

# FRIENDS JOURNAL

*Quaker Thought and Life Today*

VOLUME 8

DECEMBER 1, 1962

NUMBER 23

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*We are today a Society of committees, of study groups, of beautifully-worded public statements. We say that Rufus Jones said this and that John Woolman said that. But what can YOU say?*

—BARBARA HINCHCLIFFE

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THIRTY CENTS  
\$5.00 A YEAR

## FRIENDS JOURNAL



Published semimonthly, on the first and fifteenth of each month, at 1515 Cherry Street, Philadelphia 2, Pennsylvania (LO 3-7669) by Friends Publishing Corporation.

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SUBSCRIPTION RATES: United States, possessions: \$5.00 a year, \$2.75 for six months. Foreign countries, including Canada and Mexico: \$5.50 a year. Single copies: thirty cents, unless otherwise noted. Checks should be made payable to Friends Journal. Sample copies sent on request. Second Class Postage Paid at Philadelphia, Pa.



UNDER THE  
RED AND BLACK STAR  
AMERICAN FRIENDS SERVICE COMMITTEE

*"This Is Our Boy Friend"*

WHEN I think of the eighteen young people working in the Service Committee's VISA (Voluntary International Student Assignments) program in Tanganyika, I am more proud than I ought to be," said Colin Bell, executive secretary of the American Friends Service Committee, upon his return from a recent trip to visit the Committee's programs in Africa. Not only have these young men and women displayed remarkable maturity in their dealings with the local government officials under whom they are working, but they have established loving relationships with the villagers among whom they live.

One day Colin Bell was walking down a village street with one of the VISA volunteers, Werner Muller, a member of Southampton (Pa.) Meeting. Suddenly two toothless and wrinkled old women (perhaps not so old in years as they appeared to western eyes) rushed up to Werner like a pair of enthusiastic teen-agers, grabbed him by the arm, one on either side, and marched gaily down the street with him between them, chanting in Swahili, "This is our boy friend! This is our boy friend!"

Werner's work in this village is that of capping springs up in the hills and making a reservoir to hold the springs' water. The reservoir fills overnight, and the pipes which Werner has laid carry the water down to the villages. Here have been placed spigots to be turned on by the women who come to fill their jars and cans. Before the AFSC came to this area the water from the springs was used by each village in turn down the mountainside; much of it was wasted, and what reached the last village was contaminated by the many users en route. Now the villages have good water, and enough of it. They know who has done this for them, and they know that they like this young man who has come to live among them and be their "boy friend."

*Truth is an ever-opening pathway which, if followed, will lead us to higher levels of life and conduct. Its applications vary according to the conditions of life. By the faithfulness of each individual in seeking for the truth and making it known to others when found, we are able to advance. . . .*

*We believe that a vital faith must have its applications in life. We would place the emphasis not on works alone, nor on faith alone, but upon the union of faith and works.*

—BOOK OF DISCIPLINE,  
Baltimore Yearly Meeting (Stony Run)

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# FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, DECEMBER 1, 1962

VOL. 8—No. 23

## Editorial Comments

### *Convinced, But Still Seeking*

A MONTH ago in this space mention was made, somewhat plaintively, of the Quaker propensity for self-criticism. A glance through the current issue reveals no weakening of this propensity. Probably that is as it should be, for the Society of Friends from its inception (except during the quietistic middle period) has been predominantly a society of seekers. To be satisfied with the status quo is not in the nature of a true seeker; he is forever searching for something a little better.

Today's most articulate and useful seekers are often what we quaintly call "convinced Friends" (a term implying, somehow, that those who acquired their Quakerism by birthright are lacking in any genuine conviction). For many convinced Friends the first acquaintance with Quakerism came as a momentous discovery—the answer to a long quest for a religion emphasizing practice rather than doctrine, the spirit rather than ritual, individual experience rather than a middleman's exhortations. Thrilled at having found such an apparent paragon among religious bodies, they have become Friends, eager to attain new moral and spiritual heights in the company of other dedicated seekers.

Almost inevitably there is a reaction, once the honeymoon is over. Eventually the newcomers to the ranks find that not all Friends are perfect. In their pre-Quaker days they took such revelations about their fellow men's imperfections for granted, but to learn that shortcomings exist even among the Quakers they so idealized is disillusioning. Hence they give voice to their disappointment at Quaker inadequacies, hoping always that some day they will behold the perfect Society of Friends of which, as ardent converts, they have dreamed. It is fortunate for all of us that we have so many of these perennial seekers to keep reminding us of our sometimes forgotten goals.

### *Quackers and the Outer Beam*

While admitting that such self-impeachments are occasionally salutary, we cannot refrain from quoting a recent correspondent, who wrote us that he considered the *JOURNAL* "the best of all the Quaker publications." With Quaker distaste for boasting, we are glad at least that he did not accuse us of crowing—only quacking.

From another correspondent comes the suggestion: "If I were writing for Friends I would stress the importance of having, not only the inner light, but also the outer beam." This is a point worth considering. Many a man or woman of truly exemplary life (not only among Friends) has exerted very little influence for good because of a cold or over-righteous manner—a lack of that warm, human glow which, as James Russell Lowell once put it, "runs through all and doth all unite."

George Fox, we are told, had that glow, that outer beam. We all can bring to mind many in our own time who have had it, including Rufus Jones, whose pervasive humor and simplicity served to disarm those who might have been wary of a stern religious philosopher, and Eleanor Roosevelt, whose instinctive friendliness and humility won over many who were predisposed to dislike her on ideological or political grounds. Just as precious, and more readily accessible, are such outer beams as those of the waitress who makes us feel that it is a privilege, not an imposition, for her to be expected to wait on us, or of the Friend who never lets any stranger visiting his meeting for worship go away without being welcomed—truly welcomed.

### *Only That?*

In connection with Mildred Binns Young's article in this issue it is of interest to note what Jessamyn West has to say in her introduction to *The Quaker Reader*. "By 1700," she writes, "the Quakers had won . . . the legal right to keep their hats on, 'affirm' rather than swear; use 'thee' and 'thou' to all or none as they liked; worship silently; attend their own meetings and travel to get there on Sunday; be buried in their own plots and married in their own way; and declare publicly that it was possible for men so to unite themselves in love with God that sin became impossible. All they had to do now was to prove it."

F. W. B.

*This world is a form; our bodies are forms; and no visible acts of devotion can be without forms. But yet the less form in religion the better, since God is a spirit: for the more mental our worship, the more adequate to the nature of God; the more silent, the more suitable to the language of a spirit.*

—WILLIAM PENN



## Eleanor Roosevelt

By CLARENCE E. PICKETT

AS we stood by the open grave of Eleanor Roosevelt someone asked for my most vivid memory of her. At once there came to my mind her request to go up Scotts Run, a coal-mine area near Morgantown, West Virginia, and to visit in one or two coal miners' homes. The first home on which we called was a little shack—no carpets on the floor, wind coming up through cracks in the floor, scanty furniture. There sat a mother trying to nurse her baby, but with scant success, for she herself was undernourished. Mrs. Roosevelt took the baby in her arms and tried to console it and the distraught mother. It was this kind of involvement in the suffering of the miners during the depression of the early thirties that made her a substantial supporter of the American Friends Service Committee.

The invitation to the AFSC to undertake this service had come from Herbert Hoover while he was still President. He had found substantial funds for this undertaking to begin with, but to feed 40,000 children one warm meal a day took large funds. When the Roosevelt family entered the White House the severity of the depression was at its height, and all America was roused to meet the immediate need as well as to project ways out. Mrs. Roosevelt shared fully in this effort. She did a series of broadcasts especially on the coal-mine needs. These netted large returns, all of which she turned over to the AFSC.

But her mind always turned to more creative action, and it was largely through her efforts that a woodworking plant was established in the West Virginia coal-mine region as a miniature effort to find ways to restore to the miner the self-respect and self-help he so badly needed. On her own home land at Hyde Park she had established a woodworking shop to train and give employment to local unemployed men. There they had developed great skill in making beautiful hand-pegged chairs, tables, settles, couches, etc. Her first contribution was to give samples of their work to the AFSC shop for retraining miners. This project developed into a small but useful form of employment for the men involved until mine production again opened up.

I shall never forget a memorable night spent by a few representatives of the administration, including Mrs.

---

Because of the active role which Eleanor Roosevelt played in the work of the American Friends Service Committee, particularly during the years of the depression, the FRIENDS JOURNAL has asked Clarence E. Pickett, the AFSC's executive secretary emeritus, to present here a few impressions of the contribution she made to the Service Committee and others.

Roosevelt, at the old Arthur homestead at Reedsville, West Virginia, near Morgantown, planning ways to move miners from the shacks built almost on top of mine tip-ple on hillsides, where nothing could be grown, to land where food could be grown and miners could become home owners. As a result, five such homesteads were built and occupied. While today's community planners could do a much better job, at least this vivid experience brought hope to a near-hopeless segment of our population.

Then there was the wave of refugees coming from Germany. While Eleanor Roosevelt could not take families into her own home (the White House), her influence with her friends opened many others. And she helped interpret the need for funds and compassion. One could not know her without remembering many evidences of her thoughtfulness for others. I recall once, when she had been an overnight guest in our home, she asked after breakfast if she could have fresh linens to put on the bed to save work for Lilly Pickett.

The war, while it brought heavy burdens to her and her husband, also brought a wide concern for the larger world outside our country. From its beginning she was concerned for the development of the United Nations as an instrument for peace; as a delegate she left an indelible imprint on the declaration of human rights. Her work at the United Nations brought her a multitude of contacts with leading personalities of other countries. And here, too, her instinctive concern for people was recognized; she was one of the most beloved and trusted delegates to the U.N.

At the very time that her interests were broadened into the outside world, she still carried a concern for some especially disadvantaged groups here at home. She helped establish the Wiltwick School, an experiment in the treatment of boys having problems, and she continued her interest in this institution as long as she lived.

Eleanor Roosevelt's vitality and zest for life led her also to develop her gift for writing. She was not a scholar, nor did she discuss abstruse subjects much. But a wide readership found in her "My Day" and her books wholesome thoughts to help in everyday living and in the forming of everyday judgments about current issues. Characteristic of her concern in writing is her last book on etiquette. Here, in essence, she says that the best etiquette is that conduct which is not "put on," but which arises out of one's own inner prompting to a situation. This was *her* form of etiquette. And I have seldom known anyone more gracious. Over the postwar years she had spoken frequently for Friends gatherings, especially at conferences and seminars under the sponsorship of the AFSC. She had a special gift in illuminating a



subject in response to questions. She was not a religious pacifist, but her commitment to peace was genuine and deep.

Was she religious? She remained throughout life a member of the little Episcopal Church at Hyde Park from which she was buried. I have no record as to her regularity of church attendance. But she had a deep reverence for religious faith and a genuine trust in God. To a mutual friend who visited her not long before her death, and when she knew she was dying, she said: "The pass-

ing from this life to the next isn't so difficult as you think."

As we drove toward the rose garden where she was buried, for a mile there was a mass of men, women, boys, and girls, uninvited guests and neighbors, waiting to say goodbye as the little funeral procession drove by; and at the graveside were four to five hundred privileged invited guests who watched the last rites with sorrow and with gratitude. A great soul had left us. But to have known her had been a benediction.

## "A Place to Stand In"

By MILDRED BINNS YOUNG

**M**Y title is from a writing of Francis Howgill, dated 1672:

The Kingdom of Heaven did gather us all, as in a net, and his heavenly power at one time drew many hundreds to land. We came to know a place to stand in and what to wait in; and the Lord appeared daily to us, to our astonishment, amazement, and great admiration, insomuch that we often said one unto another with great joy of heart: "What, is the Kingdom of God come to be with man?" And from that day forward, our hearts were knit unto the Lord and unto one another in true and fervent love, in the covenant of life with God; and that was a strong obligation and bond upon all our spirits, which united us one unto another.

