

INDEX

KEEP

# FRIENDS JOURNAL

*Quaker Thought and Life Today*

VOLUME 9

DECEMBER 15, 1963

NUMBER 24

*F*OR we have seen his  
star in the East . . .

—MATTHEW II:2

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538 "Nobody ever kisses me"

## FRIENDS JOURNAL



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## Christmas All the Year

By MARGUERITE MORRISON

The Christmas season, bright though brief,  
Comes once in every year,  
But gifts of wonder and belief  
Are always plain and near.

For Christmas lasts all time throughout,  
And He who planned it so,  
Has left the tokens all about  
That Christmas meaning show.

## The Tree

He trims the tree in May with bloom,  
In Autumn with the fruit,  
And promises of growth resume  
Forever in the root.

## The Lights

A mighty signature He made,  
To tempt a world's surmise,  
In positive precision laid  
The stars upon the skies.

## The Music

His earth's exultant hymn resounds,  
In wave and waterfall;  
His praise, in wind and thunder sounds,  
And thrush's twilight call.

## The Gifts

He gives, with love, to human need,  
More beauty here and there  
Than ever mortal sense can heed,  
Or comprehension bear.

## Christmas Haiku

By MARGUERITE WERNER

The world was troubled,  
And God sent His love to us  
Wrapped in swaddling clothes.  
When we choose God's love  
The Word is made flesh again—  
And the angels sing . . .

## Our Christmas Cover

The photograph on the cover of this—our nearest-to-Christmas—issue is from the jacket of the book *Children in Community*, published by the Society of Brothers, Woodcrest, Rifton, N. Y., to whom we are indebted for permission to reproduce it. Art and photography editor of the book is Roswith Arnold. The photographs were taken in the Communities of the Society of Brothers. (See review in this issue.)

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# FRIENDS JOURNAL

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

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## Editorial Comments

### *Another Look at Christmas*

IT is not only the fear of being classified as curmudgeon that makes one hesitate to revolt against the sentimentalities of the Christmas season. It is the realization that covered by however many layers of the false there is a kernel of truth, that the sentimentality is kept from falling apart by a strong thread of real sentiment, that a beholder need be only sufficiently young or otherwise naive to see nothing but beauty in the glitter. There is hardly one of us that cannot remember from his own past some shining Christmas hour that brought him what he wanted instead of what his elders thought he ought to have, when generosity and imagination and love met in a materialization the child had not even dreamed of. Yes, we continue to tell Virginia there is a Santa Claus because there really is one.

Nevertheless, the most important thing about Christmas is Easter. To be sure, Christ had to be born before he could rise again, but birth is not what makes him unique. We have all been born, but who else rises from the grave? The baby in the manger may be an imperishable symbol of hope, of the truth that all greatness starts in swaddling clothes and must grow into what it later becomes, but this is no more than a charming way of restating an ancient wisdom that was known long before Jesus was born. What is important is the Christ who rises again in men's hearts—and whether he rises there again.

### *"For We Are Born in Others' Pain"*

Perhaps the greatest disservice that the sentimentality does to us is to obscure such harsher aspects of truth as that birth is always attended also by pain. There was more than just the song of the angels. One keeps rehearsing "a voice [that] was heard in Ramah, wailing and loud lamentation, Rachel weeping for her children." Did the coming of Jesus require the going of "all the male children in Bethlehem and in all that region who were two years old or under"? Is this a symbol that Sonship is not easy to come by? That we must be ready to sacrifice our dearest, if need be, to the coming of Truth?

Of course, you may blame the whole thing, if you like, on the Wise Men, whose stupidity from the angle of

2,000 years seems truly colossal. One wonders why these men would have thought it possible to find what they were looking for in the court of Herod. One might go there to make an obeisance, but hardly to worship. On the other hand, maybe they were not looking for what in fact had come. Yet even if they can be exonerated in this instance, they appear to be the initiators of the seasonal commercialism. But perhaps we must exonerate them again. Perhaps what we so often deplore in the Christmas season would never occur if we brought our gifts only to Jesus.

