

# FRIENDS JOURNAL

*Quaker Thought and Life Today*

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*O*H thou meek King, forever entering the human heart by love, we have set against thee our might, and we have mocked thy simplicities. We have been lured by the ribbons and the prizes, the pomp and the parades, until we could not see thee in the crowds nor hear thee in the noise. We have been a world trapped in warfares and committed to violence. Oh thou who comest in peace and without pretense, enter our lives and teach us anew the victories won by forgiveness and the triumphs given by compassion.

—ARNOLD KENSETH

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*The Importance of Teddy Bears*

## FRIENDS JOURNAL



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## American Indian Affairs

PRESIDENT KENNEDY has named Philleo Nash to be Commissioner of Indian Affairs. Mr. Nash was Lieutenant Governor of Wisconsin from 1959 to 1961. For the past six months he has served on Secretary Udall's Task Force on Indian Affairs.

Secretary Udall recently announced the completion of the report of the Task Force which he appointed early in February to study and report on Indian administration and policy. Earlier the summary report of the Fund for the Republic's Commission on the Rights, Liberties, and Responsibilities of the American Indian had been released. A "Declaration of Indian Purpose" came from the American Indian Chicago Conference following its June 13 to 20 meetings.

The so-called termination policy is condemned by all of these reports, with demands that the principle of broad educational process be adopted, with all possible assistance to Indians to develop their resources. Each report stresses the necessity for Indian initiative and participation at every step in the development and execution of policy and program.

Three measures of great importance to Indians have been passed by Congress in this session. These are:

(1) A bill to extend for five years the life of the Indian Claims Commission set up to hear Indian claims against the government for wrongs done Indians in the past.

(2) A bill to increase the authorization for the Indian revolving loan fund from \$10 million to \$20 million.

(3) A bill to raise the ceiling on appropriations that may be made for the vocational training program from \$3,500,000 to \$7,500,000 per year. This program has proven helpful to many Indians. Many applicants for this assistance have had to be refused because of lack of funds.

In a recent letter to Basil Williams, President of the Seneca Nation, President Kennedy said he had concluded "that it is not possible to halt the construction of the Kinzua dam." His principal reasons were that the Corps of Engineers has assured him that all other plans are inferior to Kinzua "from the viewpoint of cost, amount of land to be flooded, and number of people who would be dislocated." Cessation of construction would "delay the providing of essential protection." Dr. Arthur Morgan has maintained that the alternate Conewango-Cattaraugus plan would be more effective for flood control and for stream flow regulation.

President Kennedy says also that he has directed government agencies to give all possible assistance to the Senecas in making adjustments. The government agencies are directed to consider (1) the possibility of the government's securing alternate land for them contiguous to the reservation; (2) benefits Senecas might get from development of the recreation potential from the reservoir; (3) special damages because of "substantial proportion of the total Seneca lands taken"; and (4) special assistance to Senecas required to move, by "way of counseling, guidance, and other related means." He adds that if special legislation is necessary to achieve these objectives, recommendations are to be prepared.

LAWRENCE E. LINDLEY

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# FRIENDS JOURNAL

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## Editorial Comments

### *Dag Hammarskjöld*

THE tragic death of Dag Hammarskjöld comes at a moment when the accumulation of international problems is almost unthinkable. The daily ration of bad news is a constant reminder of the vast capacity for faith needed by the peacemaker. Hammarskjöld knew how slow success can be and how sparse the applause which attend the efforts of the peacemaker. The life of a Secretary General of the United Nations will always be spent under the magnifying glass of global criticism. He has no occasion for the obsequious solemnity with which popular imagination usually surrounds a high office. The very urgency of the Congo problem has dramatized the extent to which the U.N. Secretary General will always have to be a parachutist of peace, ready to jump into any situation. While our radio advertisers were recommending new brands of survival and shelter foods, Hammarskjöld was laying plans for the work behind the scenes of the forthcoming Assembly, work that would have been far more significant than many public speeches. Even his most determined opponents, who consider world peace a moonstruck theory, would never say so. But they saw to it that some hatchets were never buried, and they acted as if the world parliament were just another word factory.

Dag Hammarskjöld was a lone figure among the men who roam the wilderness of insecurity as soldiers or statesmen. Yet millions who are now close to panic had every reason to consider his work as offering greater safety than the futile contraptions they are being told to buy and build. Hammarskjöld knew that the only true defenses are within the minds of the people. Few, too few, among the great ones of our world hold this belief.

Emerson wrote that the history of the world is but the biography of great men. Hammarskjöld's life and death will be a significant part of the history of our age.

### *Why We Read Crime Novels*

This summer a special edition of the London *Times Literary Supplement* dealt with the literary aspects of crime, detection, and society. *The Times* is a serious and conservative paper, but the tenor of the articles printed in this particular issue was somewhat light-minded and

intentionally devoid of moral judgment. Perhaps there is really a place for a matter-of-fact glance at crime, and we ought to remember that writers like Poe, Dickens, Chesterton, Kafka, Gide, and Dostoevski in part owe their fame as classical writers to their preoccupation with violence and the underworld.

Man's intense interest in crime novels is peculiar to our age. We may think that we have certainly enough real-life violence to worry about, so that we do not need to produce a formidable literature of crime. Yet stories of violent crime somehow not only shock but also entertain or even soothe millions of decent readers. We are here not thinking of the routine trash printed but of novels of serious standing. Several articles in the *Supplement* deal with puzzling questions and the reasons that some are avid readers of crime books. Is it true that most people live in a black-and-white world and love to see darkness defeated, just as in wars and politics the enemy is always black, while we are lily white? Somehow the criminal appears like the archetype of evil, the devil himself, and we enjoy his defeat. There may be other reasons to explain the widespread popularity of crime novels. It is, for example, hard to believe that murder exerts a peculiar magic on many minds that love to be frightened. These are the same readers who love to be scared by films depicting huge monsters destroying whole cities. Crime novels also open up a secret door to the innermost rooms of men's hearts, so Lord Birkett writes (yes, *Lord Birkett*), and allow us a peep into the strange world of other people's mysteries. Our curiosity about others is insatiable. We have an itch to put mankind under the microscope. There may be yet other psychological reasons for the interest in crime.

Crime is, unfortunately, a permanent feature of society. It must not be ignored by literature; nor should it be passed over by religion. We have outgrown the Puritan censure of novels which portray evil, and even the crime-novel addict no longer feels guilty when specializing in murder. Yet we can hardly recommend this literary fare as a chief diet to anyone who cares to cultivate good taste and a balanced judgment on life. Although taste is not subject to debate, there are various ways of teaching us that ours is not a particularly fragrant world.



## Mysticism and Science

THE deification of the natural sciences during the nineteenth century marks the terminus of the Western religious tradition. This fact was underscored by the celebration recently held at the University of Chicago of the 100th anniversary of the publication of Darwin's *On the Origin of Species*. At that international conference Darwin's impact upon practically all fields of human knowledge was discussed and evaluated. The most sensational result of his theories was, of course, their implication for religion. Sir Julian Huxley, grandson of Darwin's famous defender, provided the conference with a philosophical synthesis of the theory of evolution. His keynote address was entitled "The Evolutionary Vision." With it he hoped to bury the views of the traditional religions about man and the cosmos. He predicted the disappearance of these religions and offered a new scientific faith in evolution that will guide man towards that for which evolution, he declared, has "destined" man, if he relies upon his intelligence and makes his moral choices according to the latest knowledge of science.

It is curious that Sir Julian offered a "scientific faith," a contradiction in terms, indicating the emotional fervor behind his attack. What he does not seem to realize (or prefers not to reveal) is that the theory of emergent evolution which many scientists have adopted, among them Eddington, Du Noüy, and Teilhard de Chardin, is mystical in origin and can be found in the prescientific doctrines of Hinduism and Buddhism. To Eastern thinkers, the spirit, or divine spark, immerses itself in the lowest levels of inorganic matter, to evolve through countless reincarnations to ever higher levels, through all the kingdoms of nature, including man, finally to return and merge into the absolute. It seems as if Sir Julian's quarrel and that of his colleagues is more with the Western religions which have committed themselves against Darwin than against the oriental ones, to which evolution is a basic tenet of faith.

Sir Julian's attack and offer of a scientific substitute prove that the sniping between science and religion is far from over. Open warfare by the Church against science has ceased. The religious body politic on both sides of the Reformation was forced to concede the truth of Kepler's discoveries, and persecution of scientists by ecclesiastics became a thing of the past. But the scientists of today have neither forgotten their martyrs nor forgiven the tragedies that were visited upon those who sacrificed their lives in the search for truth. Interestingly enough, both the two extreme attitudes vis-à-vis the cosmos, mysticism and science, came in conflict with the

Church. Science has emerged victorious in that struggle, while mysticism, except for the Society of Friends, the Waldensians, and similar small groups, plays a minor part in the modern world. Mystics have never been in conflict with science (indeed, Hugh of St. Victor and Hildegard of Bingen were well-informed in this respect); nor has science been in conflict with mysticism. But both were in conflict with narrow-mindedness and dogma.

The basic issue between Darwinism and Christian dogma is the story of creation as told in Genesis I. Uncountable ridicule has been heaped upon theologians who, instead of presenting a symbolic or mystic interpretation of the story of the origin of the world, insisted upon a literal one. If Darwin and his disciples had been rebutted by mystics of Meister Eckhart's caliber instead of the Oxford Bishop Samuel Wilberforce, who argued and lost against Huxley in the notorious debate of 1860, the Bible would not have come into such disrepute in our time. Eckhart taught that the Bible is sacred, not secular history, and he used historical events only as allegories for spiritual ones. To him the account of the creation of the world in six days meant in God's days, that is, in relative, or incommensurable time. Therein lies the reconciliation between a sacred and scientific interpretation. A symbolic reading would leave the door open for the immense periods of time which are involved in cosmic and human evolution.

### *Different Aspects of the Same Quest*

Science needs no introduction or new definition in a period which is so dominated by it. To most people science means progress in material terms and the welfare of mankind, as well as liberation from superstitions. But science is impersonal. It has no morality. It deals in facts which may or may not benefit humanity. Many physicists who are working on atomic projects disclaim any responsibility for the consequences. Pure science may be turned to different uses, both moral and amoral. It is, as Nietzsche might have put it, "beyond good and evil."