Francis Howgill adds:

... thus the Lord . . . did form us to be a people for his praise in our generation.

Francis Howgill was looking back over the twenty years that had elapsed since George Fox had seen his vision of a great people to be gathered. And a great people *had* been gathered. By 1670 there were between forty and fifty thousand Friends in Britain in a population of only five and a half million. But the twenty years had been years of almost continual persecution, bringing great suffering to many individuals in the young movement. They had been beaten, deprived of property, set in stocks, and imprisoned for years at a time in the terrible gaols of that day. Many had died in prison as a result of their sufferings. The best figures that we have indicate that at least 21,000 Friends had been imprisoned, and, of these, 450 had died either in prison or soon after being released.

We can get some idea of the high cost of this "bear-

ing of witness" from a petition which Friends addressed to Richard Cromwell's Parliament in 1659, after Oliver Cromwell had died, leaving many Friends in prison. "To the Parliament of the Commonwealth of England," it reads,

being a declaration of the names, places, and sufferings of such as are now in prison for speaking the truth in several places—for not paying tithes—for meeting together in the fear of God—for not swearing—for wearing their hats—for being accounted as vagrants—for visiting Friends and for things of a like nature—in all about 144:—Besides, imprisoned and persecuted to death, twenty-one. Also a brief narrative of [the] sufferings within the last six years or thereabouts, of about 1,960 persons already returned; being but a part of many more, whose names and sufferings are not yet returned: all which it is desired may be read and considered of by this Parliament, that right may be done.

This paper seems to have met with no response from Parliament, and nine days later the Friends presented a new petition. In *Mercurius Politicus*, a newsbook, so-called, of that period (now preserved in the British Museum) there is an account of what happened.

1659. Friday, April 15—This day and the following, a great number of a sort of people called Quakers, came up to London from several parts, and assembled themselves in Westminster Hall, with intent to represent somewhat to the House, touching the men of their way.

There follows an account quoted from the *Journals of the House* and from *Burton's Diary*. One member asked that some disposition be made of the earlier petition so as to disperse a great number of Quakers who had been in the Hall for the past two days. "Another . . . moved that they be whipped home as vagrants." But

The petition was at length read. Several members then made a variety of remarks. Several are against them, some appear to be in favour of them, or the release of their imprisoned brethren; others were for referring their griev-

Mildred Binns Young, who, with her husband, Wilmer Young, is in residence at Pendle Hill, is the author of several Pendle Hill pamphlets. She is a member of the Board of Managers of FRIENDS JOURNAL. This article was given as an address at Baltimore Yearly Meeting in August. Reprints are available from the FRIENDS JOURNAL office at 15 cents each, 10 for \$1.25, 100 for \$10.00. (Prices include postage.)

ances to a committee; another that the county members should refer their cases to the justices . . . At length the House resolves, "That the answer be given to the persons that presented this paper is, that this House hath read their paper . . . and doth declare their dislike to the scandal thereby cast upon magistracy and ministry; and doth therefore order that they and other persons concerned, do forthwith resort to their respective habitations and there apply themselves to their callings, and submit themselves to the laws of the nation, and the magistracy they live under.

What was the nature of the petition the Friends had brought which evoked this response? It was this:

Friends, Who are called a Parliament of these Nations: we in love to our brethren that lie in prisons, and Houses of Correction, and dungeons, and many in fetters and irons, and have been cruelly beat by the cruel gaolers, and many have been persecuted to death, and have died in prison, and many lie sick and weak in prison, and on straw; so we in love to our brethren do offer up our bodies and selves to you, for you to put us as lambs into the same dungeons, and Houses of Correction, and their straw, and nasty holes, and prisons; and do stand ready a sacrifice for to go into their places in love to our brethren, that they may go forth, and that they may not die in prison, as many of the brethren are dead already: for we are willing to lay down our lives for our brethren, and take their sufferings upon us, which you would inflict upon them . . . This is our love towards God and Christ, and our brethren, that we owe to them and our enemies, who are lovers of all your souls and your eternal good. And if you will receive our bodies, which we freely tender you for our Friends that are now in prison . . . We, whose names are hereunto subscribed (being a sufficient number to answer for the present sufferers) are waiting in Westminster-hall for an answer from you to us, to answer for tenders, and to manifest our love to our Friends, and to stop the wrath and judgment from coming upon our enemies.

*(Letters, etc., of Early Friends)*

Signed to this petition were 164 names, many of them the best-known in early Quaker annals.

Like the first Christians, these early Friends had first of all felt the direct demands that their conviction made upon their own lives. This was no party line they were following, no organized move to stamp out the evils of the time. Rather, the new "light of Christ in the heart," as it came to each of them, revealed and criticized their own lives to them, showing them places where they had to come to a dead stop and face about in a new direction. Like the young Gerhard Groote in the fourteenth century, who, after meeting amid the distractions of a fair a strange man who said: "Why art thou here? Thou oughtest to become another man," turned and went the whole remainder of his life in a new direction, becoming the founder of a great movement, so too these

Friends, young and old, heeded the call to turn themselves about and go forward into new life. The well-known word of William Penn is that "they were changed men themselves before they went about to change others."

### *New Ways of Life*

Now what were the new ways of life which brought these Friends into such sharp conflict with the authority of their government, and for which they suffered so unhesitatingly? First, they sought the privilege of worshipping together in silence, with freedom to address each other freely in the Spirit without any of the paraphernalia stipulated by the established church. Second, they sought exemption from the paying of tithes which supported the established church.

Some of the other requirements to which they would not conform, thus making themselves liable to fines, imprisonment, and brutality, do not now seem to us so important. They would not make any distinction in respect shown to different persons. Therefore, before even the most highly placed they would not remove their hats or change to the plural pronoun in address. If these requirements seem to us very innocuous—hardly worth resisting almost to death—we may perhaps ask ourselves whether they are in any sense parallel to some subtle (and some not-so-subtle) distinctions still made between races. We are but gradually waking up from a long unawareness of these.

For one other testimony, now called by us one of the "minor testimonies," early Friends suffered years of hardship; this was their refusal to take oaths in a day when oaths had to be taken at almost every turn. Doubtless we must recognize that their primary concern was not, then or later, to effect reforms in society, but to answer the demands laid upon their individual consciences. Yet within a few years William Penn was to produce his great definition of "true godliness," which, he said, does not "turn men out of the world, but enables them to live better in it, and excites their endeavours to mend it . . ." I have heard Howard Brinton say that the sufferings in these years were so great that, in effect, these people risked the total obliteration of their young movement for the sake of bearing these "minor testimonies." At some points, only a little more would have been the too-much that would have done away with the Society of Friends. Yet the lines did hold; whether the suffering Friends of those days had posterity in mind or not, religious liberties were won and safeguarded for us and for the whole Anglo-Saxon world.

After that, the Society caught its breath from its stupendous exertions and moved into a long period of consolidation and formulation. It had struggled through its agony in spontaneous solidarity and was come into

the era of consolidation of gains; had struggled through the creative time of its painful formation and was come into the era of formulations. This period was not so inspiring, but it was necessary.

Since then, there have been some times of solidarity and creativeness, and of suffering for that creativeness. These usually have been times of war, when Friends have had to bear testimony to their faith in the possibility of all men coming to live "in the virtue of that life and power that [takes] away the occasion of all wars." Their young men have had to resist military service, sometimes at great cost to themselves; others have had to renounce or limit businesses or professions that were too closely related to the war effort. There was also the period when Friends had to free themselves from the chains of slave-owning. Many suffered financial loss, and in the Carolinas whole communities of Friends, unable to maintain themselves in a slave economy, pulled up their roots and emigrated to Indiana or farther. There also have been many times when Friends, moved by misery in the world about them, have given heavily of their time and resources to help their fellow men.

But there never again has been a time like the first forty years, when the whole body of Friends was swept into one fellowship of suffering, so that of necessity they had to pool their resources in order that no family should perish because its breadwinner was in prison, or financially ruined, for Truth's sake.

#### *Peculiar or Indistinguishable?*

Friends sometimes have shown up as "a peculiar people," at times much set apart from society at large. At other times, as now, they have been all but indistinguishable from any other class of quiet, honorable, successful, comfortable, and useful citizens. If Friends are now indistinguishable, is it because all the causes for which we had to stand have been won, as the right to silent worship or the right to affirm in court have been won?

The first Christians, too, had found themselves in necessary opposition to all the societies into which they came in the first two or three centuries, whether these societies were Jewish, Greek, or Roman. The leader of the Christians had been crucified by Rome and the Jews; his followers were burnt, torn up by wild beasts, dispossessed, and humiliated for three hundred years. They found themselves in conflict with the customs of the times; they resisted and persisted; they suffered and died. And their movement grew.

In the famous Epistle to Diognetus, written (we do not know by whom) about the year 200, the position of this new society within the societies of that period is described:

For Christians are not distinguished from the rest of mankind either in locality or in speech or in customs. For they dwell not somewhere in cities of their own, neither do they use some different language, nor practice an extraordinary kind of life. Nor again do they possess any invention discovered by any intelligence or study of ingenious men, nor are they masters of any human dogma as some are. But while they dwell in cities of Greeks and barbarians as the lot of each is cast, and follow the native customs in dress and food and the other arrangements of life, yet the constitution of their own citizenship which they set forth, is marvelous, and confessedly contradicts expectation. They dwell in their own countries but only as sojourners; they bear their share in all things as citizens, and they endure all hardships as strangers . . . Their existence is on earth but their citizenship is in heaven. They obey the established laws, and they surpass the laws in their own lives. They love all men, and they are persecuted by all. They are ignored, and yet they are condemned. They are put to death, and yet they are endued with life. They are in beggary, and yet they make many rich. They are in want of all things, and yet they abound in all things. They are dishonoured, and yet they are glorified in their dishonour. They are evil spoken of, and yet they are vindicated. They are reviled, and they bless; they are insulted, and they respect. Doing good, they are punished as evil-doers; being punished, they rejoice, as if they were thereby quickened by life. War is waged against them as aliens by the Jews, and persecution is carried on against them by the Greeks, and yet those that hate them cannot tell the reason of their hostility. In a word, what the soul is in a body, this the Christians are in the world. The soul is spread through all the members of the body, and Christians through the divers cities of the world . . . Dost thou not see them thrown to wild beasts that so they may deny the Lord, and yet not overcome? Dost thou not see that the more of them are punished, just so many others abound? These look not like the works of a man; they are the power of God; they are the proofs of His presence.

#### *Who Follows Them Today?*

What I am leading up to, in quoting these accounts of early Friends and of early Christians, is a confrontation with a fact: the fact that we are living in a time when things are as wrong as they were when Christians were being thrown to lions, and as wrong as they were when Friends for years together were lying by hundreds in filthy dungeons. Where now are the Christians, and where the Friends, prepared to suffer in resistance to these wrongs rather than to acquiesce in them? prepared to lose their positions of honor, their property, and, if need be, their lives, in order to throw their whole weight into the balance against deadly forces that are tipping the scales toward destruction?



We always have wanted, not just to declare (as Friends did to Charles II in 1662) that "the spirit of Christ which leads us into all Truth will never move us to fight and war with outward weapons," but also to be able to say with George Fox that we "live in the virtue of that life and power that [takes] away the occasion of all wars." However difficult it may have been so to live in that day, it is even more difficult now, when war and the spirit that creates its occasions runs through the most everyday part of our lives and has its lines inextricably tangled together with every good thing in our society—with science, with law, with the economy, with education. Even the arts and the church, nourished as they are within this close-knit body of society, feed upon war—cold war, hypothetical war, deterred war, limited war, war in distant places.

Dare we, whose testimony that men must live together in peace is part and parcel of our testimony to the living God and Christ in every human heart—dare we, who have fitted ourselves conformably and acceptably and even comfortably into today's society—dare we declare that we have "found a place to stand in"?