### *The Exchange*

A recurrent theme in meetings for worship is that we are living off the spiritual capital accumulated by early Friends. We are reminded that seventeenth-century Friends were not afraid of being disreputable to say nothing of accepting physical suffering or death if the demands of testimony were sufficiently insistent. But we need not go back that far. Spiritual capital has been accumulated in our own day and before our very eyes. George Fox's well-known words can be paraphrased to ask, "Rufus Jones did this and Clarence Pickett did that, but what does thee do?" It might be further paraphrased to ask, "What gift does thee bring to Jesus?"

How often is it assumed that bringing gifts to Jesus is a one-way traffic? No answer is possible, but if the impression is wide-spread, perhaps it is so because of the difficulty of seeing with the outward eye what we get in return. No one brings a gift to Jesus without having placed in his hands to take away with him a loaf of the bread of life. It is often a very tiny thing, so small that it can slip through the fingers, almost without our noticing what has happened. But it has miraculous properties. The more of it is eaten the more remains.

Martin Buber has called Jesus the supreme example of someone who could say Thou (Father) in such a way that he is simply Son and nothing else but Son. "Every man can say Father," he continues, "and is then son." One might add that he can also do miracles. Every man can find five loaves and two fishes, and can then feed his thousands.



## Up Pendle Hill With Grandma

By MARGARET UTTERBACK

*... & as wee went I spyed a great high hill caled  
Pendle Hill & I went on ye toppe of it with much adoe  
Itt was soe steepe. . . .*

—GEORGE FOX, *Journal*

**F**ORTUNATELY the warm hospitality of the English more than compensates for their abominable climate, coffee, cold toast and warm cokes. Grandson Kevin and I left Bardsea reluctantly and took the train for Pendle Hill.

After changing trains at Preston with the help of a stout little woman porter, we dumped down on the station platform at Chatburn, bag, baggage, and boy, and enquired from the Station Master whether he could recommend a "bed and breakfast."

We got into conversation, and I told him I wanted to visit the nearest Friends Meeting and climb Pendle Hill. After telephone calls, he told me a Mrs. Kay at Greenside could take me for a few days. Meanwhile he would call a friend who knew something about a Quaker Meeting in the vicinity. I asked him to please call a taxi; he said Limbert and Lombert would be glad to carry our bags; it was only a step. The "step" proved a delightful mile, over a bridge, through a turnstile, over another bridge, and down a high-hedged lane. Pendle Hill loomed above us, barren and mysterious, a place where a black witch could whisk you off on her broomstick. But we arrived safely at Greenside, Limbert with my large and heavy dress bag—it contained books and shoes too—Lombert with Kevin's bag and my overnight bag. I had my shoulder bag containing notebooks, passports, travelers' checks and tickets; and Kevin, his brief case. Neither Limbert nor Lombert would take a cent or a shilling in pay.

Mr. and Mrs. Kay of Greenside received us into the bosom of the family, eating six meals a day with us—except early morning tea, of course. Six meals in England are morning tea, breakfast, lunch, afternoon tea, dinner, and snacks at bedtime. Sometimes elevenses, which make seven. The Kays' two grandsons, Kevin's age, and their parents were vacationing there.

About an hour later Mr. Limbert appeared and asked if we would like to take a ride on his motorcycle over to the foot of Pendle Hill to see it in the evening light. A motorcycle! Kevin jumped up and down and ran in circles. Mr. Limbert snapped me snugly into the side-car and put Kevin astride the motorcycle—through Down-

ham Village, owned entirely by Lord Somebody, past the stocks, unoccupied, to where Pendle loomed directly before us. Behind the brown hill, the sun sent streamers of light through the clouds as if to herald a New Heaven and a New Earth.

The next morning, armed with sandwiches, sweaters, coats, raincoats, and scarves, we started off, Kevin, Grandmother, and Mrs. Kay's two grandsons, Nigel, twelve, and Gavin, fourteen. Several times Grandmother had emphasized the fact that we must take the easiest route. The boys were sure they knew the easiest way. Hadn't Nigel and Gavin climbed Pendle many times?