Mysticism, on the other hand, is a term from which even mystics tend to shrink. To the contemporary mind it has acquired connotations of otherworldliness, hysteria, and antiscientific prejudice. This disrepute has not always existed. Mystics had their honored place in the history of Christianity, they played a strong role in Greek philosophy, and they are still honored by most oriental religions. From St. Augustine to Meister Eckhart there has been a succession of mystical thinkers in the West

who have deepened our understanding of man and his relationship to the cosmos.

Mysticism first came under suspicion late in the Middle Ages, when the Church feared the inherent individualism of the mystic's approach. With Theresa of Avila and St. John of the Cross, during the sixteenth century, the long tradition of Catholic mysticism came to an end. The Council of Trent, under the onslaught of the Reformation, reaffirmed dogma and discouraged personal revelations. Protestant mysticism persisted until the seventeenth century, Jacob Boehme and George Fox being the last of the great mystic geniuses who made creative contributions to Protestant thinking. When rationalism and science finally gained ascendancy, not only did mysticism recede into the background but religion in general also lost prestige as a valid interpretation.

Although the ultimate aim of all mystics was to achieve union with the absolute, only few attained it. Mysticism is not a school of thought or a discipline (it may, however, make use of one), but an attitude. The mystic sees the ordinary in a light which reveals the extraordinary, the general in the particular, eternity in the moment, and individual life as part of a greater life. To him every cultural, creative, and scientific dimension extends to cosmic levels. In other words, to a mystic the kaleidoscopic panorama of our culture consists not of so many isolated fragments but rather of meaningful facets of the same stone. As Albert Schweitzer put it, "From my youth onwards I have felt certain that all thought which thinks itself out to an issue ends in mysticism."

Mysticism is a form of knowledge dealing with ultimate problems. To a mystic last things are first, and he does not concern himself with the analysis of physical phenomena; while to a scientist physical phenomena are primary, and he does not bother with ultimate problems. But scientists who ask questions about the origin of the cosmos, the secret of life, or the nature of energy ask the same questions mystics have asked since the beginning of human inquiry. Mystic insights do not invalidate scientific insights; nor do they intend to contradict them, although they differ in terminology. A scientist, as a

rule, would not commit himself to a moral or a value judgment which a mystic is more likely to make. Interpretation (mysticism) and analysis (science), however, are different aspects of the same quest. To scientists life is a mystery, as it is to the mystic; but the latter says it is a mystery with a purpose.

It is immaterial to mystics whether the cosmos is finite or infinite, expanding or contracting, or whether there are infinite infinities within finite space (such as the infinite number of numbers and infinite points within any given distance). One may achieve an intuitive awareness of the whole without having to know all of its parts. The cosmos may not be knowable intellectually; yet it can be comprehended intuitively or encompassed with love. The estrangement between mysticism and science, aside from terminology, may be due to their different starting points in that scientists work from phenomena to cause, while mystics go from cause to phenomena. One may say that the difference between science and mysticism is that one is a search for the truth in externalized, concrete terms, and the other is a search for the same truth in internalized, abstract terms.

Most scientists, as a matter of habit, and philosophers since Kant have stressed the human limitation of all perceptions. The interpretation of all phenomena whatsoever is conditioned by the limitations of the human brain. To a large extent this is true, especially for those who project their own scale of values into the cosmos. Some readers may object to the definitions of mysticism given above on the ground that man cannot transcend himself and that all visions of mystics originated within their limited human framework and are, therefore, not spiritual but psychological phenomena.

However that might be, there are at least two ways in which the human limitation may be overcome. One lies in the fact that man is under constant bombardment and under the constant influence of cosmic rays. This exposure to cosmic rays may affect all of his acts since they impinge upon him at all times. We know far too little about their origin, purpose, and effect upon the psychic nature of man; but we know this much, that cosmic rays, as well as X rays, are responsible for man's

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*If in meeting for worship the guiding factor is reception of spiritual signals and their transmission through sensitive ministry, and if Quaker history shows that during periods of material acquisitiveness and social conservatism ministry went either dead or cloudy, and is still without much power today, then might not lives more devoted to service liberate new strength for it? This ultimately, as Friends know, leads to the practice of the presence of God. Can anything be left to stand in its way? No Friend is so busy that he cannot give time, reallocate time, to the above kind of service . . . service for man is the gateway to the effective practice of meeting for worship. They are inseparable, each lighting the other.—JOHN SYKES, *The Quakers**

evolution, and radiation seems to be the primary cause of mutations. Cosmic rays may be compared to a reaching in from the outside, from interstellar and intergalactic spaces, conditioning man's most intimate nature. They are, of course, completely foreign to, and not under, man's conscious or unconscious control. If extraneous interferences in the form of cosmic rays take place, the converse may also be possible. Certain visions of mystics are of a nature that transcends even the total knowledge of the recipient. In the case of revelations perceived and interpreted by the senses, their caliber is the measure of human or extrahuman origin.

Some, not having had visionary experiences, have tried to crash the gates of the infinite with the help of mescaline or lysergic acid. This practice is neither mysticism nor science but a modern revival of shamanistic techniques, which included the use of drugs to induce frenzy. It is a misunderstanding of the nature of mysticism to induce hallucinations. Ouspensky, Aldous Huxley, and Alan Watts have experimented with such drugs in order to overcome the barriers of their minds. The great mystics, on the other hand, did not have to resort to tricks; nor did they blot out their minds. But they achieved superconsciousness and cosmic consciousness by heightening all of the faculties, including those of the conscious mind.

The term "illumination" itself points to an experience which is both spiritual and mental. Yogis, for instance, who practice meditation until they achieve *samadhi*, that is, complete absorption into Brahma, do not experience an illumination, for they still their minds to such a degree that they lose consciousness of the self. Western mysticism has never stressed that aspect of identifying one's self with impersonal nature; on the contrary, it emphasizes the notion of the uniqueness of the individual and the possibility of relating to God, which in Martin Buber's terminology is called the "I and Thou." There is no short cut to cosmic consciousness in spite of the experiments and claims of present-day occultists and faddists.

#### *The Point of Reconciliation*

Where, then, is the point of reconciliation between mysticism and science? Many scientists, among them Schweitzer, Schroedinger, and Einstein, have found one. Mystic awareness may be a matter of temperament and disposition, but awareness, heightened awareness, can be learned. Scientific data themselves contribute to heightened awareness. The greater the awareness, the deeper the insight, until we arrive at a synthesis, and, in rare cases, at a mystic encounter with reality.

Scientists like to claim Leonardo da Vinci, the artist,

dreamer, visionary, and scientist, as one of their own. He apprehended the world in all its aspects, scientific, spiritual, and aesthetic. This attitude may be called, for want of a better term, the Leonardo syndrome—the combination of a scientific-analytical approach with an intuitive-creative one. This harmonious synthesis can be acquired, to some extent. The great scientists certainly possessed it in varying proportions. In Leonardo it came to a fortuitous climax, for it enabled him to penetrate the secrets of nature as well as of man through his scientific investigations and aesthetic perceptions. He saw an unearthly beauty in both. He fully realized his potential in successfully bridging the abyss between the two.

Archimedes said, "Give me a fixed point upon which to stand and I shall move the world." Scientists do not admit of such a fixed point within our cosmos, but mystics find their fixed point in God and have moved the world.

The simpler and fewer the elements in the explanation of a cause or a phenomenon, the more economical and, therefore, the better the explanation. This principle of economy, or the Law of Parsimony, formulated by William of Ockham during the fifteenth century, laid the foundation for modern science. He expressed it in the famous formula, "A plurality must not be asserted without necessity." Actually, mystics have reached the goal of scientists, having found the "most economical answer." It consists of that Being who exists in every being, and in whom every being exists—the creative principle before all other creative principles, the awesome, indefinable, yet simplest answer of all, God.

PETER AND FAYE FINGESTEN

### **A Seeker Talks to God**

By ALMA NORMAN

"In the beginning . . ."  
Lord, but this is *now*.

We have forgotten the morning days of time,  
When all the world was new and all was yours,  
And trust, not pride, nor fear the human sign.

We know the world you planned for us was good;  
You promised it in solemn covenant,  
And we could make it heaven if we would.

But we rejected you, and wandered far  
To seek—we knew not what—and cannot find,  
Imprisoned each by his self-fastened bar.

Yet sometimes, seeking, we recall man's birth,  
The holy silence out of which we sprung.  
And then, oh Lord, we know, we know man's worth.



## The Importance of Teddy Bears

**A**N English Quaker Friend of mine died in the fall of 1960, and I want to tell you of his very remarkable service for children through his support of the United Nations Children's Fund.

He was a teacher at one time, a missionary in India, a social worker in the Welsh mining villages, and a pioneer in the voluntary international work camps movement. He had a vital interest in people, both those whom he met and those across the seven seas whom he could only read about. He had a gift of being able to inspire young and old with a sense of obligation to be of what service they could to their fellow men.

Can you imagine a tall, big-limbed, big-hearted man, with a deep-voiced welcome for everyone he met? He was a scholar, yet never happier than when at a work camp or digging the garden for some invalid. And he was a great missionary for peace through active help for suffering mankind the world over. Imagine such a man laid low at 66 by a heart attack and forbidden any of his countless former activities.

Most men would have felt that their days of active usefulness were over. Not so John S. Hoyland. During the short time he was in the hospital the occupational therapist taught him, the man with big, clumsy fingers who could scarcely sew on a trouser-button, to make Teddy bears. He came home determined to make Teddy bears and sell them in the cause of the world's children.

He started at once, one bear, two bears, ten bears, one hundred bears. He worked from before breakfast, in season and out, whenever he was not eating, getting fresh air, or sleeping. Engaging Teddys they were, with appealing expressions, though maybe their seam stitches were rather large. Children adored them. He sold them to his friends, to church bazaars, and through advertisements, and the proceeds of the first 1,000, and many more, he gave to UNICEF.

On an uninterrupted day, sitting with his supplies of material and stuffing in a little suitcase beside him, he could make four Teddys. Four Teddys meant 16 children saved from blinding trachoma or five children cured of leprosy. If he went out anywhere to visit, the little suitcase went with him, and the work continued. As he recovered some physical strength, he traveled, speaking at schools and clubs and everywhere he could, raising interest for UNICEF or the fund for digging wells in Indian villages.