We have excellent organizations, indeed; we have protests and statements of concern, and demonstrations and delegations; there is material and spiritual help being given to the victims of a sick world-society; there are many Friends giving generously of time and money. All these things are good, but are they enough? Where are the Friends who refuse to pay the taxes that go to build the armaments we abhor, as early Friends refused to pay the tithes that supported an ecclesiastical establishment they abhorred?

#### *The Need for Economic C.O.'s*

A few Friends do refuse, mostly Friends with such small taxes to pay that the government can afford to ignore them; and many Friends pay the taxes, but with sorrow. Recently I saw a letter from a young man who had served a prison term for refusing to register for the draft after the Second World War. He had chosen his present job with great care, putting aside more lucrative offers to keep as free as possible from war-making. But his letter says wryly: "I have just solemnized my contract to give the government \$600 toward war-making." He meant he had just signed and filed his income tax report. What if all the young Quaker heads of families in America had been refusing to file for this tax? What if all the older, even the wealthiest, Quaker heads of families had been refusing it? What if we had been prepared, as the early Friends were, to pool resources in order to take care of the families of men who lost their jobs or their land, or were imprisoned?

Friends never have failed to make it clear that, offi-

cially and as a body, they refuse to recognize war or other violence as a legitimate means of settling disputes among nations or individuals. But what about our tacit consent to an economic system that thrives on war preparation and has not learned to exist without it? What about our easygoing participation in—nay, our *prosperity* within—an economic system that, to hold its own, trades in death, manufacturing the capability to destroy all that we love, and brandishing this capability of destruction as irresponsibly as a boy brandishes a stick with a nail in it?

Granted that there no longer exists any way to refuse all complicity in this system and continue to live, how often do we consider accepting only simple subsistence from it—laying up no treasure from it, refusing to operate in it to our own advantage? As long as we are living well on it, we are not likely to be fully committed to changing it; we talk of peace, and sometimes we talk hopefully of it, while we know that peace is no lid that can be applied over a seething volcano, no plaster to lay over a festering abscess.

We may postpone war—and God grant that we succeed in postponing it!—but we cannot do more than postpone it until we have made the conditions for peace. "Would that even today you knew the things that make for peace!" said Jesus as he wept above the city. The conditions for peace, the things that make for peace, cannot be present in the world unless they are present in human hearts; but they will not be present in our hearts unless they are transmuted into the work of our hands and our minds and into the very fabric of everyday lives.

In the spring of 1962 a little group in Washington, all but one of them Quakers, began a silent vigil beside the gate of the White House. They wished to show that, although the bomb tests in the Pacific had been ordered, indeed already had begun, they were refusing to acquiesce in this sin of our country which they had been striving for months to forestall. They wanted to stand in public acknowledgment of and sorrow for their own participation in our country's act. They wanted to appeal to their fellow Americans to stop and think about what our leaders were doing in our name, and to consider how we were helping them do it, every man, woman, and child of us. They prepared a statement, hundreds of copies of which were mailed or handed out on Washington street corners. It has been said that, as an appeal to the public, it was too comprehensive and complex, and might discourage people rather than incite them to action. Whether or not this is so, the statement at least made it clear that these people knew that bomb-testing, wrong and evil in itself, is only a symptom—that it is hopeless to cry out against bomb-testing, armament-making, and the draft while acquiescing in conditions which

create a climate of war. To stop bomb-testing is only a place to begin, but it is a place to begin. It would change, if ever so little, the climate in which the arrangements for peace must be made.

Let me quote part of the Washington statement:

We stand at the White House gate in contrition and in sorrow for our country. We urge others to join us in repentance—to turn about and seek a new direction so that men may live in peace. . . .

Our very souls and spirits are becoming calloused beyond redemption. We are buying temporary deterrence and luxury by threatening massive slaughter to others in the human family. We say that we want peace but we neglect the things which make for peace:

Too often we have used our strength to exploit the weak and our wealth to take advantage of poorer peoples—

Too many needy we have turned from our shores, valuing America's standard of living above justice and generosity—

We have allowed food to rot in storage while two-thirds of mankind goes hungry—

We have lauded the wealthy and given rewards to the cunning—

We have used our laws and courts to oppress our own poor—

We have idolized success, equating it with virtue—

We have not cleared from our country's shield the blot of racial discrimination—

Poor and rich alike, we have lived from an economy nourished on the manufacture of fear—

We have given our hearts to ease and possession rather than to wisdom and justice. . . .

It is time for the strong nations of the world to repent—

It is time to face about and move in a new direction—

It is time to salute mankind as one humanity—

This is the time for humility, not arrogance, for courage, not cowardice, for sharing, not hoarding—

This is the time for America to lead the way to peace.

### *Roots of Worship*

We hear many and grievous complaints that the quality of our meetings for worship is poor and that our ministry is thin and secular or nonexistent, or that it is too abundant and wordy. We ask how we can revitalize our meetings and put new spirit and vigor into our ministry—what practices, what reading, what training are needed. But is it not out of the deep need of travelling souls that prayer arises? Is it not out of the overflowing of concern for others and for ourselves, and out of gratitude to God, who has helped us in our need, that worship and praise and exhortation arise? If we do not heed the demands that God makes upon the lives and the hands of people who profess what we profess, how can we expect that our meetings will be alive? Can

they be full of life if we are not? We really cannot (it was said long ago) expect to serve God and mammon.

Let us not be narrow in the definition of "mammon." The word means riches, ill-gotten or ill-used. It means money, and money is nearly always somewhere connected with the service of mammon. Yet money itself may not be the primary thing that is standing in the way for you or for me, who nevertheless do still serve mammon; it may be comfort, or health, or academic standing, or ambition for ourselves or our children, or even concern for the beauty and commodiousness of our meeting house, or a high standard of housekeeping or personal grooming, or jealousy for the scholastic or athletic or social rating of the school we love best. It may be anything that would make us *go away sorrowful*, if it were required of us as the price to pay for the service of God.

George MacDonald, that poor and unsuccessful Scots preacher, wrote in one of his sermons a paragraph that may well burn into the heart and bone of Quakerdom, though it was not to Quakers he was speaking. He was preaching about that "stranger," as the Gospel of Mark calls him, who ran up to Jesus, asked a question, and got an answer that sent him away sorrowful, "for he had great possessions." How often we have heard that Jesus' answer was merely *à propos*! This particular young man was "attached" to his possessions; if he had not been *attached* to them, he could have kept them and still followed Jesus. Here is the way George MacDonald spoke to his congregation:

Are you so well satisfied with what you are, that you have never sought eternal life, never hungered and thirsted after the righteousness of God, the perfection of your being? If this latter be your condition, then be comforted; the Master does not require of you to sell what you have and give to the poor. *You follow Him! You go with Him to preach good tidings!*—you who care not for righteousness! You are not one whose company is desirable to the Master. Be comforted, I say; He does not want you; He will not ask you to open your purse for Him; you may give or withhold: it is nothing to Him. . . . *Go and keep the commandments.* It is not come to your money yet. [He might have said: it is not come to your careers yet—it is not come to your respected place in society yet. What he did say was less: it is not come to your money yet.] The commandments are enough for you. You are not yet a child of the kingdom. You do not care for the arms of your Father; you value only the shelter of His roof. As to your money, let the commandments direct you how to use it. It is in you but pitiable presumption to wonder whether it is required of you to sell all you have—for the young man to have sold all and followed Him would have been to accept God's patent of peerage: to you it is not offered.

Can this be true: to us it is not offered? But at any



moment it *may* be offered. We have only to turn and ask with all our heart: *Good Master, what must I do?* Then the offer will be made and the demands laid on us, as they were laid on Friends and Christians in the early times. It is only by making such a turning, with all that we have and all that we have become, that Friends could now again, as of old, "know a place to stand in."

## New Courage in Old Surroundings

By WALLACE H. MAW

I WALKED up the rocky hillside toward the sprawling ruins of the timeworn fort. As I approached the entrance, marked by an ancient and miniature temple, a herd of water buffalo moved slowly across my path, looking straight ahead with placid indifference. I paused long enough to admire the skill of the stone carvers who, in days long past, had labored so meticulously to cut by hand a sacred Hindu symbol into each stone. A priest passed, in his long saffron robe. And, as I drew near the gate, I noticed children, half-naked, playing before it. It had been the gate to the fort. Now it was the entrance to the school.

So this was the school! Large chunks of the building lay on the ground. Slits from which archers used to fling their arrows had widened with age, and the top of the gate was jagged, like a broken saw, where the mortar between the stones had crumbled, permitting them to drop from their places.

The door in the gate was partially open. Some thin boards had been nailed over its lower half in an attempt to protect the boys from the swordlike spikes which covered the surface. Once upon a time these spikes had been used to prevent the enemy's elephants from battering down the door. I could almost hear the din of ancient battles that were fought at this point and see the death of hapless camels that had been sacrificed as cushions for the heads of the elephants as they were driven against this gate.

I entered. Before my eyes the struggles of the centuries were indelibly inscribed. Here the hot burning oil which had been poured upon the heads of the intruders had blackened the walls and the high-domed ceiling.

As I walked through the inner gate into the courtyard beyond, it was as if suddenly I had traversed five centuries. For here in this courtyard I could hear the familiar sounds of a working school: the voices of boys reciting, the pedantic lectures of masters, the spine-chilling squeak of chalk on slates. Along the wall were the signs of a school: mottoes, notices, posters.

The headmaster, a proud, dignified man, dressed in

the national garb of India, met me. He was pleased that I had come to his school; no European or American before had so honored his work. He had the right to feel as he did. For twenty-five years, against seemingly insurmountable odds, he had been carving out this high school for the boys of his village. It was enough to make any man proud.

He led me through his school, showing me the accomplishments of his pupils with such enthusiasm that for the time being I forgot the ruins that were our surroundings. As we climbed the high, narrow, well-worn stairs and looked in upon classes conducted on what was once the bastion, he described in colorful terms what the students were doing.

Then we stole into a class of first-term English. The words on the chalk board were almost invisible because there were no windows on one side of the room and the other side opened into a darkened inner courtyard. Fifty pupils squatted cross-legged on the floor with their oblong slates beside them and their tattered books in their hands; the master sat at his desk. We had moved in not silently enough, because as we entered they all rose as one to greet us. The headmaster, anxious to demonstrate the learning that was taking place, turned to an underfed, ragged lad and asked him in English, "What is your name?"

The boy replied with a grin that swept across his face, on which was written the story of a life of privation. His abject poverty quickly faded from the scene. Now all I could see was the will of a people to overcome great obstacles and to cut out for themselves a place in this world. And as I climbed to the top of the highest wall of the fort and gazed out upon the same countryside that centuries before had been the prize of military conquest, I could not help but compare this fort's value with its supposed value in the days of its zenith. Then, beautiful and well-kept, it had served to preserve for a few the possessions they had gained through war. Now, in spite of its desolate appearance, it was a bulwark in the struggle of a courageous people who were creating for their children and their children's children an understanding of the heritage of a free people.

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*It is sometimes the tragedy of human life, but it is at all times its greatest beauty, that all lives are bound up together in an intricate web by the strictest, most entangled unity. Try as you will to be independent, at every step you are treading in someone's path, imperiling someone's hope, trifling with someone's despair; and every hope of yours needs for its fulfillment the far-away touch of some hidden human finger.*

—GAMALIEL BRADFORD



## An Open Letter to Friends

By BARBARA HINCHCLIFFE

**I**N the course of any year any Quaker periodical will print at least three definitive articles on what is wrong with the Religious Society of Friends. In this area, I too have a concern. It is a weight on my spirit and a fire in my bones that we Quakers are so much a part of the conspiracy of silence on which our culture is presently based. I should like to see all of us start being honest with each other, which of course presupposes that we have done something infinitely more difficult: being honest with ourselves.

Naturally I should like to see our whole culture do this, but the Society is my little subculture. It has conditioned me, and to some extent I may have affected it. What roots I have are in it. My children are growing up in its pleasant climate. And it is from numerous relationships with children and young people that this concern has been brought to the point of expression. I have been watching the sickening impact on teen-agers of life-as-it-is and not as-it-has-been-sold-to-them. I know this has always been a situation of conflict, of tensions. But the increasing dishonesty of our culture has increased the damage.