Straight across pastures, over stiles and stone walls, on the lookout for bulls through cow pastures (the boys in fearsome bull sessions, vying with each other in their tales of hairbreadth escapes), up and up through marshes, mud in my sandals, on nylons, two petticoats, jumper, sweater, raincoat. Over higher walls, the boys helping me. Steeper and steeper, now a boy on either hand and Kevin pushing in the rear.

"Onward, Mrs. Utterback! Upward!" cried Nigel in his classical English.

"G'won, Grandma, g'won. You c'n do it," yelled Kevin in his classical American, pushing harder on the rear.

"Is this the easiest way up?" I panted.

"The other way is a long way round by the road," said Gavin.

"But the easiest way up is the longest way around!" I gasped.

"There's a 'pahth' up ahead," comforted Nigel.

"Path? Where?" I said, straining my eyes to the top and falling on my face between tufts of coarse grass. The terrain was great round lumps, on which grew long coarse grass with mud and water between.

"It's a sheep pahth up ahead." The boys raced on to see who could reach the top first.

"Would I were a sheep," I thought, crawling on all fours and not daring to look back down. George Fox had been in his twenties and had worn leather breeches.

At the top was a sun-dial but no sun, and a cold wind was blowing. I was thankful for my plastic raincoat and warm scarf. Grandma collapsed on a brow of the hill out of the wind to eat her sandwiches. We overlooked a vast panorama of valleys; down there the sun lay like a blessing on the farms and villages, with the sea sparkling afar off. Here George Fox had his vision of a sea of Light covering a sea of Darkness and of thousands of Seekers, whom he found and led soon afterward.

Returning, Grandmother insisted on going the easier

Margaret Utterback was a delegate to the triennial meetings of the Friends World Committee for Consultation in Kenya in 1961. She traveled with a minute from Oberlin (Ohio) Meeting, stopping for a month in England, where the climbing of Pendle Hill—one of many adventures of this intrepid world traveler—took place.

and longer way around. The boys said straight down across the pastures was quicker.

"No," I cried, "I'd rather walk farther on a smooth straight road!" Even so, to get to that road I had to slide down in many places, hitching along in my best sixty-year-old style and climbing two stone walls. Finally there was the smooth highway with only a twelve-foot wall separating us.

"How far to the gate?" I asked.

"About two miles in that direction," answered Nigel.

"C'mon, Grandma, you c'n climb it. Watch me!" Like goats the boys were over and down on the other side.

"All right," I said, "I'll try." Cautiously I climbed to the top and slowly and carefully put one leg over and stuck fast. Kevin yelled for help to a passing car.

"Grandma's stuck up here!" But the car didn't seem to understand. They probably think this is a wild-haired old Pendle Hill Witch, I thought, trying to keep my scarf from blowing across my eyes and tangling in the stones. George Fox may have climbed this old wall, but he wore pants, not lace petticoats.

"All right, boys, I'll try to turn around. You guide my feet onto a projection."

"Don't knock the stones off!" called Nigel. The ancient walls in this part of Lancashire are dry wall—rough stones fitted together with no cement, an ancient art. With a ripping of the plastic raincoat, I brought my other leg over and gingerly felt down the stones, until Nigel placed it gently on a projection.

"Here's a place!" yelled Kevin, grabbing the other foot as a stone crashed down. "Lookout!" screamed Grandma. As Kevin's 'gernal' expressed it, "We had to pull my grandmother over a wall."

Thus we reached the highway with only three miles of smooth level road into Chatburn and hot tea and a long soaking hot bath.

That evening Mr. Read, the Station Master, called to tell me that he had found a member of the Sawley Meeting who would telephone me soon, and later Norman Bailey called to invite me to the Meeting, only a mile from where I was staying with Mrs. Kay.

But the next morning I took a taxi.