In three and a half years he made over 5,000 Teddy bears and cubs. Work out for yourself what this man, so limited in strength but of such warm heart and practical love, did for his fellow men. I love to think of John

Hoyland's Teddy bears giving the sublime joy to 5,000 little children which only a favorite bear can give. And for each of these children who cuddles one of his bears, there are many other children in distant lands receiving milk, protection from malaria, cures for the crippling disease of yaws, or daily supplies of diet supplements. For every dollar John Hoyland gave to UNICEF the receiving country added two more for each particular project.

Initiative, industry, inspiration of others meant that three years of invalidism were transformed into three years of saving work for mankind! Each of us may think of different ways of serving, but what wonderful possibilities come to mind if all of us could copy the enthusiasm and industry of John S. Hoyland!

BRENDA BAILEY

## George Fox Was Here!

### Letter from the Past—190

**H**ERE in northern Germany I find myself again on the trail of George Fox. It was in August, 1677, that he visited a series of cities where Friends were known to exist—Emden, Oldenburg, Bremen, Hamburg, and Friedrichstadt on the Eider. All of them except the last are unrecognizably large, but that one, apart from any Quaker connection, is of great interest and attractiveness in its own right. I had read about Quakerism in Friedrichstadt and even written about it, but now at last I could see it with my own eyes, drink in its local color, and consult local sources of historical information.

Friedrichstadt was founded by Dutch religious dissenters called Remonstrants in 1621 much as the contemporary Pilgrim Fathers migrated to New England, and with the same combination of reasons, to escape persecution and increase the hope of commercial gain. They became Mennonites, Quakers, Lutherans, Catholics, and Jews, or were joined by them. The city was famous for its policy of tolerance and of religious coexistence.

Friedrichstadt was located between two rivers and laid out in checkerboard streets. So was the later Philadelphia. One wonders if Penn was thinking of this harbor city near the North Sea when he gave instructions to his deputy. The American city's plat and its rivers were much larger. Friedrichstadt was all surrounded by water and crossed in Dutch fashion by a canal. It retains its original plan and is a quaint, delightful, and unspoiled town. With its stepped gables it is a bit of old Holland. Though much of it was burned in 1850 when it was bombarded by the Danes, many houses that I saw must have been there in Fox's day.

Of his visit one can read the account in his *Journal*. This was based on an earlier and fuller diary recently

printed and available. An error in political history was detected in the first printed edition by Dutch Friends, who called it to the attention of Friends in London. This was omitted in later editions. The trip between Hamburg and Friedrichstadt took two days then by open wagon, not two hours as today by train. Fox and his party rose before three each morning and came to their lodging weary and late at night, and often with their clothes soaked through with rain.

How fascinating it is to dovetail his narrative and other English sources on Quakerism there with local printed history and archives! German historians have usually been as ignorant of British sources as Quaker historians have been of local sources. From the archives may be quoted documents of various kinds, showing that when efforts were made to oust Friends from the city, Friends stubbornly remained, the orders were deferred, and the magistrates interceded on their behalf. They explained to the higher authorities that some of the Quakers had been among the earlier founders and natives of the city. In 1673 eight Quakers are named as having been called before the council. The names include the one person named by Fox, his host, William Pauls.

Naturally when on the spot I hoped to try to locate their meeting house. According to the police protocols, it was built and furnished about 1678, but without permission. It is probably here that Peter the Great was once later an attentive worshiper, as related by Thomas Story. It is said to have remained in the possession of Friends until 1853 and must have been one of the very few Quaker meeting houses on the Continent. I think it was

built with money partly borrowed from England. In 1728 the same protocols relate that "the meeting transferred to the London Society 2000 Thaler." The initials (but not the names) of four Friends attest this record.

Two items shown me by a knowledgeable bookseller in the town, which were his personal possessions, gave identical suggestion of the location. One is an ancient map on which the Quaker Meeting is plainly indicated. The other is an old folio manuscript volume of estimated valuation of properties in case of fire, with an entry of about 1700: "Second Quarter. North side of Westerhafenstrasse. Quaker Meeting House, Thaler 1200." There are today only eight or ten houses in this short block, but I found no clue to the one now occupying the site of the Quaker property.

Fox, as usual on his visit, encouraged the establishment of Monthly Meetings. In 1683 Friedrichstadt and other German Meetings were formed into a Yearly Meeting separate from the parent Yearly Meeting in Amsterdam. No Friends in Friedrichstadt are referred to after 1771.

The romantic history of this remote Quaker colony in Schleswig-Holstein is not without suggestion and parallel elsewhere today. Now as then a handful of Friends in an out-of-the-way place can become a real community, can bear witness to Quaker principles, and if assisted by larger groups elsewhere to build a meeting house of their own, can establish for more than a generation a useful outpost to which Friends traveling in the ministry happily make their way.

NOW AND THEN

## *The Friends World Committee Meets in Africa*

IT was with considerable hesitation that the Friends World Committee for Consultation accepted in 1958 the invitation of East Africa Yearly Meeting to hold its Eighth Triennial Meeting in Kenya. It was generally felt that the uncertain political situation in East Africa and the geographical distances involved for most delegates would prevent many Friends from attending. Now that the Committee meeting has taken place, it is clear that these fears were unjustified. There were more Friends in attendance at Kaimosi, Kenya, than at any previous meeting of the Committee.

Seventy-four delegates came from the United States, ten from the United Kingdom, 39 from six countries in Africa, and 27 from 16 other countries. The oldest delegate was 82-year-old Ole Olden of Norway Yearly Meeting; most delegates were between the ages of 40 and 66.

One third of the delegates were women, of whom 19 were housewives. The educational field was heavily represented by 42 teachers or university professors.

The measure of Herbert Hadley's competence as General Secretary of the Committee was demonstrated by the excellent preparations for the meeting. Study papers were circulated in advance, Douglas and Dorothy Steere's pamphlet *Friends Work in Africa* was brought up to date for the occasion, and three conferences were planned to take place before and after the Committee meeting itself. One was a consultation on the responsibility of the Friends World Committee as a nongovernmental organization related to the United Nations, the second was a conference with East African Friends on the peace testimony, and the third was a conference on Quaker work in Africa. Representatives of the Ameri-



can Friends Service Committee and of the Friends Service Council (of London Yearly Meeting) were pulled in from distant points for these important side conferences.

The primary purpose of any Friends World Committee meeting is to review the work of the Committee and to provide the internal machinery necessary to carry on the work for another three years. The Committee's functions are limited to intervisitation, publications, sponsorship of the Quaker Program at the United Nations, and the holding of world conferences of Friends. The American Section in addition nurtures and recognizes independent Monthly Meetings and services the Wider Quaker Fellowship. While the furtherance of these activities constitutes the business of the Committee, the triennial meetings are deliberately used also for the purpose of building understanding and spiritual fellowship among Friends. To this end two general themes were adopted for discussion at Kaimosi, both in plenary sessions and in small groups: "Beyond Diversities to a Common Experience of God" and "The Application of Quaker Principles in Situations of Tension."

Specific business items taken up by the Committee included the appointment of officers and staff, modification of the Committee's organizational structure, consideration of a Fourth World Conference of Friends, a report by the General Secretary, and a report on a survey of ecumenical contacts by Yearly Meetings. James F. Walker, retiring Secretary of the American Section, was appointed Chairman, to succeed Elsa Cedergren of Sweden Yearly Meeting. Herbert Hadley will take up the post of American Section Secretary a year from now, and Blanche Shaffer will replace him as General Secretary of the Committee, with the Central Office to remain in Birmingham, England. The decision was made to hold a Fourth World Conference of Friends in Greensboro, North Carolina, in 1967, with the actual college campus to be determined at the next Committee meeting in 1964. This next meeting, the Ninth Triennial Meeting, will be held in Ireland.

The Kenya, East Africa, setting of the Committee meeting provided a distinct focus for the two general discussion themes. While Errol Elliott's advance paper dealt constructively with the diversities of method of worship and of theology within the Society of Friends, and while Douglas Steere in his introductory talk on diversities dealt profoundly with the common experiences of God that Friends should faithfully cultivate, the focus inevitably turned to the local scene. Delegates were keenly interested in knowing more about East Africa Yearly Meeting, in getting to know East African Friends personally, and in learning about their day-to-day activities.

On two Sundays all members of the Committee spread

out to visit Meetings within a radius of 80 miles from Kaimosi, and as a result gained a deep feeling of fellowship with African Friends. Whatever differences of theology and method of worship were experienced, these were transcended as messages from visiting Friends were translated into Luragoli, the local vernacular, by the African Friends who spoke English, and as the congregation responded with words and songs of greeting.

It was in the morning worship-fellowship groups and in the evening devotional hours that delegates reached the deepest levels of spiritual fellowship. These unhurried occasions, based for the most part on silent waiting, gave meaning and substance to the common experiences of God outlined by Douglas Steere. These experiences are (1) "to be found in life and death by the all-caring Father of our Lord Jesus Christ," (2) to be "responsibly loving Him in His creatures and in His creation," and (3) "to experience the guiding hand of God in the ordinary affairs of life." "These three marks," he said, "are the seed of our witness, sound and precious seed to be sown in the open furrow of a swiftly changing Africa, in the troubled heart of America, Europe, the Middle East, and Asia."

The second general theme for discussion related to the application of Quaker principles to situations of tension. Two centers of focus developed in respect to this topic: (1) Quaker work at the United Nations, for which the World Committee is responsible and in which it is becoming increasingly active; and (2) the political, racial, and tribal tensions in Kenya. Extensive consideration of the role of Friends at the U.N. was introduced by Tartt Bell of the AFSC and by others, and to this plenary session visitors from nearby missions and churches were invited, with talks being translated paragraph by paragraph into Luragoli. Expert advice on problems in Kenya was provided by William Martin, Friends Service Council representative in Kenya; by Fred Reeve, Secretary of the Friends Africa Mission; and by East African Friends themselves.

The day before the Committee met, Jomo Kenyatta, the leader of the Kenya independence movement, was released from imprisonment, and his release immediately set the wheels in motion for constitutional talks and the setting of a date for independence from Great Britain. But as an African government takes over for the first time in modern history, serious racial and tribal tensions will remain, and East African Friends are conscious of the role they might play in reconciling differences and standing up for a spirit of forgiveness.