Most Quaker children grow up in white, upper-middle-class communities. I grant that some of them go to Friends schools where they meet many Jewish children. Some of them go to fellowship gatherings where they meet people with other-colored skins. Perhaps their Meeting entertains a visiting economist from Thailand. Those who attend public schools in urban areas may even know a few American Negro children.

Now our children are told over and over that there is that of God in every man. But what do the majority of them know, personally or academically, about the American Negro as a historical figure or as an individual? What attitudes do they learn from their parents and their Meetings? What do they see their parents doing or not doing in relation to the Negro's agonizing struggle for full acceptance as a fellow human being and a fellow citizen, to say nothing of a fellow Christian?

How real to them is their parents' testimony on race? Segregation by social custom is done politely, with everyone tacitly agreeing not to see that it is being done; this applies to housing, to social relationships, to club memberships. Is the polite silence of many Quakers patience or prejudice?

Then there is what we continue to call "the Friends

peace testimony." What do we convey to our children and young people about this testimony? Is it an exquisite insect from another century preserved in Quaker amber? Is it something alive—something growing from a daily, honest struggle to live a disarmed life? Why do so many young Quakers enter the armed forces? Many Quakers will not stand on a vigil line—nor should they feel obligated to do so. But if you are not clear to participate in public witness, what *do* you do regularly to implement your peace testimony? How is it apparent?

It is begging the question to point with pride to the work of committees or to that of a handful of dedicated Friends in each meeting or church. *Every* Friend is called to be a minister and to live his testimonies. Our children see what we do and what we leave undone. They sense what we really approve of and disapprove of. I question whether they hear the mere words.

There are many voices today for peace and brotherhood. Not all of the speakers are religiously motivated. There are the strident voices of the totalitarian left and the totalitarian right. Our children have good ears. If we are not giving them opportunities to act responsibly within a religious frame of reference they will look elsewhere for guidance. And, even more tragic, given the basic spirit of Quakerism, many will simply fall into the pleasant, respectable hebdomadal patterns of their parents, and do nothing.

Knowing the Quaker dislike of emotionalism, I almost hesitate to broach the subject of what we discreetly call "boy-girl relationships." What does our Society have to say to the sexual mores of this country? And if we have something to say do we ever say it? (I must reiterate that I am speaking to the Quaker unit of structure and function: each individual member of the Society.) What has a Quaker boy observed and absorbed in his Quaker family and Meeting community that will nourish and guide him through the tempests of puberty? Have we evolved a non-violent approach to the sexual relationship? Do we believe that all sexual relationships other than the marital are *ipso facto* "sinful?" If we don't believe that, what do we believe, and when does Monthly Meeting consider such a subject? If we regard as destructive our culture's preoccupation with sex as an end rather than a means, what is there in our lives that indicates this?

Friends are exhorted to "know each other in that which is Eternal." Do we know each other that way; do we know each other at all? Do we want to know each other beyond the amenities of First-day morning? Do we

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want to bear each other's burdens? Do we care about the ghetto at the other end of our pleasant suburb? If cooperation with civil defense becomes law in our communities, are any of us going to jail?

Early Friends went to jail in droves; they offered to lie in jail for one another; they were skilled and indefatigable political lobbyists; they were constantly involved in public witness; they suffered for defending the rights of unpopular minority groups. Today we have the Friends Committee on National Legislation and the American Friends Service Committee. And both of these are severely criticized by some Friends as "un-Quakerly." We have Friends joining in the persecution of anyone who is even vaguely accused of "communism." Early Friends disagreed completely with the Roman Catholics whom they befriended. In the joyousness of their experiential faith, Friends neither feared them nor joined in persecuting them; neither did Friends fear to befriend them when their civil liberties were abrogated.

We are today a Society of committees, of study groups, of beautifully-worded public statements. We say that Rufus Jones said this and that John Woolman said that. But what can *you* say?

What can you say to a young man who feels alone in a hostile universe, constrained to make moral choices under the agony of never knowing whether he has chosen rightly? To a Negro mother who wants her children to grow up whole and unscarred by the chronic corrosive of prejudice? To a community meeting of your neighbors when you are the only one present who feels opposed to building a fallout shelter?

What can *I* say? I say that the joyous gospel of Quakerism is the hope of mankind. We believe that God continually reveals himself to man, that Christ himself teaches all who listen. We believe that the divine spirit in every man is responsive to the measure that is in others. Jesus turned from the status groups of his day to the social outcasts because the good people were so concerned with form and with security that they would not hear him. Will the hungry be fed by the dedicated young Communist agriculturist living side by side in the rice fields with those he has come to help? Will mankind be saved by the kids with their dirty blue jeans and pony tails and beards who turn out by the thousands to protest the testing of nuclear weapons?

I say that unless every single Quaker makes his life the highest witness he can to that Spirit which takes away the occasion of all wars we might just as well close our meeting houses, lay down our committees, and concede that Quakerism was a magnificent philosophy, but it just didn't work.

## On Daring to Love

By JOHN W. SEYBOLD

How frequently we hide our feelings deep!  
(Not that we are ashamed, but more afraid  
That if they be awakened from their sleep  
The tumult, once aroused, could not be laid  
To rest.) Our love has roots that twist and twine  
In many a curious place—more than we know  
Or hardly dare to probe, for fear the vine  
Lose nourishment thereby and cease to grow.  
How great the surge of joy if but we yield  
And bare ourselves to rain and wind and sun!  
But from our shelter, cautious, sternly steeled,  
We venture when we must, prepared to run  
Again to hiding. May we come to dare  
To face our loneliness, the need to share  
Our fears with others, and in turn to know  
Their craving for the love we truly bear!  
In risking much, with humbleness, we find  
The secret springs of tranquil heart and mind.

## Big City

By RITA REEMER

**I** WORK. I eat and sleep. And I search for the road leading out of the loneliness.

In the morning the river of tense faces and hurrying feet carries me to the ocean of busyness with its familiar tides—hands giving out work, hands receiving it, voices discussing it, perfunctory smiles demanding or acknowledging it. I try to find the people belonging to hands, voices, and smiles. I look into eyes, waiting for a spark bridging the gap of indifference for a moment. I stretch out my hands, offering the gifts of loyalty, warmth, and interest. But the eyes are bland, preoccupied, gazing inward or into distance, and when my hands drop to my sides, the offerings they held are shattered noiselessly. Am I too close to be seen? Am I too eager to have my little presents accepted?

At night when the ocean gives me back to the river to carry me home, when I ride again the waves of tense faces and hurrying steps through the quicksand of the city, exhaustion flaps at me with gray wings, ugly and slimy, trying to strangle me. Masklike faces are swimming in the dark, carried by the shuffling sound of feet. I look at them and they evaporate. But then I see a face which does not pass or move, and my eyes meet those of the beggar at the corner. He returns my glance and he sends me a smile through the scurrying crowd.

Thank you, my lonely brother, for seeing me.

Rita Reemer is a member of Darby, Pa., Monthly Meeting.

## "I Don't Care What I Do"

By LOUISA M. EULER

EVERY Sunday morning our family makes the fires and prepares the old Warrington Friends Meeting House for worship. One Sunday I was alone as I tidied the table on which the big Bible belonged. I had just pressed between the Bible's pages a four leaf clover that I had found in the yard when I heard a loud crash in the front room. I ran to the front door. A huge man with broad shoulders, dirty shirt, and bulging stomach was standing in the road. He held three rocks in his hands. A big scar partly closed his left eye.

"I'm going to break every window in the place," he said.

"No," I said, stepping outside.

With the ancient graveyard on one side and thick woods surrounding the other three sides there was no one in sight; nor was there the remotest possibility of anyone coming so early in the morning. The hand-blown panes of glass were precious to us. He already had broken one.

"Someone will have to pay for these windows," I said. "And we all work hard."

He raised his arm, with a rock in his hand. "It'll do me good to break them windows," he said.

I could run and call the York police fourteen miles away. But it would be too late then; besides, that would be letting him down, and myself, too. That would be resorting to force dealing with force. That would be admitting failure of all that I believed in. We were going to talk about peace after meeting today. If I believed in what I had prepared to say today I must prove it. But had I the right to risk the meeting house and my own personal safety to prove a point? I had to risk it.

"If it will do you any good to break those windows, go ahead and break them," I said. "You are more important than the windows."

His arm slowly fell and he opened his big hands and let the rocks fall to the ground.

"I ain't no good, Missus," he said. "I got no purpose in life."

"You wouldn't be here," I said, "if there wasn't some goal for you to achieve. There's probably something wonderful for you just around the corner."

"My mother and father are buried down there," he said, pointing to the graveyard, "and my sister and brothers. My wife left me. It just about killed me. I don't care what happens now. I don't care what I do."

"Were you in the war?" I asked.

"I was in the Navy twenty-three years," he said.

"Do you believe in war?"

"I like war."

"Why?"

"Because I like to kill. There's too many people in the world. You have to get rid of them some way, and war's as good a way as any. Since my wife left me I don't care what I do."

He came up the steep bank toward me as I stood in the doorway. His heavy shoulders loomed over me. I smelt the thick whiskey smell on his breath. His hard grip hurt me. His strong fingers bent mine, and my wedding ring cut into my flesh.

The mellow paneling of the walls cast a soft gloom in the quiet, cool meeting house. The big Bible on the table and the rows of benches in solemn order seemed a grave reproach that I had let such a situation exist here. Had anything like this ever happened before in this quiet place? Was I breaking a sacred trust? Was I being foolish and idealistic to believe that this violent drunk was capable of decent behavior, and even more so to think that I could bring it out of him in this darkened, isolated meeting house so early in the morning, with two hours stretching with infinite possibilities between this moment and the orderly arrival of our friends?

His grip tightened, and when I tried to get away he twisted my arm.

Suddenly I remembered the four leaf clover that I had pressed in the big Bible so short a time ago.

"I have something for you," I said, relaxing and not struggling. I moved toward the table that held the Bible. "I found a four leaf clover this morning, and I'm going to give it to you for luck."

I thought I might have a hard time finding the place, but the big book opened easily to where the clover lay, green and perfect in its fresh four leaves. I forced myself to read the text: "The beloved of the Lord shall dwell in safety by Him; and the Lord shall cover him all the day long."

I remembered a painting by the English Friend, J. Doyle Penrose. Why, that was the text that Robert Nisbet from the Adams Meeting in Massachusetts had spoken in the first log meeting house of Easton Friends during early days when we were having trouble with the Indians! Nisbet had walked two days through the wilderness to be present. While the Quakers were sitting quietly on the hard wooden benches, thirteen Indians, with drawn bows and scalps at their belts, suddenly crowded into the room. People had been warned that the Indians were on the warpath. Friends remained quiet. I could see the painting of the scene clearly now. A child had her head on her mother's lap. Women sat quietly with

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folded hands and bowed heads, not looking at the intruding savages with raised tomahawks. Quaker fathers looked stern, but kindly and unafraid.

The Indians relaxed, then seated themselves. After meeting the Indians shook hands and called the Quakers their white brothers. Zebulon Hocksie, who in the painting sits at the head of the meeting, took the Indians home and fed them. As on other such occasions, the Indians tucked a white feather on the roof to signify their friendship.

I looked the big man in the eyes and handed him the four leaf clover.

"Keep it," I said. "It may bring you luck."

He fell to his knees, trembling and crying as he tried to put the clover in his wallet next to a color print of Jesus.

"Put it in for me," he said, his shaking hands incapable of the small act.

I placed the clover in his torn and dirty wallet.

The big man rose to his feet and went to one of the worn benches. "I have been here before," he said, sitting there quietly.

When the first member to arrive came a half hour early to place flowers on his wife's grave our savage greeted him with outstretched hands.

Our query that day was: "What does your Meeting do to discourage the use of alcoholic beverages?"