## People of the Christ

By CONRAD H. SAYCE

AMONGST THE ZULU MOUNTAINS is a valley where lives a small tribe which, for many years has held itself aloof from its neighbors. Men call it "People of the Christ," but the name is seldom heard, for my Zulu neighbors seem to know little about them, except, of course, my friend the Herbalist who knows all native lore. Even he was extremely reticent about this tribe till one day, after he and I had been wandering about the mountains for more than a week, he spoke of it in connection with a certain herb which grows only in the valley where this tribe lives. I urged him to go there and look for it, and, to my surprise, he did not reject the idea. "The moon will be right for picking it," he commented in self-persuasion. "It may be that The Guardian will accept you as my friend."

Three days later we climbed down into the valley. Below the grim peaks which hemmed it in, it was well-timbered and fertile, and we saw cattle and patches of farming, but of the inhabitants we saw nothing save a man who came to meet us as though he knew we were coming. It was The Guardian. I have never seen an older man. Tall and thin to emaciation, he held himself erect and greeted my friend with great dignity. I was noticed, but no more. His one garment was like a cassock made of sacking, and though his face was as dark as a Zulu's there

was something about it, particularly the startlingly blue eyes, which suggested that he came from another race.

Few words passed between them, and when The Guardian strode ahead of us down the hill, my friend informed me that leave had been granted him to gather the herbs he wanted, but that this would not include me till I had been tested.

When we came to the Kraal, my friend went away and The Guardian motioned me to sit outside with him. It was evening and soon became dark. No speech marred the silence. The valley seemed to be expecting something and was holding its breath. After a time—an hour or more I do not know, for I was wrapped in Quaker silence—the sky across the valley became conscious of coming light. Then, out of the mist, majestically slow, rose the perfect disk of the moon, golden at first but turning to silver as it conquered the dark.

My companion's tension broke with a deep sigh, and he stood up. I must have passed the test, for he motioned me into his Kraal and pointed to a pile of dry grass on which I could unroll my camp-sheet.

My sleep was broken, and each time I woke I saw The Guardian sitting erect and motionless at the Kraal door. When the dawn-mist was grey in the valley, he came to me and said: "We will go now." I followed him up a bush track, and it was some minutes before I realised that the words of his summons were the first he had spoken to me and that they were in English. Before I

"People of the Christ" is reprinted from the December, 1962, issue of the *South African Quaker Newsletter*, to which Conrad H. Sayce is a frequent contributor.

had got over my surprise, we came to a clearing in which stood a barn built of rough stone, with a thatch roof which had been mended many times. The doorway was like a cromlech and on the lintel were letters deeply carved. In the dim light it took me some time to decipher them; they were grouped in words, English words: "Unto us a child is born."

Then, as if in fulfilment of the carved words, came the faint cry of a child. My companion disappeared into the gloom of the barn and returned at once with a baby man-child in his arms. I looked at the little shrivelled face and the feeble, almost embryonic, limbs. The old man bent over the child, and a voice which no longer surprised me because the words were English, whispered eagerly: "Is this the One who is to come? Tell me. You too should recognize him." I shook my head. "Take him back to his mother," I replied. "But I was told he would come." The voice shook with emotion. "I carved those words more than fifty years ago. The manger is always

full of new hay," he added almost childishly. "Take him back," I insisted. "Take him back. I will tell you where is the Christ."

Dawn had come when he emerged from the barn empty-handed. He was broken with grief and with the years through which he had watched. "When will he return?" he moaned. "When will he come again?" I turned and faced him and it needed no strength to stop the shambling figure. "He never went away," I said simply. "Why wait for one who is always here? He is the light which lighteth every man." The word seemed to fascinate him. "The Light. The Light." He said it over and over and with each repetition, an inward splendor came into his face. It gave strength to his whole body and at last he stood erect and powerful. He thrust me firmly aside and strode away up the hill, intoning as strongly as might have done the young man who carved the promise on the stone: "Now lettest thou thy servant depart in peace, O Lord!"