Just as the life of East African Friends became a source of interest for visiting Friends, so also was the work of the Friends Africa Mission of great interest.

Irrespective of theological persuasion or previous attitude toward missions, members of the Committee were uniformly impressed by the Mission program. In a highly populated rural province of Kenya, American Friends, now with the help of British Friends, have brought to the people a vast program of education and service. The Mission has had three emphases, evangelization, health service, and education. East Africa Yearly Meeting, the product of missionary efforts, has 30,000 members belonging to 550 village Meetings, which are grouped into 64 Monthly Meetings and 13 Quarterly Meetings. The Yearly Meeting was formed in 1946, with the direction of its affairs now entirely in the hands of African Friends. Sunday morning meetings for worship are an adaptation of the pastoral form, using lay leadership almost entirely.

The extent to which schools have been established is particularly impressive. At the present time there are 322 elementary schools with 45,000 pupils and 897 teachers, three high schools, a Bible School, and a teacher training college. While teachers in these schools are now paid by the government, the Mission has complete control over the selection and assignment of teachers. Most of the schools have been built within the shadow of the meeting house itself.

The Friends Hospital at Kaimosi not only provides services unavailable anywhere else in the province, but is also constantly training nurses. The hospital, mill, experimental farm, and collection of schools at Kaimosi represent a remarkable achievement in a province where a hoe is still the only equipment used for farming, where a mud *rondavel* with a thatch roof is virtually the only form of housing available, and where cooking of meals is done on the floor inside the hut, the simple wood fire being crudely contained by three rocks. In the face of such poverty and underdevelopment, Committee members expressed appreciation for what Friends in a truly pioneering spirit had done in the Nyanza Province since 1902.

It was fortunate indeed that the Committee meeting was not held in some Western-type city in Africa, where there could be little contact with life as it really is for the vast majority of Africans. As it was, Committee members were not only asked to live on a relatively simple scale at the Mission but were thrust into contact with those Africans who, although now released from the superstitions of primitive tribal religions, are living on a per capita yearly income of about fifty dollars.

Contact with these Friends, plus the deeper fellowship with their leaders within the Yearly Meeting, provided a unique basis for really coming to appreciate what "underdevelopment" means and how aid to these countries must be vastly increased. But even more important and

lasting is the picture of African Friends giving in a spirit of thankfulness for God's blessings their pennies and ears of corn to the Meeting for those members in distress. There is no doubt that the Eighth Meeting of the Friends World Committee will do much to bring to the Society of Friends as a whole something of the meaning of the fellowship of first-century Christians.

LAWRENCE MCK. MILLER, JR.

## Why Nehru Is Neutralist

AMERICANS often indicate some concern over India's posture in world affairs, and this concern usually takes the form of wondering why India is not "on our side." Why does Nehru want to stand between the Communist and non-Communist worlds, or perhaps even with a foot in each? Why does he not commit himself openly and unequivocally to whatever principles he believes in? Why was he silent on Hungary, and why has he been so "soft" on Tibet?

Instead of answering these charges directly, it may be more helpful to look at some of the problems Jawaharlal Nehru has to face every day.

First, his borders. Although the signing of the Indus Waters Treaty (a work of conciliation for which we owe the World Bank and its representatives Eugene Black and W. A. B. Iliff a debt of gratitude) somewhat eased the tension with Pakistan, a deep, unhealed wound remains from the frightful surgery of partition thirteen years ago. You cannot discuss world affairs in India without running straight into this solid wall, and into the inevitable question: If the United States is friendly to India, why does it arm Pakistan? Kashmir is still an issue almost too tender to discuss. The United Nations Commission still patrols the border, the uneasy truce has never ripened into a treaty, and neither side will listen to any solution except its own full control.

To the north lie Tibet, Nepal, Sikkim, and Bhutan. In 1951 China invaded Tibet, imposing its authority by acts of unspeakable inhumanity. In the famous "Panch Sheel" agreement with China in 1954, India renounced extraterritorial rights in Tibet and in effect recognized Tibet as part of China. China's response to this act of questionable generosity was to claim 40,000 square miles of India's mountain territory in Kashmir and the North-east, 6,000 of which it occupied before announcing its claim. Negotiations have come to nothing. Meanwhile China has reportedly begun to infiltrate Bhutan and Sikkim, small mountain states which have always been under Indian protection. Nepal, heavily Hindu in culture and religion, now feels itself caught in the pincers.

A border agreement it has made with China still leaves specifics unsettled. Its government has many Indian advisers who, as one observer put it, are trying to help Nepal step out of the thirteenth century. Yet India and Indians are unpopular in Nepal.

Indians who several generations ago went to various parts of Africa, Asia, and the Pacific islands as contract labor and stayed on to become merchants are now caught in the swell of local nationalisms. In the Fiji Islands, for instance, where they form over half the population and wield far more economic power than the Fijians, their very diligence and success have made them suspect. In Africa they are accused of keeping to themselves and exploiting the poverty of Africans for personal gain. This situation did not prevent the Prime Minister from letting Rameshwar Dayal accept leadership of U.N. operations in the Congo, nor from sending Indian troops to back him up, even though this action was displeasing to India's friends in the Communist world.

That world is bearing down on India not only from the north but also from the Indo-China peninsula and from within. The Indian Communist party, weakened and discredited by the Chinese incursion, still has strength where conditions are at their worst, as in Calcutta and Kerala.

Though all these external pressures are serious, the internal are even more dangerous. The world knows well enough about India's poverty—the per capita yearly income is about \$60—and about its heroic Five Year Plans, which attempt to grapple with poverty, ignorance, disease, unemployment, and low production. Impressive gains have been made; yet the population, increasing at about eight million a year—another New York City to be built, clothed, fed, employed—rises faster than the rate of productivity.

If this were all India and Nehru had to cope with, it would be enough. But the country is still in the grip of communal and linguistic differences which break out in almost daily riots, dangerously threatening internal harmony and affecting the precarious economy.

India is not one unified country but a subcontinent containing people who speak 845 different languages and dialects. Fourteen major languages are recognized, but the only one which all educated Indians from every part of the country have in common is still another language—English. In the last few years linguistic differences have led to the splitting in two of Bombay State; have provoked many outbreaks in the Punjab, where the Sikhs are campaigning for a separate state of North Punjab with Punjabi as the official language instead of Hindi; and have helped set off the serious rioting against the Bengalis in Assam. Politicians seeking votes tend to

foment these differences, and the situation seems to be growing worse instead of better.

Communal riots, arising out of some small incident involving perhaps a Hindu and a Muslim, spread quickly. It is often a religious procession or festival that provides the spark for an explosion. Then the police wade in, all too often shooting into the crowd and killing a few people. Such events operate to keep tension high between Hindu India and Muslim Pakistan, and so the two kinds of friction, communal and national, keep irritating each other.

Then there is the problem of regionalism. In its simplest form it is the feeling of the South—primarily Dravidian in culture—against the Aryau North. Partly linguistic, the differences also reach deeper into temperament, custom, and economic opportunity. Because Delhi is in the North, the South is certain it is getting less than its share of government benefits.

This brief and oversimplified view of India's problems carries its own answer to the question: Why is the Prime Minister a neutralist? He can hardly afford to be anything else. But he is not uncommitted. Like any national leader, he has first to guard the interests of his own country. That obligation has made his course clear: he must have peace, and he must have help from both sides. He is, however, committed to the things we think ourselves committed to—democracy, social justice, law, self-determination. But like ourselves he finds areas where urgency takes precedence over principle—in his case Kashmir and Tibet.

To hold together such a country as India demands incredible skill in conciliation and compromise, in knowing when to yield and when to be firm. These gifts, fortunately, the Prime Minister has.

BRADFORD SMITH

### Self-Help for Algerian Refugees

ALGERIAN refugees can be wearing, in a few months, dresses and shirts made from the brightly printed material now encasing poultry feeds. They will have these much-needed garments if the bags are sent to the American Friends Service Committee for distribution in Tunisia and Morocco.

Through the AFSC-sponsored self-help centers Algerian women and girls use feed-bag materials and other textiles donated by American manufacturers to make clothing for their families. But this material does more than warm their bodies. It offers renewed hope, creates a sense of usefulness, and provides an antidote to the terrible illness of feeling uprooted and unwanted that is endemic among all refugees.

In the past five or six years over a quarter of a million refugees have fled to Tunisia and Morocco from the hostilities in Algeria. Most of them are women and children. "The most tragic element in their situation is the widespread idle-



ness and hopelessness which year after year has devoured the spirit of these people," writes an AFSC field worker in Morocco.

Two years ago, at the urging of the United Nations High Commissioner for Refugees, the AFSC set up a relief program and has to date shipped over a million pounds of material aids to the refugees. Because of this program (and similar efforts by United States government agencies, the office of the U.N. High Commissioner, and other voluntary agencies) the refugees have been able to exist, but only to exist. They are unable to find work in the small, newly independent countries of asylum, which already suffer severe unemployment among their own populations. To combat the hopelessness and spiritual deterioration which come from idleness, the AFSC recently set up self-help programs which include ten sewing centers for the women and older girls. In these frontier sewing centers they learn to sew by hand and machine and to knit. Thus there is a constant and urgent need for all kinds of yard goods.

Even if the most optimistic view of political negotiations between the French and the Algerians is justified, the refugees face at least another winter with little means or hope for normal, productive lives. For most, even when they return to Algeria, there is only a barren plot of land to which they can go home. Houses have been demolished; many fields have been mined. The work of rehabilitation must go on for some time.

Feed bags for the Committee should be washed, and the drawstrings left in. (Socks are packed in the bags to facilitate shipments.) Send them prepaid to the American Friends Service Committee Clothing Warehouse, 23rd and Arch Streets, Philadelphia 3, Pa.

### Illinois Yearly Meeting

**A**BOUT one in five of the 1,000 men, women, and children who are members attended the 87th sessions of Illinois Yearly Meeting, held August 16 to 20, 1961, in the original, spacious, frame meeting house on Quaker Lane, near McNabb, in north-central Illinois. Attenders came from 11 of the 12 local Meetings distributed in four states from Minneapolis to Chicago and St. Louis. For the second year the new dormitory building provided simple but adequate accommodations for most families. Thriving groups of the young included the preschool group, Junior Yearly Meeting, those in high school, and college Young Friends.