## Counseling Young Friends on the Draft

By LAWRENCE LEE

IT says much for George Fox's faith and example that Friends Meetings have uniformly supported the peace testimony, although they vary in degree of active participation. But, regrettably, these same Meetings have been apathetic toward the question of military service. It is, nonetheless, their duty to provide guidance on this subject.

In order to decide whether or not to accept combatant service the young Friend who is drafted must have a sound grounding in spiritual life and civic responsibility, together with a familiarity with all the alternatives to combatant service, the problems involved, and the consequences of his decision. He must be able to count on his Meeting's willingness to recognize and explore the issues and possible solutions, as well as to welcome and accept responsibility for the individual member's actions. There should be a prevailing sense of Meeting support and acquiescence in the young Friend's eventual decision

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and an open, unembarrassed attitude toward the question.

Whatever decision ultimately is made, the young Friend's peace of mind and satisfaction will depend directly upon the amount of Meeting support and backing given to him. He must feel a common purpose and understanding.

The Meeting, to fulfill its duties, must adopt a positive plan of education, discussion, and formal counseling. The following are suggested as a minimum to achieve the necessary atmosphere:

(1) Begin advising and counseling parents in their responsibilities to their sons on this aspect of the peace testimony before the boys reach draft age;

(2) Arrange lectures, classes, and conferences dealing with responsibility to conscience and country for pre-teenagers and all young Friends up to draft age;

(3) Counsel both the young Friend and his parents on the requirements of the draft, the available alternatives, and the consequences of his decision;

(4) Render individual and private counseling to the young Friend on the Meeting's concept of the peace testimony;

(5) Make available to him information about such counseling agencies as the Central Committee for Conscientious Objectors, the National Service Board for Religious Objectors, and the American Friends Service Committee;

(6) Devote time in Monthly Meetings or other group gatherings to discussion on the Meeting's attitude toward the peace testimony and military service;

(7) Insure that the Peace Committee or other responsible individuals are available to any Friend for open discussion of the issue; and,

(8) Instruct the young Friend on the history and traditions of Friends in action for peace.

If the Meeting seizes the initiative, treats this service issue as a significant concern, and devotes its energies to the question on a continuing basis, it will impart to each young Friend facing this decision the necessary knowledge and strength to make his choice. Having made it, he will be able to bear with it for life in the peace of mind, security, and well-being which a "loving" Meeting should give him.

*In the haste of holiday preparations, . . . with community emphasis at Christmas sponsored by business men's associations instead of the churches, let us strive to maintain that balanced calm and that creative spirit and delight which come only by taking time to be together, by taking time to create things with our own hands, and by keeping alive in ourselves the wonder of a child.*

—SUSAN T. WALLACE

## Activities of Friends in Japan

By ICHIRO KOIZUMI

JAPAN Yearly Meeting is growing steadily, though it is still a small group of only two hundred and thirty or forty members. We lost nearly one-third of our members during the last war. But in quality and potentiality our Meeting has grown remarkably since then. Before the war, there were very few Japanese people who knew what Quakerism was. Now magazines and newspapers very often refer to Quakerism and Quaker activities. Almost all educated people in Japan—especially teachers, professors, writers, and journalists—show a sympathetic attitude toward us; they are willing to participate in our various activities.

This is quite a new situation in Japan. Before the war Japanese Friends were known just as Christians, and they regarded themselves just as Christians. Their consciousness or awareness of being Quakers was not clear. Now, Japanese Quakers are living, or are trying to live, in clear consciousness of the fundamental principles of Quakerism.

During the last war, many of our meeting houses, all of Friends Girls School, and other property in Tokyo and Mito were destroyed, and the members of Monthly Meetings were scattered and struggling under hardships; Japan Yearly Meeting as an organic body seemed almost dead. When members of some Monthly Meetings began to have meetings for worship soon after the war, and organized a new Yearly Meeting in 1947, they decided to walk in a new direction, to experiment in a purely Quaker way with meetings for worship and meetings for business. There was no alternative way for them, as there were now no ministers in their meetings, no meeting houses in some.

Since the war, the activities of the publication committee of Japan Yearly Meeting have been remarkable. Before the war the Meeting had an organ called the *Friend*. It was published monthly for about forty years and contributed much to spreading our faith. But besides that, literature in Japanese on Quakerism was very scarce, almost nothing. In 1950 the *Friend* was revived. Many other books and pamphlets and leaflets were translated into Japanese, and new ones were written by Japanese Friends. This contributed much to the growth of the members, especially young members. Elizabeth Vin-  
ing's *Penn* and *Windows for the Crown Prince* were translated by Japanese Friends and published by a publishing company outside the Society of Friends; they have

Ichiro Koizumi, a professor in the University Department of Japan's Peers School, is chairman of publications for Japan Yearly Meeting. This account is a condensation of a talk he gave to the Japan Committee of Philadelphia Yearly Meeting during a recent visit to the United States.

been widely read among Japanese people. Quite recently Howard Brinton's *Friends for 300 Years*, which was translated by Yuki Takahashi and published in Japan, has received very favorable reviews.

Two Monthly Meetings in Tokyo are most active and steadily growing, and several study and discussion groups are having active meetings. The members of these groups are mostly young people. Lately one of them organized a new group of Young Friends work campers. For the past year this group has been very active and working almost every other weekend at various places in the Tokyo area, including the Old Folks Home run by Mito Monthly Meeting. I suppose that in the past 75 years of its history Tokyo Meeting has never been more active and more full of publications, possibilities and opportunities.

Friends Girls School in Tokyo is steadily growing. The tragic death of Orie Shimazaki was a great loss to the school and to Japan Yearly Meeting. But under its new principal the school is going its way full of new hopes for the future. In spite of continual changes of circumstances arising from almost continual reforms of the educational system in Japan, Friends Girls School still retains its tradition of high and unique principles of education for Japanese girls.

The American Friends Service Committee's International Student Seminars and Peace Lecture Series have been very successful for the last thirteen years; perhaps more than fifteen hundred young people have participated in these programs and have received inestimable benefit from them. The fact that the Mennonite Churches in Tokyo started the same kind of program about a year ago shows how successful these programs of the AFSC have been.

Tokyo Friends Center may be said to be one of the most active and successful Friends Centers in the world. Owing to the devoted life of Fumiye Miho, who is the hostess of the Center, and the able staff members, supported always by the members of Japan Yearly Meeting, Tokyo Friends Center is doing its work almost to the utmost of its power. Some of us are eager to enlarge this Center and expand our activities. Japan today is quickly changing and growing; she is in a kind of nebulous state. New situations, new ideas, new programs, and innumerable possibilities are arising day by day to challenge us Quakers.

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*True quiet is a means, not an end: is actively embraced, not passively endured. It is a phase in the self's growth in contemplation; a bridge which leads from its old and uncoordinated life of activity to its new, unified life of deep action—the real "mystic life" of man.*

EVELYN UNDERHILL



## "Cuba Si! — Yanki Si!"

By ARTHUR AND HELEN BERTHOLF

IN a letter to *The New York Times*, Judge Henry W. Edgerton of the U.S. Court of Appeals, D.C., said, "Many people think events have justified President Kennedy's toughness in the Cuban crisis. This is a little like thinking that if a man plays 'Russian roulette' and escapes death, the event proves that his act was reasonable." On the other hand, C. H. Sulzberger boasts in the *Times* that "Our nuclear missile superiority and willingness to use it have been demonstrated," adding that "To safeguard Berlin under existing conditions we must now be prepared to sacrifice perhaps 200 million West Europeans and Americans within twenty-four hours while the communist block is demolished and our honor preserved." Lord Home and Konrad Adenauer join the chorus of those who admired the "nerve" and "boldness" of our side.

This grew from our ill-considered Cuban policy. Why did the United States help Batista's brutal dictatorship fight Fidel Castro? Why did it refuse in 1959 to take any interest in Cuban land reform and in plans for education, industrialization, and public health? Why have the U.S. press and radio, associated with subsidized affiliates in Latin America, reported the Cuban Revolution so dishonestly? As an example of the virulence of the attack on Cuba, within the past month we personally heard a Miami short wave radio urging "patriotas" in Cuba to fight "communism" by setting fires. A pack of matches was recommended, rather than one match or a cigarette stub. Why has our country gone to such extremes, sending saboteurs, guerrillas, and a well-equipped invasion army? We concentrate our vast diplomatic power to isolate Cuba, to keep nations and shipping companies from doing business with Cuba. Long before the "offensive" missiles from Russia were heard of, the U.S. had been amassing military and naval strength and training men as if for an invasion of Cuba.

Admittedly, if Cuba continues in its social and economic development, other Latin American peoples, who often live miserably as feudal peons, will look toward Cuba, Russia, and China for leadership. To forestall this, the United States government proposes to destroy the present government of Cuba and to promote U.S. leadership in Latin America by the Alliance for Progress. However, recent reports from Cuba seem to indicate that U.S. threats and attacks have brought increased mass support to the government. And the Alliance for Progress is scarcely progressing, because oligarchical ruling classes in much of Latin America do not support it. If, in its frustration, our government were to consider the horrible possibility of war with Cuba, it should consider also that the consequences would be not less than, and probably greater than, an Algerian-type war, and that it would fan already existing "Fidelista" fires in Latin America and would light others.

However, the United States can do something about Cuba which will work out very well for the U.S., Cuba, and Latin

America. It definitely is not too late. In political life and statecraft "enemies" can quickly learn to tolerate one another when there is recognized mutual advantage. All Cubans recognize that the U.S. is their natural market for trade. In fostering friendly international relations, geographical nearness may be a weightier factor than ideological similarity. The U.S. could be on better terms with Cuba if we would recognize it as an independent country that can buy, sell, and give diplomatic support where it pleases. Is that unbearable?

We broke diplomatic relations with Cuba in 1961. Let us renew them. Cuba repeatedly has asked for across-the-board negotiations of all differences, including indemnities for U.S. properties nationalized. Good. Cuba has or will have sugar for sale. We can buy some to apply on indemnities. Cuba has one out of four or five of its men and women under arms for fear of a U.S. attack. Let us abolish that fear, so that they can drop their guns and pick up hoes, hammers, and pencils, as proposed by President Dorticos recently before the U.N. General Assembly.

A year ago in Mexico City José Pages Llergo, editor and publisher of the distinguished weekly, *Siempre*, said to us, "The greatest help which the United States can bring to Latin America is not in the form of gifts or loans of money. It is that you understand us—I mean spiritual understanding, friendship. And," he added quietly, "fair dealing."

## Friends and Their Friends

A weekend retreat for young Friends of junior and senior high school age will be held at Pendle Hill, Wallingford, Pa., from December 7 to 9 under the leadership of Elwood Cronk, executive secretary of the Young Friends Movement, and Richard Stenhouse, Pendle Hill staff member. Using the theme, "Doubting our Doubts," the group will search together for a more adequate understanding of faith and its meaning in the lives of Young Friends. Those interested in attending should notify Richard Stenhouse at Pendle Hill.

Representing the Friends World Committee for Consultation at the Vatican Ecumenical Council in Rome are two Friends, William Hubben, editor-on-leave of the *FRIENDS JOURNAL*, and Richard K. Ullman, British Friend whose article, "No East Nor West," (based on the address he gave at the Friends General Conference sessions in Cape May) appeared in the August 1 *FRIENDS JOURNAL*. They are among "delegate-observers" from most of the world's major Protestant denominations.

The Indiana Historical Society announces the preparation of a series of publications dealing with Quaker genealogy in Indiana. Cumulatively, they will comprise a seventh volume in the *Encyclopedia of American Quaker Genealogy* begun by William Wade Hinshaw. The Indiana material will appear under the title, "Abstracts of the Records of the Society of Friends in Indiana." For information write to the Indiana Historical Society, Indianapolis 4, Ind.

The Bertholfs, members of Chestnut Hill Meeting, Philadelphia, were in Cuba from June to October, 1960, travelling freely in their own car in all provinces. They were studying agricultural cooperatives, independent small farms, schools, and social welfare work.



