses by Douglas V. Steere, Solomon Adagala, Nedy Sagase Kamidi, Ranjit M. Chetsingh. Worship, business, discussion, visiting.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Sundays, 9 a.m., during summer months, meeting for worship and First-day school. Adult study, 10:15 a.m. 17th and Glendale Avenue. Shirley Hilfinger, Clerk. 1002 East Palmaritas Drive.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 1201 E. Speedway. Worship 10 a.m., Elisha T. Kirk, Clerk. Route 2, Box 274, Axtell 8-6073.

TUCSON—Friends Meeting (California Yearly Meeting), 129 N. Warren. Sunday School, 10 a.m.; worship, 11 a.m. Bible Study, Wednesday, 7:30 p.m. Julia S. Jenks, Clerk, 2146 E. 4th St. Main 3-5805.

CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings the Third Sunday of each month, at 7:30 p.m. Clerk, Russell Jorgensen, LA 4-1934.

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Franklin Zahn, Clerk, 836 S. Hamilton Blvd., Pomona, California.

LA JOLLA—Meeting, 11 a.m., 7380 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 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., 2160 Lake Street.

COLORADO

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

BOULDER—Meeting for worship at 10 a.m., 1825 Upland; Clerk, HI 2-3647.

CONNECTICUT

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

NEW HAVEN—Meeting 9:45 a.m., Conn. Hall, Yale Old Campus; phone CH 8-5432.

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

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

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

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 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.

DOWNEY GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOODland 8-2040.

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, 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.

FAIRFIELD—Bible School, 9:30 a.m.; worship service, 10:30 a.m., 1207 South 6th Street.

KENTUCKY

LOUISVILLE—Meeting and First-day school, 10:30 a.m. Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110.

LOUISIANA

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

MASSACHUSETTS

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

NANTUCKET—Sundays 10:30 a.m., through July and August. Historic Fair Street Meeting House.

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

ANN ARBOR—Meeting at 1416 Hill, one Meeting for worship at 10 a.m., with no adult forum or Sunday School for the summer months.

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

DETROIT—Friends Church, 9640 Sorrento. Sunday School, 10:15 a.m.; worship, 11 a.m. Telephone WE 4-0273, evenings.

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

MINNESOTA

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

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 PA 6-0429.

NEBRASKA

LINCOLN—Meeting for worship and First-day school, 10 a.m., in numbers' homes. Visitors call 488-2245, 488-9238, or 423-4518.

NEW HAMPSHIRE

HANOVER—Meeting for worship, Sunday, 9:30 a.m., June 18 through August 27, Milham House, St. Thomas Episcopal Church. Henry B. Williams, Clerk.

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.

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, 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 NF 4-8214.

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, 9:30 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., 855 West McMillan. Richard Day, Correspondent, WI 1-2419.

CLEVELAND—First-day school for children and adults, 10 a.m. Meeting for worship 11 a.m., 10916 Magnolia Drive, TU 4-2695.

PENNSYLVANIA

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford; First-day school, 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.

MEDIA—125 West Third Street. Meeting for worship at 11 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, 20 South 12th Street. 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 Waln 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.

NASHVILLE—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue 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 8-8413.

VIRGINIA

CLEARBROOK—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

LINCOLN—Goose Creek United Meeting House. Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

WINCHESTER—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day school, 10:45 a.m.

WASHINGTON

SEATTLE—University Friends Meeting, 3859A 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEIrose 2-9983.

WANTED

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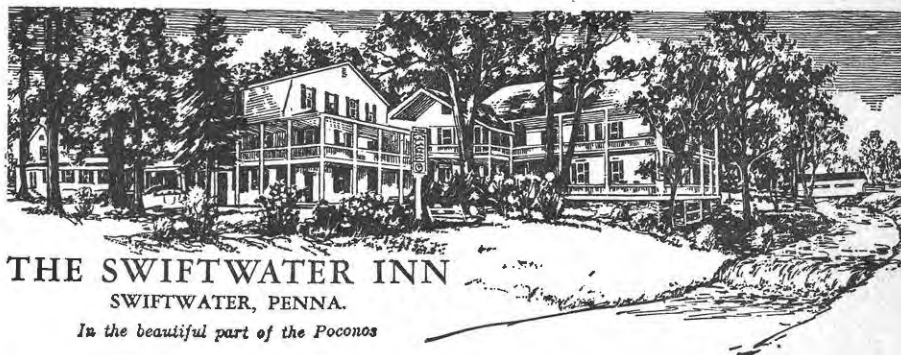
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