The spiritual commitment of adult attenders developed most rapidly in evening inspirational sessions and in morning worship. One period of worship was remarkable as a recognition service for Laura W. Smith and Albert T. Mills, both aged 90, who participated in the moving ministry. In business sessions Friends showed a willingness to act experimentally and to abolish unnecessary machinery. Yet committee reports and ensuing discussions proved to be inspiring to many. The three devoted Clerks were Clifford Haworth, Presiding; Christopher Cadbury, Recording; and Helen Jean Nelson, Reading.

In the daily workshops, as well as in informal conversa-

tions, hearts were moved in wholesome fellowship. Friends experienced a unity of spirit which enabled them to harness together a variety of opinions and technical skills in a common effort.

Marshall Sutton, on the eve of his departure for Friends World Committee meetings in Kenya, illustrated his remarks on "When Is Separateness Overcome?" with experience in Germany and the Gaza Strip, as well as in the troubled U.S.A. Esther Holmes Jones just returned with her husband, Edward Jones, from the International Conference for Liberal Christianity and Religious Freedom in Switzerland, spoke about the work of the United Nations and about the International Conference.

Mulford Q. Sibley delivered the first Jonathan Plummer Lecture, named for a remarkable Friend and Chicago wholesale pharmacist, Jonathan Plummer, who was the first Clerk of Illinois Yearly Meeting. Mulford Q. Sibley, who is Professor of Political Science at the University of Minnesota and a member of the Twin Cities Monthly Meeting, in his paper, entitled "Conscience, Casuistry, and Quakerism," suggested that "conscience" be defined as the inner light yoked with reason for the discovery of God's will and for the accomplishment of it.

Martin T. Cobin, by profession a specialist in speech and dramatic arts, spoke from the heart one evening on Quaker conversion as distinguished from Quaker conviction. He described his beginnings in a Jewish setting and his adventures as a "clumsy" convert in a world of tensions. This address amounted to a loving farewell to his home Yearly Meeting in view of the current removal of Martin and June Cobin and their children from Urbana-Champaign Monthly Meeting, Illinois, to Boulder Monthly Meeting, Colorado. "Oh Friends," he said, "I thank you for the silent prayer that places us in one another's care."

Erma Jenkins, Methodist laywoman from Madison, Wisconsin, brought perspective from her background in Negro culture and her authentic spiritual experience. She spoke to the condition of Friends tenderly, yet with utter frankness. Quiet religious passion and intellectual strength made her address a fitting close to this Yearly Meeting's search for a common experience of God beyond diversities.

FRANCIS D. HOLE

### Pacific Yearly Meeting

**P**ACIFIC Yearly Meeting is different from the older, more conventional Yearly Meetings. It is, perhaps, closer to the gatherings of the early Friends in its enthusiasm, its spirit of adventure and exploration, and the predominance of strongly convinced Friends. But it is further away from them in the lack of taboo on what early Friends called "airiness," which we today call "humor." It respects Quaker tradition and seeks by study and reading to overcome ignorance of Quaker customs, but the business moves ahead with astonishing energy, even recklessness, almost disregarding the limited numbers and resources. The members enjoyed themselves and one another at this annual gathering, without at all detracting from the extreme seriousness with which they attempted

to meet the overwhelming problems of today. One member characterized the Yearly Meeting to me as "rambunctious," and this adjective was not entirely inappropriate.

Pacific Yearly Meeting was held this year at Westmont College, Santa Barbara, California, August 7 to 11. There were some in attendance who were present at the founding of the Pacific Coast Association of Friends 30 years ago. At that time there were nine Meetings. Fifteen years ago, when the Association became a Yearly Meeting, there were 13 Meetings.

About 500 adults and children were in attendance this year, 99 under 12 years of age. Families attended as families. They came from 34 Meetings in the Western United States, Canada, Mexico, and Hawaii. The total membership in all categories is about 2,000, the children numbering 700. An important and effective addition to these actual members consists of about 700 active adult attenders and 580 more children under the care of the Meetings. The membership is growing at the rate of about 100 a year.

The vast distances separating the Meetings accentuates the desire to attend Yearly Meeting. How else can these Friends, who really love one another, have the benefit of seeing one another?

The Yearly Meeting is now gradually developing a system of Quarterly and Half-Yearly Meetings which issue reports to the Yearly Meeting, in this way overcoming, to some degree, the handicap of distance. Two new Monthly Meetings were admitted this year, one each by a Quarterly Meeting and a Half-Yearly Meeting. Admitting new Monthly Meetings was formerly a function only of the Yearly Meeting. This is still true of Arizona and New Mexico, where no Quarterly Meeting yet exists.

It is impossible more than to mention a few high points of the crowded program. Most important were the worship-fellowship groups, each of about 15 attenders, which met during the first hour and a half after breakfast. In these a period of worship gradually merged into a time for expressing ideas and concerns. Some of these groups, though not scheduled to meet on the last day of Yearly Meeting, were so reluctant to part that they met at 6:15 a.m.

The mornings and evenings were devoted to business sessions, the afternoons to "interest groups." An important business item was the lengthy report of the Peace Committee, with a wide range of undertakings, including support of a "Friend in Washington" (already accomplished) and a "Friend in the Orient," so far only planned if personnel and support are forthcoming. Five queries on participation in civil defense were approved. A traveling minute was prepared for a Friend concerned to visit all Meetings of Pacific Yearly Meeting to help vitalize the peace testimony.

The Yearly Meeting Committee on the Discipline is active in adding to the work in progress new paragraphs from Yearly Meeting minutes as need arises. Reports from three members who were pioneers among the Freedom Riders were listened to so eagerly that a scheduled theological discussion was crowded off the program. A report on a visit to the recent Cuba Yearly Meeting also aroused great interest. Anna Brin-

ton's address, entitled "The Future of the American Friends Service Committee," was enthusiastically received.

The Interim Committee, corresponding to Philadelphia's Representative Meeting, proposed seven methods by which a concern could be properly seasoned before it reached the Yearly Meeting. The Meeting accepted this as a recommendation, not a rule. The FCNL, race relations, the Indians, and others received their share of attention. Support was expressed for a member contesting the loyalty oath in a school in Arizona.

Young Friends of high school age held their own Yearly Meeting, and reported ably on their activities to the adult Yearly Meeting.

To one who has watched the steady growth of Pacific Yearly Meeting toward maturity and increasing unity, achieved in spite of the carefully guarded independence of its scattered parts, attendance at its sessions was a stimulating and refreshing experience.

Though highly intellectual, as most new Friends are today, and putting perhaps undue emphasis on social concerns and organizational problems necessarily faced by an emerging group, these Friends have discovered much of the spirit and uncompromising dedication to principle characteristic of genuine Quakerism. Observing the danger of being bogged down with committee reports, they said, "Our search for truth and guidance should take precedence over business matters." This desire was exemplified in the solemn period of worship which preceded each business session and in a concluding meeting for worship.

HOWARD H. BRINTON

## Books

THE STANDARD OF THE LORD LIFTED UP: *A History of Friends in New England from 1656-1700, commemorating the first Yearly Meeting held in 1661.* By MARY HOXIE JONES. Foreword by Henry J. Cadbury. Published by New England Yearly Meeting of Friends, The Maine Idyll, R.F.D., Freeport, Maine, 1961. 161 pages. Paperback, \$2.25

When New England Yearly Meeting was planning to celebrate its tercentenary in 1961, it commissioned Mary Hoxie Jones to write the story of its 300 years of history. But when Mary Hoxie Jones came to write, she found the happenings and the movements of thought in the seventeenth-century background so important that she found space to describe only the events in the Quaker story before 1700.

Most Americans have been brought up to think of the Pilgrim Fathers of Plymouth Colony and the Puritan settlers of Boston with considerable admiration for their courage in braving the wilderness of the New World in order to gain the freedom of religion denied in England. The discovery of another side to their character when the first Quakers arrived on the scene some thirty years later comes with somewhat of a shock. How could the apostles of religious liberty become the persecutors of the Quakers when they, too, sought to find a place in the New World? And what was the Quakers' response?

This is the problem to which Mary Hoxie addresses herself

in the first half of her book. The latter half tells of the beginnings of organized Quakerism on the American continent, including the first Yearly Meeting held in 1661, the visit of George Fox in 1672, and the problems attending Quaker growth in the New England area. Here, also, is the story of the spreading of Quakerism to other parts of the country, leading eventually to the setting up of other Yearly Meetings.

The story is told in a fresh way that captures one's imagination. The author successfully conveys the spirit and conviction of those early Friends who dared to expose themselves to the ridicule and the indignities of bodily persecution and imprisonment which awaited them in the New World.

While the volume is of special interest to all Quakers, and especially to New England Friends, it will appeal to all interested in the history of the struggle for religious freedom in America. Indeed, it may inspire us of the present time to stand more firmly on behalf of our civil and religious liberties when they are endangered today. As Henry J. Cadbury wrote in the foreword, "The present day has its own instances of fanaticism, intolerance and mutual misunderstanding. The ancient story should call our attention to these contemporary parallels rather than arouse partisan animosity or an uneasy conscience directed only to the remoter past. . . . Its value is not limited in any local or sectarian way to the heirs of the early Quaker New England tradition for whom it is primarily written."

The book is well written, with great care for historical accuracy. Full notes on sources are to be found at the end of each chapter. The excellent foreword by Henry J. Cadbury puts the whole volume in the proper perspective. To keep the price low, the volume has been bound in a strong paper cover. A map of the period and a frontispiece add to its value.

GEORGE A. SELLECK

#### THE PACE OF A HEN, *Ways to Fulfillment for a Housewife.*

By JOSEPHINE MOFFETT BENTON. The Christian Education Press, Philadelphia, Pa., 1961. 100 pages. \$2.50

Open this little book at random—there is not a page which does not contain food for thought and action. Coming out of a rich background of reading, praying, and joyous living, it overflows with the wisdom of a life committed to the way of love and the fulfillment thereof.

*The Pace of a Hen* has been needed for a long, long time. Written especially for housewives, it will appeal to women of all ages, from the young mother with the problems and demands of little children on through the years to the grandmother with time to spare. We can (and should) happily and confidently put it into the hands of our daughters as they marry and establish their own homes.