Friends in North Carolina plan to establish in the Fall of 1963 the Carolina Friends School under the care of the Durham and Chapel Hill Monthly Meetings, if quarters suitable for first and second grades can be rented and if sufficient funds can be obtained. The project's planners are seeking an "outstanding, well trained, efficient, enthusiastic, and courageous Friendly educator" to assist in planning and preparation and possibly to become the school's headmaster. Suggestions should be sent to Adolphe Furth, Box 94, R.F.D. 3, Durham, N. C.

In maintaining the John Woolman Memorial at 99 Branch Street, Mount Holly, New Jersey, in a house built in 1783 on the former John Woolman property, the John Woolman Memorial Association seeks to keep alive a little of its namesake's spirit. Available to Friends and others for committee meetings, retreats, etc., the house is also open to visitors whose interest is purely historical or antiquarian. Individuals are welcome to use it for study, writing, or meditation. Organizations and school groups will be given "conducted tours" of the house and grounds if arrangements are made in advance with the directors, Samuel and Clarissa B. Cooper, who can also arrange for a showing of slides interpreting the Memorial, with an appropriate commentary on the significance of John Woolman's testimonies in our time. The telephone number of the Memorial is AMherst 7-3226 (Mount Holly).

To complete its FRIENDS JOURNAL file and that of the Episcopal Theological Seminary (to which it hopes to donate a set) Friends Meeting of Austin, Texas, needs copies from 1955-1959. Readers who wish to donate back copies for these years should get in touch with Bush Clinton, Friends Journal, 1515 Cherry Street, Philadelphia 2, Pa.

A series of *World Affairs Guides*, written by Leonard S. Kenworthy, a member of New York Meeting, has been issued recently by the Bureau of Publications, Teachers College, Columbia University. Titles include: "Studying Africa in Elementary and Secondary Schools," "Studying the Middle East in Elementary and Secondary Schools," "Studying South America in Elementary and Secondary Schools," and "Studying the World-Selected Resources." The price of each booklet is \$1.00.

World peace is now the subject of credit courses in the curricula of ten American colleges and graduate schools. This is a result of pioneering work by the Fund for Education Concerning World Peace through World Law (11 West 42nd Street, New York 36), which has developed these courses in response to a growing understanding that armaments alone no longer can be relied upon for national security and that a new security system based on world law should be considered. Participants will explore the problems to be faced and solved in establishing such a world order.

T. Noel Stern, a member of Harrisburg (Pa.) Meeting who recently returned to the staff of Boston University (where he taught from 1945 to 1954), will go early in 1963 to Conakry, Guinea, West Africa, as team chairman and senior professor of public administration at the newly-developed National School of Administration, a joint project of the university's African Studies Program, the United States Agency for International Development (the "Point Four" program), and the Guinean Ministry of Civil Service. Noel Stern helped set up this school last summer, when he spent a month in Guinea as a member of a survey team from Boston University.

Six U.S. farmers are spending two months in Pakistan getting acquainted with the problems of farmers there, and a similar group is to spend a month in Egypt, while six Pakistani farmers have completed an eight-week stay among American farm families. These visits add two new countries to the Farm Leader Exchange sponsored by Farmers and World Affairs, Inc., a non-profit educational organization working in cooperation with the Farm Bureau, the Farmers Union, and the Grange to promote greater interest and concern about international agricultural problems. Ray Newton, who served for many years with the American Friends Service Committee, is executive secretary of the organization, which has its headquarters at 1201 Chestnut Street, Philadelphia 7.

John and Adelaide Tinker, members of Wilmington (Delaware) Monthly Meeting, are in Karachi, Pakistan, where John Tinker is Scientific Attaché in the American Embassy.

A directive issued last summer by the United States Department of Defense establishes, for the first time, uniform procedures for handling the discharge of members of the armed forces who become "bona fide religious objectors" while in military service. The new directive, like the one it replaces, provides for assignment of conscientious objectors to non-combatant service. Copies of the directive, sample copies of the special form which C.O.'s requesting noncombatant service must file, and advice for those seeking C.O. classification are available from the National Service Board for Religious Objectors, 401 Third Street, N.W., Washington 1, D. C.

Elizabeth Gray Vining, Quaker author and former tutor to the crown prince of Japan, received an honorary degree from Wilmington College (Ohio) in October at dedication ceremonies for the Thomas R. Kelly Religious Center, the school's newest building.

On the same occasion degrees were granted also to James Walker, chairman of the Friends World Committee for Consultation, Emma Cadbury, chairman of the Wider Quaker Fellowship of the Friends World Committee, and M. Elsie McCoy, former teacher at Wilmington and Earlham colleges and Friends University.

Americans have responded generously to the plight of displaced Algerians. Since last June the American Friends Service Committee has received \$595,000 in cash and material aids for its Algerian relief work. Gifts-in-kind—drugs, baby food, used blankets, clothing, yarn, and yard goods—account for \$295,000 of this sum. Business and industrial firms have made large donations. A tool manufacturer, for example, donated a thousand pounds of hammers and trowels.

From a state hospital came a pile of afghans knitted by women patients, and a Philadelphia family sent a baby blanket crocheted over sixty years ago by an elderly Quaker gentleman. Children have sent yarn balls, each wrapped around some small surprise for an Algerian child.

In cash, the AFSC has received a total of \$300,000 from individuals and from foundations. (This includes funds raised by Friends Service Council in England.) The Service Committee hopes that the full goal of \$1,000,000 can be raised within the next few months, for the Algerian people face a winter of great need, and an early start on the resettlement of the homeless can help to bring stability to a troubled nation.

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Arlo Tatum, until recently General Secretary of the War Resisters' International at its world headquarters in Enfield, England, has been appointed executive secretary of the Central Committee for Conscientious Objectors, 2006 Walnut Street, Philadelphia. He succeeds George Willoughby, who has joined the staff of the Committee for Nonviolent Action in New York City. The brother of Lyle Tatum, former CCCO executive secretary now with the American Friends Service Committee in Africa, Arlo Tatum served prison terms as a C.O. during both World War II and the Korean War.

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Senator Hubert H. Humphrey of Minnesota has inserted in the *Congressional Record* several of the major addresses given at the Fifteenth International Conference of the Women's International League for Peace and Freedom in September. Included were those of Dorothy Hutchinson, the Abington (Pa.) Friend who is president of the WILPF's American Section, and E. Raymond Wilson, executive secretary emeritus of the Friends Committee on National Legislation. The Senator commented that many WILPF delegates had "expressed amazement and great admiration for the way in which individual citizens and representatives of nongovernmental organizations can have personal contact and two-way discussions with Members of Congress and other government officials." In describing Raymond Wilson he said: "He is well known to Members of Congress for his valiant work on legislation affecting foreign policy, peace, disarmament, and civil liberties."

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*Gateway to the Bible* is the title of Eye Gate House's new set of 54 full-color sound filmstrips dramatizing and visualizing the stories of the Bible. For additional information write to Eye Gate House, Inc., 146-01 Archer Avenue, Jamaica 35, N. Y.

### Paris Friends

My previous contact with French Friends was from 1952 to 1956, with a short revisit in 1957. During these years French Quakers reflected the national mood of fatigue and disunity left by the war, the German occupation, and erratic postwar government. There was also the feeling that France and French Quakerism could hope to play only a secondary role, Quakerism being, of course, an Anglo-Saxon importation. And French Friends—even more than most other Frenchmen—seemed to feel that leadership was in the hands of the Americans and the British, with the French doomed to be followers.

The impression which I gathered from a recent brief visit with Paris Friends indicates a new spirit among French Friends—a unity and confidence which reflect the nation's response to the ending of the Algerian conflict and to recent economic growth. The group at 12 rue Guy-de-la-Brosse was stronger in number than it had been in 1956 and 1957, and it was much more positive in thought. I had the feeling that French Friends now regard themselves as guardians of the Quaker tradition.

The group gave serious thought to aid which it might render to Algeria in the new country's postwar reconstruction. Frequent reference was made to the new French law which permits *objection de conscience* and to the need for French Friends to support conscientious objectors.

There was repeated reference to the Château managed by Henri Schultz at Charbonnières near Chartres. The reports indicated that the Château is now a going concern, with strong influence as a Quaker Center. This was in contrast to the reports in 1956, when concern was expressed about the project's future.

When my family lived in Paris we were active in the work of the Friends Service Center at 110 avenue Mozart in the 16th Arrondissement. The Center provided a bond between American and English Friends on the one hand and French Friends on the other. It permitted Friends to work with UNESCO and offered a refuge for Algerians and others in need of physical and spiritual support. It was also the site for a second meeting for worship, more Anglo-Saxon in atmosphere and more comfortable than the meeting for worship on the other side of Paris at the rue Guy-de-la-Brosse, which was described by one of its leaders as "morne" or gloomy.

Our family was among the group—both foreigners and French people—who opposed the move to close down the Center on the avenue Mozart. After we left Paris, we were sorry to learn the decision finally had been made to abandon it. But on my recent visit to Paris I realized that perhaps the laying down of the Center had had a positive value in permitting further unification of Quaker effort.

The recent Monthly Meeting of Paris Friends gave considerable attention to the forthcoming move away from its quarters at 12 rue Guy-de-la-Brosse to a new Quaker International Center at 114 rue Vaugirard. Although forced to leave the historic home in which Paris Quakerism grew up, Friends spoke of the opening of their new international center with considerable hope and interest, viewing the move as the beginning of a new epoch in French Quakerism.

T. NOEL STERN

### ***Upper Hudson and Mohawk Valley Friends***

J. Barnard Walton, field secretary for Friends General Conference, spent several weeks this fall traveling through the five Friends Meetings of Quaker Street (N.Y.) Half Yearly Meeting: Quaker Street, Schenectady, Albany, Troy, and Taghkanic-Hudson.

In each group he met with Meeting committees and visited extensively in homes of members, attenders, and interested persons. He helped each group to see itself more clearly in the light of the past, present, and future of Quakerism.

Speaking with thrust and vividness to birthright and convinced Friends alike, he looked to the day when the birthright would also be the convinced, giving to the recently convinced Friend a new and deeper view of the Quaker heritage. From his presence we came to see more clearly the true meaning of outreach, and we realized anew its relationship to spiritual growth within the Meeting. In promoting study groups to this end, the British pamphlet, *The Meeting and Its Neighbors*, was a helpful aid.

We are grateful that the tradition of an itinerant Friend is being continued in such a vital way today. We hope that Bliss and LaVerne Forbush's sojourn in 1961 and Barnard Walton's in 1962 will be followed by visits from others for the building up of our scattered groups into a "full-grown" Quarterly Meeting and an ever-more-effective unit of the Religious Society of Friends in the upper Hudson and Mohawk valleys.

MARY MEEKER ANDREWS

### ***Pacific Northwest Quarterly Meeting***

PACIFIC Northwest Quarterly Meeting met on October 13 in the newly-built Eastside Meeting House near Seattle. The grove of young evergreens that surrounds the building mutes sounds of traffic from the highway beyond and helps to create the worshipful atmosphere of a retreat. The building is constructed of native wood materials, and the meeting room itself on the second floor—up a rustic stairway and under an open beamed roof with overhanging eaves—seems to hover above in a protective way that shuts out not only the elements but also the storm and stress of everyday living.

Reports were given from Vancouver, Victoria, Argenta, and Duncan B.C.; Tacoma, Eastside, University, Seattle, and Skagit, Wash.; and Missoula, Mont. Dorothy Sheppard of Vancouver Meeting gave an inspiring report of her experiences and feelings during Yearly Meeting.

Peter Sylveston spoke for a group of Friends and student attenders at the University of British Columbia in Vancouver, asking for the Quarterly Meeting's moral support in the efforts of Vancouver Friends to have a site reserved on the university campus for a future Quaker student center. A committee was chosen to work with this group. It was decided to establish a Quarterly Meeting Committee for Ministry and Counsel to arrange visitation once a year to every Meeting in the Quarterly Meeting.