Do not be deceived by the gentleness of the tone, nor the apparent meanderings of the "hen's pacing" into thinking this is a book to "gallop through in one sitting," put on the shelf, and forget. This is a book to read, reread, and use. Such phrases as "What do any of us really possess except our time and our wills?" "Humor and gaiety and merriment are a never-failing benediction," "We must sit loose to our possessions," will come back to prod, enlighten, and enliven us

as we go about our work and help us to realize that "creativity which uses mind and muscles is a source of balance and a wellspring of joy."

BLANCHE P. ZIMMERMAN

WHAT ABOUT RELIGION? By ELFRIDA VIPONT. Museum Press Limited, London, 1961. 146 pages. 12s. 6d.

Elfrida Vipont Foulds has written an engaging and competent book on religion for the beginning seeker. The chapter headings take the form of questions, and the answers are lucid and well-illustrated with stories from the author's own personal experience and from literature. The writing is not without humor, and there are appropriate drawings at the beginning and end of each chapter. A good bibliography is to be found, with suggestions for further reading. Elfrida Vipont introduces the book by telling the story of the great American preacher who once gave what he felt to be a brilliant, well-prepared, and successful sermon. At the end, however, an old lady got up and said, "Our Lord said, 'Feed my sheep'. He did not say, 'Feed my giraffes.'" One feels that Elfrida Vipont has amply fed the sheep.

ANNE HATFIELD

#### About Our Authors

Lawrence E. Lindley is General Secretary of the Indian Rights Association, a nonsectarian organization, with headquarters at 1505 Race Street, Philadelphia 2, Pa. He is a member of Media Monthly Meeting, Pa.

Peter Fingesten, a member of the Wider Quaker Fellowship, is Associate Professor of Art at Pace College, New York City, and his wife, Faye Fingesten, is a member of 15th Street Meeting, New York City. Peter Fingesten has contributed many papers on art and religion to major periodicals, and in 1956 Muhlenberg Press published his book *East Is East*.

Brenda Bailey, who lives in England, spent several years in New York City, where her husband, Sidney D. Bailey, was a member of the Quaker team at the United Nations.

The signature "Now and Then" is the pen name of the well-known historian and Bible scholar, Henry J. Cadbury, who writes the "Letter from the Past."

Lawrence McK. Miller, Jr., General Secretary of Friends General Conference, was a delegate from Philadelphia Yearly Meeting to the Eighth Triennial Meeting of the Friends World Committee for Consultation in Kenya. On the same trip abroad he was an observer for Friends General Conference at the sessions of the International Association for Liberal Christianity and Religious Freedom, held in Davos, Switzerland.

Bradford Smith, an educator and author of some twenty books of fiction, biography, and social history, has just returned with his wife, Marion Collins Smith, from a period of service in Delhi, India, where they were directors of the Quaker International Center. They are members of Moorestown Monthly Meeting, N. J., and of the unorganized Meeting at Beunington, Vt.



Francis D. Hole, a member of Madison Monthly Meeting, Wis., is Chairman of the Advancement Committee of Friends General Conference.

Howard H. and Anna Brinton were most warmly welcomed at Pacific Yearly Meeting, which considers them its spiritual parents. Howard Brinton is well-known far beyond the Society of Friends as an outstanding teacher, speaker, and author.

## Friends and Their Friends

Margarethe Lachmund of Berlin, West Germany, has forwarded to us under date of August 19, 1961, the following statement from the Committee for Peace Work of German Friends: "In the midst of all the sorrows and anxieties that present and future lay on our hearts, we need the helping thoughts of our Friends in other countries. May we German Friends, who are now more separated from each other than ever before, be given the inner strength to remain—each of us in his place—free from bitterness and hate, to use all opportunities for helping despairing people in outward and inner suffering, and to spread the spirit of reconciliation, of confidence, and of hope in our alarmed country."

Dr. Frank J. Lepreau, Jr., of Drift Road, Westport, Mass., Clerk of Westport Monthly Meeting, Mass., and thoracic surgeon at Truesdale Hospital, Fall River, Mass., where he is president of the staff and the Truesdale Clinic, has made a trip to Kenya, East Africa. He hopes to make "a personal contribution" to the welfare of the people by spending at least a month teaching and performing general medical work in the Friends Hospital, Kaimosi. His trip comes exactly 150 years after Westport Meeting had given a minute to one of its members, Captain Paul Cuffee, who carried 40 freed slaves on his vessel at his own expense and set them up in farming in the African settlement of Sierra Leone. By a strange coincidence Dr. Lepreau's home is almost exactly on the site of Captain Cuffee's wharf on the Nonquchoke River. Westport Monthly Meeting will hold a sesquicentennial celebration of Captain Cuffee's trip on November 5, at which time Dr. Lepreau will make a report on his own journey.

Germantown Friends School, Philadelphia, began its 117th year with 712 students. Seven new faculty members and two new staff members were introduced at the opening assembly.

The entire School is excited about the new Lower School building and the renovated old Lower School building, each of which is being used for the first time this fall. Containing 12 classrooms, 28 feet by 28 feet, the new building is housing grades one through six. In the renovated area vacated by the Lower School are two science rooms and the Lower School offices. On the second floor is a multipurpose room, new admissions, testing, and tutoring offices, and a large faculty room. On the third floor the Art and Music Departments have greatly expanded facilities.

A mission farm in Bolivia owned by Oregon Yearly Meeting of Friends Church was confiscated by "local political groups" on June 3, 1961. Since 1946 a Bible Training School for Aymara Indians has been maintained on the farm, which includes more than a thousand acres. The account published in *The Evangelical Friend* says that both the mission and the U.S. Consulate suspect Communist influence to be "directly behind the move." Wives and children of missionary families, having learned of a plot to take the farm by force, had previously fled to La Paz, but five men of the Friends Mission were held prisoners at gunpoint for several hours by local political leaders of an Indian agricultural "sindicato."

According to John V. Lindsay in "Still Millions of Refugees," published in *The New York Times Magazine* for August 13, 1961, the Rockefeller Foundation "has recently arranged to place a group of Tibetans in universities in the United States and other countries. The numbers involved are very small, however, and our government, as well as private foundations, should undertake a greatly augmented program of assistance."

There are 57,000 Tibetan refugees in India and Nepal. John Lindsay refers to a visit he had with the Dalai Lama that follows much the same pattern as that described by Bradford Smith on pages 355 and 356 of the *FRIENDS JOURNAL* for September 1. John V. Lindsay, a member of the House of Representatives, sits on the House Judiciary Committee, which deals with all refugee matters that come before Congress.

Robert and Sara Cory and their four children have moved from Granville, Ohio, to Scarsdale, N. Y. Robert Cory has been appointed program associate to George Loft, who is the present Quaker representative to the United Nations. Robert Cory is a member of the Granville, Ohio, Meeting.

Virginia Heiss, a member of Lanthorn Meeting, Indianapolis, has recently been appointed to the newly created Indiana Civil Rights Commission as Research Assistant to the Director. The Director, Harold Hatcher, a member of Irvington Friends, Five Years, has previously been working on merit employment in Indianapolis.

According to the *Newsletter* of the Middle Connecticut Valley Monthly Meeting, Francis Holmes is now Associate Professor of Entomology and Plant Pathology at the Shade Tree Laboratory of the University of Massachusetts at Amherst.

Toward the end of July it was reported that a total of \$1,400,000 had been granted by the Ford Foundation for a vast project of urban renewal in Calcutta. The State of West Bengal is establishing a permanent planning organization for Calcutta. This item will interest our readers in connection with the article on Calcutta by Benjamin Polk in our issue for September 15.

Howard Vincent, a member of 57th Street Monthly Meeting, Chicago, Ill., has gone to Brussels, Belgium, for a year as a Fulbright exchange teacher.

Charles A. Dana, New York industrialist and philanthropist, has offered Guilford College a challenge gift of \$750,000, on condition that the business and industrial interests of Greensboro will provide \$750,000 and that the Guilford College Trustees and interests outside Greensboro will provide an additional \$750,000—for a total of \$2,250,000. This challenge has been accepted by a group of Greensboro industrial and business leaders to be known as the Dana Associates, and by the Guilford College Board of Trustees.

The purpose of the Dana Challenge is to make possible an expansion at Guilford College so that total enrollment may be increased from 650 to 850 students and the resident student body from approximately 425 to 650 students. Physical facilities in this expansion program include a men's dormitory to house 254 students, and a women's dormitory to house 158 students.

The Editor of the *Round the World Quaker Letters* for Children, Edna P. Legg, of Sandy Spring, Maryland, has made great efforts in recent months to have letters center around various aspects of Friends work in Africa, in connection with the meetings of the Friends World Committee representatives in Kenya in August. Many Friends have felt that the *Round the World Quaker Letters* should have a theme, and this is an attempt to use a topic in which all Friends have a bond of interest, to bring young Friends, age 6 to 18, into some greater contact with and knowledge of what Friends are already doing in many parts of Africa and what the Friends World Committee might be discussing there.

There is a great need for Friends to contribute letters, which may be used by the Editor of this publication for Quaker young people. The 1960 report of the World Committee shows that in that year over 10,000 of the *Letters* were distributed from the American Section office, 2,500 a month for 10 months of the year in Britain, and lesser numbers in Australia, New Zealand, Southern Africa, and Europe. Many more young people in our Quaker family should receive these *Letters*, which are designed to show Friends' activities, concerns, and faith in our times and help the next generation of Quakers to get to know one another better. The use of the *Letters* is commended to Monthly Meetings, both for children in residence and for those members who may live far from an active Meeting. More Friends concerned with the nurture of youth should be writing of their experiences, some bit of Quaker history, some development of Quaker work, etc., in 600 to 1,000 words! Send them to Edna P. Legg to use as a Quaker letter. The variety and interest of the *Letters* is limited only by the difficulty of getting Friends to write them!

Information on costs and a sample copy may be obtained from the offices of the Friends World Committee, Wilmington College, Wilmington, Ohio, or 152-A North 15th Street, Philadelphia 2, Pa., or Edna P. Legg, Sandy Spring, Maryland, U.S.A.