University Meeting of Seattle has been forced by the University of Washington to sell its meeting house to the University to permit enlargement of the campus, but it reports

the purchase of a satisfactory new site near-by, and is planning a new meeting house plus adequate office space for the American Friends Service Committee.

After a bounteous dinner, served in the social room on the ground floor to about 175 adults, Young Friends, and children, Virginia Barnett recounted her visit to AFSC vocational training programs in Morocco and Algeria, giving an inspiring picture of the work in teaching new skills to refugee native peoples, the eager response of the adult students, and the devotion and loyalty of the volunteer teaching staff.

Meanwhile forty Young Friends (who had held their own meeting in the afternoon) met again in a nearby church, where Harry Burks told them of opportunities in AFSC activities.

Next Quarterly Meeting was set tentatively for April 20-21, 1963, at Vancouver.

CHARLES R. COE

### ***Friends Conference on Race Relations***

Thirty-five Friends from Monthly and Preparative Meetings of New York Yearly Meeting and elsewhere gathered over the weekend of October 19 at Powell House, Old Chatham, N. Y., for the Regional Conference of Friends on Race Relations. They came from New York, New Jersey, Pennsylvania, Rhode Island, and Maine.

Ted Peters laid on the group the concern that most Friends today are not as deeply committed on the needs of their brothers as were earlier Friends. An advertisement expressing this concern was drafted for Friends' publications, and a message of encouragement was sent to Durham Meeting and to Guilford College, both in North Carolina, which have taken steps to integrate.

On Saturday afternoon the conference divided into small workshops from which came specific suggestions for action that Meetings and individual Friends could take. Leaders were John Kellam (housing); Chester N. Gibbs, Commissioner of the Massachusetts Commission on Discrimination in Education (education); Victor Paschkis of the National Conference on Race Relations Continuation Committee (employment); and Ross Anderson, a participant in the sit-ins (nonviolence). John Mott of Ridgewood Meeting, Beatrice Ludlow of Summit Meeting, and Richard Stenhouse of Pendle Hill were moderators.

On Saturday evening the conference dealt with most Friends Meetings' lack of awareness of race relations problems. Films were shown illustrating the experiences and solutions of various communities. At Sunday's summing-up session recommendations for action were formulated for presentation to Meetings.

A detailed report of the conference will appear in the *Newsletter* of the National Conference of Friends on Race Relations, available from Margaret Bol, Cherry Hill Road, R.D. 2, Princeton, N. J.

VICTOR PASCHKIS

Please notify FRIENDS JOURNAL three weeks in advance when changing your address.



## Letters to the Editor

*Letters are subject to editorial revision if too long.*

What a solemn reminder of the need for honesty in both "minister" and "listener" was hidden between the lines of Ada C. Rose's letter (October 15 FRIENDS JOURNAL).

Humility is of the essence of a true God-encounter. A "listener" may misinterpret, if a "minister" is not careful in his mode of expression, for the easily-bruised ego projects into the words of the speaker a "holier-than-thou" attitude.

Let us not classify ourselves, on opposite sides of a non-existent fence, as "mystics" and "non-mystics"! We are all loved children of God. As Friends, all are seekers, and *anyone* can be ready for the loving power of God's answer.

So let us not resent the proffering of another's experience! There is a certainty—but it is not of one's self, nor prideful. It may sometime be appreciated as a useful reinforcement of our own faith.

Lancaster, Pa.

WILBERTA M. HARDY

Everybody wants peace, but we differ on how to go about it. At the 1961 session of the UN, the representative from Sweden recommended a Non-Nuclear Club, to be composed of such nations as would voluntarily agree neither to make nor to stockpile nuclear weapons. A number of nations have already joined this club, and more are considering it.

Inherent in the idea of a Non-Nuclear Club of nations is the possibility of declaring great areas, even within nuclear nations, as being disarmed. This can save many millions of lives in case of an accidental or purposeful war. As time goes on, the very momentum developed by Non-Nuclear Zones will inevitably protect greater segments of the world's population against war. Eventually, it may even be possible for our little human race to achieve true peace on earth.

New York, N. Y.

H. DeVRIES

"The Unappreciated Paul" (JOURNAL, October 1) by Henry Cadbury, whose writings I have appreciated through the years, does not lead to accepting Paul's teaching about Jesus as mine. My authority is God: neither Paul's "Christ" nor the Jesus of history; neither George Fox nor the Bible or church. I am saddened by the dualistic and supernaturalistic writings of Paul, but inspired by the unitive and ethical teachings of Jesus, whom I join, along with St. Francis, in taking the *God of all creatures* as authority.

I prefer St. Francis', George Fox's, Spinoza's, or Gandhi's interpretation of Jesus to that of Paul and the Greek-dualistic creeds of the church. If the Jewish Spinoza's acceptance of Jesus had enjoyed the advantage of the nonmechanistic science of today, I would likely have been spared the labor of trying to work out a theology adequate to the Jewish Jesus' religion. Spinoza's great contribution, pathetically masked by the mechanistic seventeenth-century science he accepted, was to conceive *God as Nature*, as the only real individual, as the cosmic soul which acts and loves through all of us.

Burnsville, N. C.

WENDELL THOMAS

I believe that we are living in the most dangerous period in all human history and that we must all redouble our efforts for peace and international understanding. I want to invite all your readers to consider joining our peace seminars next summer. These are conducted on a non-profit basis, and we see the peace leaders in every country we visit.

There will be two seminars. One, leaving on July 5, goes to West Africa, Egypt, Israel, and France and costs \$1558 New York to New York. It will be led by Dr. Karl Baehr, noted authority in this area. The other, leaving New York on June 28, will visit Scandinavia, the principal cities in Russia (including Samarkand and Tashkent), and also Paris and London. The cost will be \$1405. Since the number that can be taken is limited, all those interested should write as soon as possible to

489 Ocean Avenue  
West Haven, Conn.

JEROME DAVIS

Friends will be interested to learn of the publication of *A Manual of Simple Burial*, which sets forth simply and directly the Quaker philosophy of simplicity as it applies to the problems associated with death. The author, Ernest Morgan, is chairman of the Burial Committee of the Yellow Springs (Ohio) Monthly Meeting, and was one of the founders of the recently formed Continental Association of Funeral and Memorial Societies. The publisher is the Celo Press, a department of the Arthur Morgan School. This book represents the first business venture undertaken by the school in its plan for combining study with experience. Copies may be ordered at \$1 postpaid from the Celo Press, Burnsville, N. C.

Burnsville, N. C.

ELIZABETH MORGAN

In the November 1 issue Charles C. Walker admits that the so-called World Peace Brigade acts in "coordinate relationship" with several well-known political organizations professing and practicing extremist policies in Africa. He has shown more courage than A. J. Muste, who is making a vain attempt to conceal the direct and implicit political nature of the W.P.B.

A. J. Muste appealed on humanitarian grounds to pacifists to support a nonviolent march from Tanganyika to help the (according to him) oppressed masses in Rhodesia. I wonder what Friends would say if, say, 10,000 Mexicans were banded together and led by A. J. Muste in support of some political movement in this country. If an incident resulted when an undisciplined mob violated the U.S. border, would we have a right to complain that a peaceful demonstration was met with force? The integrity of international borders is still a canon which we accept, and any attempt to cross it in mass, armed or unarmed, must be regarded as a provocation, hardly in keeping with our peace testimony or any other pacifist principles.

Charles Walker suggested that I said that W.P.B. has no business in East Africa. I think it has no business anywhere.

Summit, N. J.

ROBERT S. STEINBOCK

The more recent difficulties over Cuba are a forcible reminder that there is very little we can do for peace during a crisis. Should it not equally call our attention to the main problem, which is to foresee and prevent the crisis from occurring? This may seem just as unattainable.

Norman Cousins, in his recent book, *In Place of Folly*, has a short chapter entitled "Checklist of Enemies." Among them he speaks of "the man who not only believes in his own helplessness but actually worships it."

Can we possibly believe that God put us here in a time like this to support a war system, and then merely pray to Him to bring us peace?

Wallingford, Pa.

WILMER J. YOUNG

The Friends Meeting of Berkeley, California (2151 Vine Street) is attempting to assist Francis Sabwa, son of Simeon Sabwa, a Kenya Quaker. Francis has completed two years at Earlham College and is this semester attending Contra Costa Junior College near Berkeley, but is anxious to transfer to a four-year college.

Calvin and Laura Anderson of Berkeley have invited Francis to live with them at no cost, but he needs money for tuition, transportation, lunches, books, clothing, and incidentals. Berkeley Friends are assisting as they are able. Francis has worked on part-time jobs when the opportunity has arisen. There are about thirty-five other Kenya students in the Bay Area, and many students from other African countries also. It has been difficult, sometimes impossible, for many of them to find summer jobs. Francis expects to work if possible and save what he can for the next year. At present, his father is unable to help him.

Two friends in the midwest have pledged monthly checks toward the completion of Francis Sabwa's college work. If others could find ways of adding small monthly amounts, the local committee would be in a better position to proceed. Any gifts, large or small, would be appreciated. Checks may be made payable to Berkeley Friends Meeting, earmarked for Francis Sabwa, and sent to Cecil Thomas, 962 Ordway, Albany, California.

Albany, Calif.

CECIL THOMAS

#### BIRTH

KERINS—On January 16, a daughter, LINNETTE DAVENPORT KERINS, to Maurice A. Kerins, Jr., and Yvonne deVed Kerins, a member of Westbury (N.Y.) Meeting.

#### MARRIAGE

MALIN-LUSLEY—On October 27, LUCINDA LUSLEY, daughter of Florain and Sarah Taylor Lusley of Cincinnati, and RANDALL MALIN, son of Patrick Murphy and Caroline Biddle Malin. Randall Malin is a member of Swarthmore (Pa.) Meeting.

#### DEATHS

BARKER—On February 7, at Norristown, Pa., ALPHEUS BARKER, aged 93, husband of Angela R. Barker.

FOULKE—On October 31, THOMAS A. FOULKE, aged 69, of Ambler, Pa., husband of Eliza Ambler Foulke. He was a member of Gwynedd (Pa.) Meeting.

FRY—On October 21, in an airplane accident in Easton, Pa., WILLIAM REED FRY, JR., aged 48, husband of Natalie Fry. He was a member of Lehigh Valley Meeting, Bethlehem, Pa.

HARNED—On November 1, at State College, Mississippi, HORACE H. HARNED, aged 76, a member of Plainfield (N.J.) Meeting.

LEA—On November 2, at her home in Norfolk, Conn., LUCY KUMMER LEA, aged 69, a member of Sandy Spring (Md.) Meeting...

LYBOLT—On October 26, at his home in Purcellville, Va., in his 88th year, ARTHUR EUGENE LYBOLT, husband of Mabel Nichols Lybolt. He was a member of Goose Creek Meeting, Lincoln, Va.

MORRIS—On July 22, at Royersford, Pa., ANNIE MORRIS, aged 96, a member of Richland (Pa.) Meeting.

TICE—On June 10, at Quakertown Community Hospital, HAZEL RUHL TICE, wife of Raymond D. Tice, M.D. She was a member of Richland (Pa.) Meeting.

### Coming Events

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

#### DECEMBER

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

1—Annual Report Meeting, New York City AFSC, 15th Street Meeting House, 7:30 p.m. Speaker: Barrett Hollister.

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

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

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

4—Philadelphia Quarterly Meeting, Central Philadelphia Meeting House, Race Street west of 15th. Worship and Ministry, 2:30 p.m. Worship and meeting for business, 4 p.m. Snapper at Friends Select School, 5:45 p.m., \$1.50. Please make reservations, and if necessary to cancel, call LO 3-9150. At 7:15 p.m., Eugene E. Kerrick, teacher of history at Friends Select School, will speak on "Leadership and World Society in a Friends School," F.S.S. Auditorium. Parking available at school.