David L. Newlands of Merchantville, N. J., a member of Moorestown Meeting, N. J., will serve as a teacher in the Menonite Central Committee's Voluntary Service program in Newfoundland. Through an agreement with the United Church of Canada school system in Newfoundland, MCC supplies teachers for the Twillingate Regional High School and for isolated, often inadequately equipped elementary schools which would otherwise be served by poorly qualified teachers or even remain closed. David Newlands, who is a conscientious objector, volunteered for this service as an alternative to military service.

The American Friends Service Committee, through its Committee of Award, administers each year three fellowships for graduate students who wish to prepare themselves for work in the fields of international and interracial good will, including the study of medicine. The grants are necessarily insufficient to cover the entire cost of a year of graduate study but are designed to help qualified and deserving candidates make their financial arrangements for such study. Inquiries for further information may be directed to the Committee of Award, American Friends Service Committee, 160 North 15th Street, Philadelphia 2, Pa.

It is with regret that we report the closing of the Friends Arch Street Centre, a Quaker hostel in Philadelphia for over 40 years. Unfortunately, the size of the building at 304 Arch Street and the number of rooms available have been limiting factors which never permitted the Centre to function without a deficit, especially with the present costs of operation.

The annual deficit of the Centre has for years been made up from various Quaker sources. Today, however, it is felt that the need no longer justifies this annual cost to the Society of Friends. Accordingly, the dining room was closed the end of June; the guests on the upper floors were relocated in July.

The Friends Book Store and Yearly Meeting Records will continue their present location on the first floor of the Centre building. The Committee on Use of Friends Properties in Central Philadelphia hopes to find use for the upper floors of the building in the interests of Friends.

KATHARINE W. ELKINTON, Clerk,  
Board of Managers,  
Friends Arch Street Centre

## Letters to the Editor

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

As a comparatively recent convinced Friend, just returned from Pacific Yearly Meeting, I wish to recommend participation in any Yearly Meeting to any Friend or interested friend of the Friends. This was my first time at a Yearly Meeting, and it was the most inspiring experience of my 51 years.

We met at Westmont College, south of Santa Barbara,

California, a beautiful mountain location on a tree-shaded campus. Sunny lawns and flower gardens, both formal and informal, united in the natural harmony of God's creation. New buildings proved a blessing to the 480 who came from Canada, Mexico, Hawaii, and some of the Eastern states, as well as from the Western United States.

It was a joy to renew our friendship with those we seldom see, to become acquainted with many who before had been only names to us, and to form many new friendships. I think most of us went home with renewed faith that God governs all and that communion with Him and instant obedience to His will provide the Christian solution to all our problems.

*Los Angeles, Calif.*

CLIFFORD NORTH MERRY

Home fallout shelters are neither moral nor sensible. The "do-it-yourself" shelter is part of the government's Civil Defense Program, whose goal is to tell the enemy convincingly: "Do your worst. Our population can get underground in two minutes. Then we will flatten you."

Persons inquiring about fallout shelters keep it confidential; they don't want the whole neighborhood swarming in. Our local C. D. Director advises defending home shelters—with guns—against neighbors trying to shoot their way in. If we thus lost our souls, do we at least save our bodies and our children's lives?

Hardly. The O.C.D.M. plans today to protect people tomorrow against weapons that were obsolete yesterday. Present shelters and specifications are worthless against chemical or bacterial weapons, or the effects of neutron bombs.

For Friends the central argument against building and provisioning home fallout shelters is this: it drains time, money, and vital energy away from active support of our historic peace testimony. If Friends build fallout shelters, the appropriate inscription is "Abandon hope, all ye who enter here."

*Ann Arbor, Mich.*

FRANCES S. ELIOT

We wish to recommend the clear statement of concern of Betty Kindleberger Stone in "Toward a More Fruitful Friends Peace Witness" (FRIENDS JOURNAL, September 1, 1961). In considering "present Friendly action for peace," the writer did not mention the Friends Committee on National Legislation, a Committee of "like-minded persons attempting to translate Quaker beliefs into political education and action."

Speaking to the New York Yearly Meeting (July 30, 1961), E. Raymond Wilson, Executive Secretary of the Committee, said that Friends need to measure their action for peace in terms of the ultimate goal, a world at peace. He said that we could not have world disarmament without building machinery for international security—a world under law, a program of development in the less-developed areas of the world, and improved world understanding.

The FCNL offers Friends a challenging action program. It requires the increased support of Friends. The address of the Friends Committee on National Legislation is 245 Second Street, N.E., Washington 2, D. C.

*Hastings on Hudson, N. Y.*

GLADYS and DAY BRADLEY

Betty Stone's article in your September 1 issue is packed with excellent suggestions for implementing Friends' peace witness. I take exception, however, to what she says about private bomb shelters. Wouldn't there be the same moral value in refusing to tempt more violent attack, by "arming" against it, that she finds in a young Friend's refusal to kill or injure others? The less effort we expend in saving ourselves the more we'll have left to save others. This is entirely aside from the question whether a nuclear war will leave us any reason for continued existence. Let's not water down our witness by giving hostages to the war psychosis.

*Tacoma, Wash.*

STANLEY T. SHAW

Friends of Baltimore Yearly Meetings are cooperating in an effort to end discrimination in restaurants along highways in Maryland, with special emphasis on Route 40. President Kennedy and Governor Tawes are directly concerned, and have asked the Protocol Office of the State Department and the Maryland Human Relations Commission to seek the active support of as many civic and religious groups as possible. Friends of the Philadelphia and other Yearly Meetings who may be traveling in Maryland are asked to join in using every opportunity to let restaurant managers know that we would prefer them to follow a nondiscriminatory policy. While there was special emphasis on this program in September, the effort as a whole will be a long-time one. We will appreciate Meetings and concerned Friends calling this to the attention of all their friends.

*Annandale, Va.*

DAVID H. SCULL

#### BIRTHS

AULD—On August 21, at Austin, Texas, to Lawrence W. S. and Rhoda Landsman Auld, their second child, a daughter, VIVIAN AULD. Her father is a member of the Friends Meeting of Austin, Texas.

DAY—On September 2, to Peter and Suzanne Day of 204 Cedar Street, Somerville 45, Mass., a son, BERNARD DAY. The parents are members of State College Monthly Meeting, Pa.

MARQUIS—On September 1, to Rollin and Marian Marquis of River Edge, N. J., their third child and first daughter, ANNE-LOUISE MARQUIS. All are members of New York Monthly Meeting, now sojourning with Ridgewood Monthly Meeting, N. J.

McCLELLAND—On June 26, in Quincy, Illinois, to Randall J. and Jean H. McClelland, their fifth child, a son, MICHAEL KENT McCLELLAND. All are members of Detroit Meeting.

SADLER—On August 25, to Loren G. and Joanna Bucknell Sadler of Stevens, R.D. 1, Pa., their fourth child, a daughter, MARTHA LOUISE SADLER. She is a birthright member of Lancaster Monthly Meeting, Pa.

SOHLER—On August 21, to Arthur and Mary Finley Sohler, now living in Hopewell, N. J., a son, PAUL ARTHUR SOHLER. He is a birthright member of Chesterfield Monthly Meeting, N. J.

#### MARRIAGES

BIDDLE-ARCHER—On June 17, under the care of Moorestown Meeting, N. J., ELIZABETH COOPER ARCHER of Moorestown, N. J., a member of Moorestown Meeting, and CHARLES MILLER BIDDLE, 4th, of Moorestown, N. J., a member of Westfield Meeting, Riverton, N. J. They are residing in Germantown, Pa., while Miller Biddle attends Temple Medical School.

MORAN-BIDDLE—On February 11, under the care of West-



field Meeting, Riverton, N. J., PRISCILLA ANN BIDDLE of Moores-town, N. J., a member of Westfield Meeting, N. J., and JOHN DOUGLAS MORAN of Philadelphia, Pa. They are residing in Philadelphia.

### DEATHS

**ALBERTSON**—On August 21, HARRIET CADWALLADER ALBERTSON, wife of the late A. Raymond Albertson, of Old Westbury, L. I., N. Y., and a member of Westbury Meeting, N. Y.

**BROWN**—On August 16, HELEN WHEELER BARNES BROWN of Swarthmore, Pa., widow of Dr. Thomas Kite Brown, Jr., and a member of Haverford Meeting, Pa.

**COX**—On August 18, MARY ALICE EVES COX, wife of Charles Cox of 264 Leonard Street, Bloomsburg, Pa., aged 49 years, a member of Millville Monthly Meeting, Pa.

**HENRIE**—On September 6, at his home in Millville, Pa., ARTHUR C. HENRIE, husband of the late Ruth Shobert Henrie, in his 75th year, a member of Millville Monthly Meeting, Pa.

**JENKINS**—On September 7, ELLEN ATKINSON JENKINS of Swarthmore, Pa., widow of Edward Atkinson Jenkins, in her 91st year, a member of Swarthmore Meeting, Pa.

## 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.)

### OCTOBER

3—Women's Problems Group at Westtown School Cabin, Westtown, Pa., 11 a.m.: Elfrida Vipont Foulds, "Where Words and Deeds Come From." Those desiring overnight accommodations on Monday, October 2, should inform the Secretary of Swarthmore Monthly Meeting, Pa., so that they can easily reach Westtown on Tuesday morning.

7—Workshop for Leaders of Youth Fellowship Groups and Teachers of Junior and Senior High School First-day School Classes, at 1515 Cherry Street, Philadelphia, 9:30 a.m. to 3:30 a.m., sponsored by the Religious Education Committee and Young Friends Movement, Philadelphia Yearly Meeting. Theme, "Teen-age Latch-strings." Participating, John Nicholson and Betty Ellis. Materials on display.

7—Public Meeting of the Friends Committee on National Legislation at Wilmington, Del., Meeting House, 4th and West Streets. At 3 p.m., "A Review of Legislation in the 87th Congress" by Harris B. McDowell, Jr., and Ed Snyder; round tables, 4 p.m.; reports from round tables, 7:30 p.m.; at 8 p.m., "Looking toward the Future—Law or Violence?"—from the United Nations, Robert Cory, and from Washington, E. Raymond Wilson.

7—32nd Annual Autumn Fair at Buckingham Meeting, Lahaska, Pa., 10:30 a.m. to 4 p.m. Ham luncheon, country style, served in the gym, part of the school on meeting house grounds. Booths for adults and children; handmade articles; homemade baked goods; pony rides, magician show, painted faces for children.

8—Report at Green Street Meeting, Philadelphia, 11:30 a.m., by Esther Holmes Jones of the meeting of the IARF (International Association for Liberal Christianity and Religious Freedom) held in Davos, Switzerland, in August.

12—Fritchley General Meeting at Fritchley, near Derby, England.

13—Lecture at Friends Meeting House, 221 East 15th Street, New York City, 8 p.m.: Laurens van der Post, noted author, "Patterns of Renewal in Man." For background of the author, see the notice below under date of October 21 and 22. This lecture is under the auspices of the New York Theosophical Society and the New York Friends Center.

14 (rain date, October 21)—Country Auction and Bazaar at Makefield Monthly Meeting, Dolington, Pa., 10 a.m. to 4 p.m. Proceeds for Building Improvement Fund. Refreshments served all day. Gifts, baked goods, preserves, produce, plants, children's entertainment. Friends wishing to contribute antiques or other items should call Mrs. Louis Haberman, HY 3-2343, for pick up of items.

15—Southern Half-Yearly Meeting at Camden, Del., 11 a.m.

15—Centre Quarterly Meeting at West Branch Meeting House, Grampian, Pa. Ministry and Counsel, 10 a.m.; worship, 11 a.m.; lunch served by the host Meeting; business, 1:30 p.m.; conference, 2:30 p.m.

16, 23, 30, and November 6—Education for Marriage Course, 7:30 p.m., at Room 208M, 1421 Arch Street (YMCA Building), Philadelphia, sponsored by the Greater Philadelphia Council of Churches. Fee, \$2.50 per person, \$4.50 per couple, for the four sessions.

20 to 22—Missouri Valley Conference at the Methodist Camp, south of Des Moines, Iowa. Direct correspondence to Edgar Z. Palmer, 2767 South 35th Street, Lincoln 6, Nebraska.

21—Western Quarterly Meeting at Fallowfield Meeting, Ercildoun, Pa. Worship and Ministry, 9 a.m.; worship and business, 10 a.m.; lunch served; afternoon program, 1:30 p.m., Lawrence McK. Miller, Jr., reporting on the Friends World Committee Meeting in Kenya, East Africa.

21 and 22—Four sessions with Laurens van der Post, famous author, at Pendle Hill, Wallingford, Pa., on "Patterns of Renewal in Man." His profound searching into the life and living myth of the Bushman in South Central Africa have prepared him to speak to modern man in his search for meaning in life; author of *Lost World of the Kalahari*, and *The Heart of the Hunter* (published in October), and three other books now in paperback editions. Cost, \$2 per session. Sessions, Saturday, 8 p.m.; Sunday, 11 a.m., 4 p.m., 8 p.m. Rooms and meals can be supplied for up to 50 at Pendle Hill. For these rates and for registration write the Secretary, Pendle Hill, Wallingford, Pa., or telephone LOwell 6-4507.

23 to 25—Friends National Conference on World Order at Earlham College, Richmond, Ind., called by Friends Coordinating Committee on Peace. Conference Chairman, Wallace Collett. Among those participating: George Loft, Cecil Evans, David Hodgkin, Grigor McClelland, Raymond Wilson, Robert A. Clark. Workshops. Cost, \$15 to \$18. Secretary-Treasurer of the conference, Roy Heisler, 1520 Race Street, Philadelphia 2, Pa.

27—Annual Meetings of the Friends Publishing Corporation and the Friends Journal Associates in Philadelphia. Speaker at public evening meeting, Elfrida Vipont Foulds, well-known British Friend and author. Time and place for all meetings to be announced later.

28—Chester Quarterly Meeting at Media, Pa., 3 p.m.

## 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 Hillfinger, 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 3-5305.

### 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

**BOULDER**—Meeting for worship at 10 a.m.; First-day school and adult discussion at 11:00 a.m.; 1825 Upland; Clerk; HI 2-8647.

**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.

**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

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

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

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

**MIAMI**—Meeting for worship at Sunset and Corsica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6628.

**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 8-7986. Phern Stanley, Clerk. Phone DR 8-5357.

### HAWAII

**HONOLULU**—Meeting Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 982-714.

### 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 8-3086.

**DOWNEYS 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, meeting for worship, 10 a.m., 1050 W. 42nd. 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.

**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.

**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 members' homes. Visitors call 488-2246, 488-9288, or 423-4518.

### NEW HAMPSHIRE

**HANOVER**—Meeting for worship and First-day school, 11 a.m., Sunday, D.C.U. Lounge, College Hall (except Dartmouth College Union Service Sundays). 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.

**MONTCLAIR**—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

**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., 72 N. Parade; phone NF 4-3214.

**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.

### NORTH CAROLINA

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

**CHARLOTTE**—Meeting for worship and First-day school, 10:30 a.m. Adult Class, 11:30 a.m. Friends Center, 2039 Vail Avenue; phone ED 2-1347.

### OHIO

**CINCINNATI**—Meeting for worship, 10 a.m., 355 West McMillan. Marguerite Remark, Correspondent, JA 2-4787.

**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, 1 1/2 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, Race St., w. of 15th. Chestnut Hill, 100 E. Mermaid La., 10 a.m.  
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., 10:15 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 8-6413.

### VIRGINIA

**CLAREBROOK**—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 MEElrose 2-9983.

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**CONTRIBUTIONS, LARGE OR SMALL,** cash and kind, to help the Sandy Spring Friends School get "all set" for its opening day, September 27, 1961. Details and catalog on request. Gifts tax-deductible. Sam Legg, Headmaster, Sandy Spring, Md. Telephone: Walker 4-9132.

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With Lovett Dewees, M.D., Glen Mills, Pa., call GLObe 9-2474.

With Christopher Nicholson, M.S.W., Philadelphia 44, Pa., call VI 4-8809 between 8 and 10 a.m.

With Karoline Solnitz, M.S.S., Bryn Mawr, Pa., call LA 5-0752 between 8 and 10 p.m.

Books on Family Relations can be borrowed through Philadelphia Yearly Meeting office.

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*Our deadline for advertising is the first of each month for the issue of the 15th, and the 15th of each month for the following issue, dated the first of the month.*

## CREMATION

Friends are reminded that funds are available for the purpose of cremation.

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For Application forms and school catalogue, please address:

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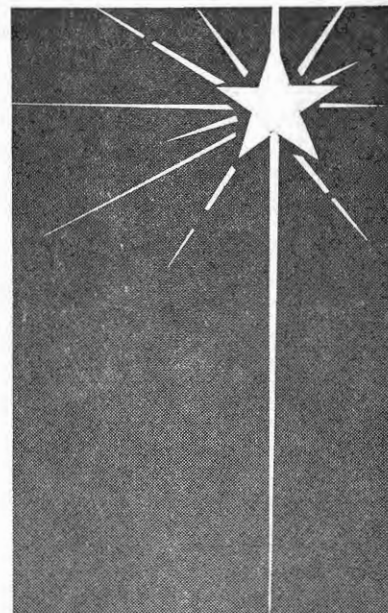
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— Matthew 2: 1-2

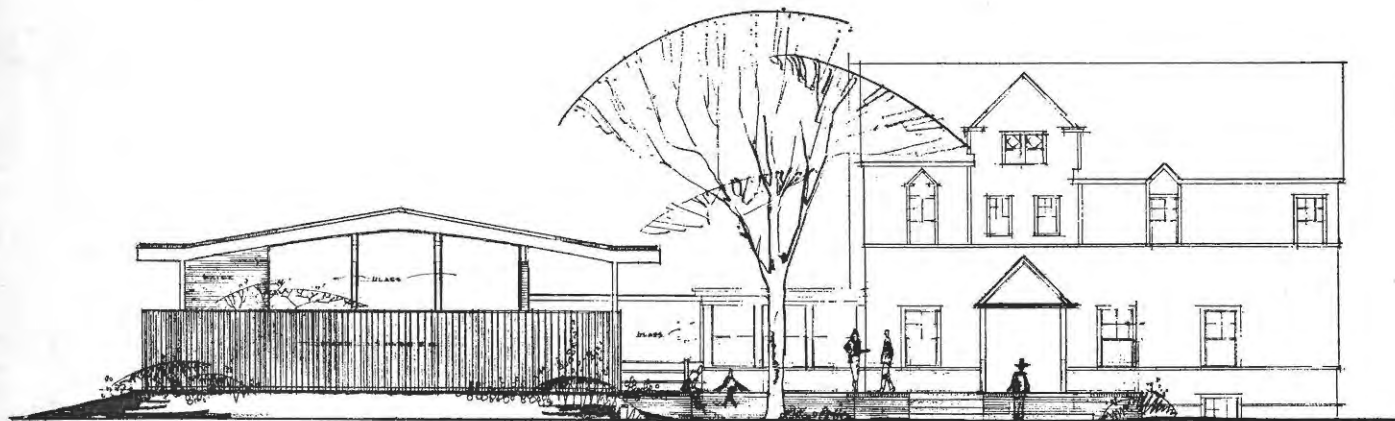
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*The proposed addition to the Ann Arbor, Mich., Friends Meeting and Center, for which \$10,000 will be borrowed from the Meeting House Fund in 1961.*

During the last year, since August 1, 1960, the Advancement Committee of Friends General Conference has authorized the following loans and grants from the Meeting House Fund:

Boulder, Colorado, Meeting (Ind.) . . . .	grant \$ 500
Middleton, Ohio, Meeting (Ohio, Cons.)	grant \$ 1,000
Miami, Florida, Meeting (Ind.) . . . . .	loan \$ 4,000
Shrewsbury, N. J., Meeting (New York)	grant \$ 400
Southampton, Pa., Meeting (Phila.) . . .	grant \$ 2,700
	loan \$ 2,000
Byberry, Pa., Meeting (Phila.) . . . . .	loan \$ 2,000
Eastside (Seattle), Wash., Meeting	
(Pacific) . . . . .	grant \$ 2,000
	loan \$ 6,000
Ann Arbor, Mich., Meeting (Green	
Pastures Quarterly Meeting) . . . . .	loan \$10,000

The loan to Ann Arbor Meeting is being refinanced through New York Monthly Meeting.



*Shown above are members of Southampton, Pa., Meeting working on their new First-day School building, the purchase of which was made possible in part by a loan of \$2,000 and a grant of \$2,700 from the Meeting House Fund.*

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