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

7-9 High School Retreat at Pendle Hill, Wallingford, Pa. Leaders: Elwood Cronk and Richard Stenhouse. Theme: "Doubting our Doubts."

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

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

8-9—Northwest Quarterly Meeting (New England Yearly Meeting), Bennington, Vt. "Quaker Dialogues," with Rachel Davis DuBois.

12—Quiet Day at Pendle Hill, Wallingford, Pa., 10 a.m. to 1:30 p.m. Gurdial Mallik, Indian Quaker, will be present. Bring sandwich lunch.

29—January 1—Midwinter Institute at Pendle Hill. Theme: "Guilt and Grace," by Paul Tournier.



## MEETING ADVERTISEMENTS

## ARIZONA

**PHOENIX** — Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School, 17th Street and Glendale Avenue. Cleo Cox, Clerk, 4788 North 24th Place, Phoenix.

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

**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., 7880 Eads Avenue. Visitors call GL 4-7459.

**LOS ANGELES** — Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 84th Street.

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

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

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

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

## COLORADO

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

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

## CONNECTICUT

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

**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.

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

## DELAWARE

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

## DISTRICT OF COLUMBIA

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

## FLORIDA

**DAYTONA BEACH** — Meeting 8:00 p.m.,

first and third First-days, social room of First Congregational Church, 201 Volusia.

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

**JACKSONVILLE** — 344 W. 17th St. 11 a.m., Meeting & Sunday School. Phone 889-4345.

**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 8-8629.

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

**PALE BEACH** — Friends Meeting, 10:30 a.m., 823 North A Street, Lake Worth. Telephone: 585-8060.

**ST. PETERSBURG** — First-day school and meeting, 11 a.m., 180 19th Avenue S.E.

## GEORGIA

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

## HAWAII

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

## ILLINOIS

**CHICAGO** — 57th Street. Worship 11 a.m., 5615 Woodlawn. Monthly meeting every first Friday. BU 8-3086 or 667-5729.

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

**OAK PARK** (Suburban Chicago) — 11 a.m., YMCA, 255 S. Marion; south from Marion sta. of Lake St. El. Maurice Crew, Clerk, 1027 Thatcher, River Forest, FO 9-5434.

## INDIANA

**EVANSVILLE** — Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Corinne Catlin, HA 8-8103; after 4 p.m., HA 2-8723.

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

## IOWA

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

## KENTUCKY

**LOUISVILLE** — First-day school, 10 a.m. Meeting for worship, 10:30 a.m. Cerebral Palsy Center, 800 E. Broadway. Phone TW 5-7110.

## LOUISIANA

**NEW ORLEANS** — Friends meeting each Sunday. For information telephone UN 1-8022 or UN 6-0889.

## MASSACHUSETTS

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

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

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

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

**WORCESTER** — Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3387.

## MICHIGAN

**ANN ARBOR** — Meetings Sundays 10 a.m. Meetinghouse, 1420 Hill St. Call 663-3856.

**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, 608 Denner. Call FT 9-1754.

## MINNESOTA

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

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

## MISSOURI

**KANSAS CITY** — Penn Valley Meeting, 806 West 89th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

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

## NEBRASKA

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

## NEW HAMPSHIRE

**HANOVER MONTHLY MEETING** (North-west Quarter, New England Yearly Meeting). Meetings for worship First day at 10:45 a.m. in Dartmouth Christian Union Lounge, College Hall, Hanover, N. H., during the academic year and subject to the College schedule. (No meetings on Union Service Sundays.) For place of worship at 9:30 a.m., during the summer, consult the Hanover Information Booth.

## NEW JERSEY

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

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

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

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

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

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

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

## NEW MEXICO

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

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

## NEVADA

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



## NEW YORK

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

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

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

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

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

11 a.m. 221 E. 15th St., Manhattan  
22 Washington Sq. N.  
Earl Hall, Columbia University  
110 Schermerhorn St., Brooklyn  
187-16 Northern Blvd., Flushing

3:30 p.m. Riverside Church, 15th floor  
Telephone GRamercy 8-8018 (Mon.-Fri., 9-4) about First-day schools, monthly meetings, suppers, etc.

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

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

## NORTH CAROLINA

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

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

**DURHAM**—Meeting for worship and First-day school, 11 a.m. Clerk, Peter Klopfer, Rt. 1, Box 203, Durham, N. C.

## OHIO

**E. CINCINNATI**—Sunday School for all, 9:45 a.m. Meeting, 11 a.m., 1828 Dexter Ave., 861-8732. Byron Branson, Clerk, 753-5653.

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

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

## PENNSYLVANIA

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

**CHESTER**—24th and Chestnut Streets, Chester. Adult forum 10:30 a.m., meeting for worship 11 a.m.

**DUNNINGS CREEK**—At Fishertown, 10 miles north of Bedford; First-day school, 10 a.m., meeting for worship, 11 a.m.

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

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

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

**MEDIA**—125 West Third Street. Meeting for worship at 11 a.m.

**PHILADELPHIA**—Meetings, 10:30 a.m., unless specified: telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St., west of 15th, Chestnut Hill, 100 E. Mermald La., 10 a.m. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 10 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 W. School House Lane.

Powelton, 36th and Pearl Streets, 11 a.m.

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

**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

**KNOXVILLE**—First-day school, 10 a.m., worship, 11 a.m., D. W. Newton, 588-0876.

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

**NASHVILLE**—Meeting and First-day School, Sundays, 10:30 a.m., Searritt College. Phone AL 6-2544.

## TEXAS

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

**DALLAS**—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.: FL 2-1848.

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

## VIRGINIA

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

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

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

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

**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, 3955 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEloose 2-7006.

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\* More than any other Quaker college.



# A FRIENDS COEDUCATIONAL BOARDING SCHOOL

GRADES  
9-12

## GEORGE SCHOOL

Founded  
1893

RICHARD H. McFEELY, *Principal*

"Universal peace is the best of those things that are ordained for our happiness. Hence it is that what sounded for the shepherds from above was not riches, not pleasures, not honors, not length of life, not health, not strength, not beauty, but peace."—Dante

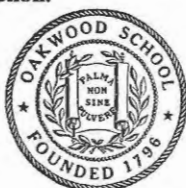
APPLICATIONS FOR 1963-64 are now being processed. Special consideration for children of Friends will be given if applications are filed before January 1st.

Address inquiries to: ADELBERT MASON, *Vice Principal*  
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Oakwood's plant is being steadily modernized. The girls' dormitory was new in 1956, and a gymnasium and activities building was completed in 1958. Two new dormitory units, each a residence for 30 boys, were completed in 1961, and a third is now under construction.

## OAKWOOD



## SCHOOL

*Quaker Boarding*

*Coeducational*

GRADES 9 TO 12 INCLUSIVE

POUGHKEEPSIE, NEW YORK

For further information write THOMAS E. PURDY, *Headmaster*

### Penn Charter's Message to Friends Not Enrolled in a Friends School:

If the cost of attending a Friends school has discouraged you, if you wish a sound education with healthy athletic and extracurricular programs for all students, and if you value a strengthening Quaker atmosphere in education, we invite you to consider PENN CHARTER.

Founded in 1889 and carrying on the concern for education expressed in William Penn's Charter, under which it now operates, Penn Charter can offer substantial scholarship aid to students of good character and ability whose financial resources are limited. It welcomes inquiries from Friends.

The Headmaster, JOHN F. GUMMERE  
William Penn Charter School  
Philadelphia 44, Pa.

BOYS—Kindergarten through Grade 12

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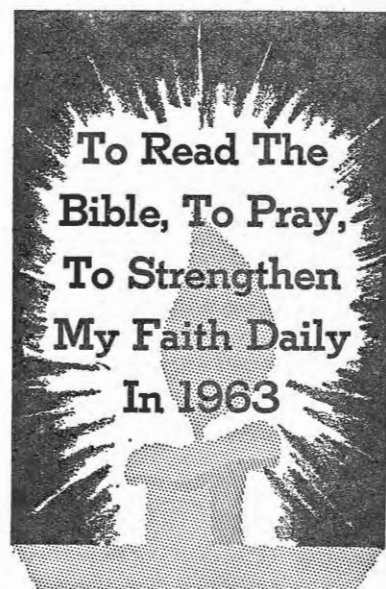
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*With special reference to Friends schools*

*To fulfill the principles of Friends*

*In the actual practice of*

*Equality of opportunity*

*Regardless of race, color, creed, or national origin.*

This statement issued by

**The Regional Conference of Friends on Race Relations,  
Powell House, Old Chatham, New York, October 19-21, 1962**

upon consideration of reports that some Friends schools continue to discriminate against student applicants on account of race, or have adopted programs of gradualism or tokenism with respect to integration.

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*Coeducational Day School*

*Kindergarten through Twelfth Grade*

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

**G. Laurence Blauvelt, Headmaster**

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Kindergarten through Grade 12

A reduction in tuition is available to members of The Society of Friends.

**ALEXANDER TUNSTALL MACNUTT**  
*Headmaster*

Box B, Locust Valley, Long Island, N. Y.

**FRIENDS'  
CENTRAL SCHOOL**

OVERBROOK, PHILADELPHIA 31, PA.

*A Coeducational Country Day School*

Four-year kindergarten through 12th Grade  
College Preparatory Curriculum

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

**MERRILL E. BUSH, Headmaster**

*Seventy-ninth Year*

**LINCOLN SCHOOL**

PROVIDENCE, RHODE ISLAND

A day and resident, college-preparatory school for girls. Conducted by the New England Yearly Meeting of Friends. Administered in the belief that students should be encouraged to develop thoughtful and discriminating attitudes toward life, a sympathetic interest in the welfare of other people, and an appreciation of enduring principles of value to a Christian world.

Mary Louise Schaffner, Headmistress

Providence 6, Rhode Island

**THE MEETING SCHOOL**

*A Co-educational Friends' Boarding School*

RINDGE, NEW HAMPSHIRE

Secondary School Level • Accepting Concerned Young Friends for the Tenth Grade

Family living, daily devotions, weekly Meetings for Worship and Business encourage a life leading from within rather than one restricted from without by imposed rules.

A small school is limited in the variety of courses it can offer. We do not teach art, but we do fine things with music and weaving. We do not offer Spanish or German, but we do teach Russian and French. The biology course emphasizes ecology, evolution, and bio-chemistry. Math and science texts used follow current revisions. Those graduates who wish to, go on to college.

Thanks to our work program (we have no maintenance staff) and contributions from those who see our vision, we stay solvent in spite of our ratio of 38 students to 7 teachers.

FOR INFORMATION AND APPLICATION BLANK WRITE:

**George I. Bliss, Clerk, The Meeting School, Rindge, New Hampshire**

**1799 WESTTOWN SCHOOL 1962**

**DANIEL D. TEST, JR., Headmaster**

**HONOR REGIONAL SCHOLARSHIPS**

Westtown each year offers 15 Competitive Regional Scholarships based on character, leadership and intellectual performance. Winners receive a minimum grant of \$100. A larger sum according to the need of the applicant, and the ability of the Scholarship Funds to meet that need, may be granted in sums up to \$600 per year and, in cases of extreme need, \$700 or \$800 a year. A Scholarship form is supplied with each application and an opportunity is given to state the amount needed to send a boy or a girl to Westtown.

To be eligible, a student must be a member of the Society of Friends (or have one parent who is a member) and be ready to enter grade 10. There will probably not be any vacancies in the 11th grade in the Fall of 1963.

Early in January, 1963, each applicant will be given in his home locality three subject matter tests: one in English, one in Algebra or Plane Geometry, and one in a Language, Science or History.

Applications for 1963-64 must be at the school no later than FIRST MONTH 1st, 1963. The necessary forms are automatically sent this coming November and December to all Friends who have made formal application for admission into the 10th grade.

For Application forms and school catalogue, please address:

**J. KIRK RUSSELL, Director of Admissions**

Westtown School, Westtown, Pennsylvania