## Quakers—Yesterday and Tomorrow (II)

By EVERETT L. HUNT

WHAT aroused the Quakers from their decline into Quietism? What led them to see the necessity for an educated leadership and restored them to the world with a sense of mission?

In the early 1800's a Long Island farmer named Elias Hicks, through his gradually widening Quaker activities, felt a call to a traveling ministry as urgently as George Fox. As George Fox felt moved to attack the extravagant social customs of Englishmen resting comfortably in the dogmas of the established church, so Elias Hicks felt that the wealthy Quakers of New York and Philadelphia had slipped into a comfortable materialism and were benumbing themselves by taking over the creeds of the surrounding churches. Some of his expressions of contempt for a comfortable, self-centered society remind one a little of the accounts of suburban Swarthmore which have appeared in the *Phoenix*. He rode thousands of miles on horseback, up and down the Coast and to the Middle West to recall Friends to their faith in the inner light. He was denounced by some conservative Friends as vigorously as the Puritans had denounced the Quakers. But his oratory, which has been compared to that of Daniel Webster, won thousands of converts to a renewal of the old faith. The more orthodox Quakers of the cities won the legal battle for the possession of their meeting houses and excluded the Hicksites, who had to start over again, mostly in the rural areas. There were

men in both camps who felt that a more highly educated membership would have avoided such a break. Many of the sons of the more prosperous went to Harvard and Yale, but a large proportion of those who did deserted the Quakers. And so in 1833 Haverford College was founded by the orthodox branch. Its curriculum was traditionally classical, and its students were limited to men. In the 1850's the Hicksite Friends of Baltimore and Philadelphia were convinced that they too must have a college. Their plans were delayed by the Civil War, but shortly afterward they launched Swarthmore College, and, as was to be expected from Hicksites, they were more radical in making the college coeducational and in emphasizing engineering and other practical studies. Both Haverford and Swarthmore had a period of guarded education, when students were to be protected from worldly fashions and ideas; but once intellectual pursuits were established, academic freedom became a reality.

One of the most influential figures in restoring Quakers to a sense of world-wide mission was Rufus Jones, of Haverford. He had a childhood in a simple Maine family of Quakers. He was a devoted student of Quaker mystical experience, which extended to a comparative study of all mysticism. But he was a firm believer that mystical experience, instead of separating one from the world, should overflow into the realm of action. He and his friends founded the American Friends Service Committee, and their services during and after World War I established a world-wide belief in the Quakers as a simple people deserving of gratitude for loving and

This is the second part of an article adapted from a talk given by Everett L. Hunt, dean emeritus of Swarthmore College, at a recent College Collection. Part one appeared in our December 1 issue.



unselfish service in all the distressed areas of war and exile. The early tradition of the Quakers for active concern in opposition to war, for prison reform, just treatment of Indians, opposition to capital punishment and imprisonments for debts, women's rights, and care of the insane, was carried over into the state of the world in 1917. On April 30 of that year fourteen Friends made this statement in Philadelphia:

We are united in expressing our love for this country, and our desire to serve her loyally. We offer our services to the government of the United States, in any constructive way in which we can conscientiously serve humanity.

They could not conscientiously consider fighting as being constructive, but they would give their money, their time, and their lives to build, heal, and restore.

The Service Committee was active in getting Congress to pass an act by which conscientious objectors were allowed to work on a farm in the country, or go to France and work on reconstruction under the AFSC. A Haverford unit of one hundred picked men was the first to go. After the war the work was broadened to include Germany, Austria, Poland, and Russia.

This tradition was carried out even more broadly in the second World War. As a recognition of this, in 1946 the Nobel Peace Prize was awarded to the English and American Friends Service Committees. In 1959 the same award was made to a Quaker leader, Philip Noel-Baker, for his work on disarmament.

The dilemma which earlier Quakers found in the fact that public office seemed to demand compromises with conscience has been largely solved by the Quaker policy of "speaking truth to power." The Quakers do not seek power, but they seek the knowledge and wisdom and courage to be able to speak truth to power. And through organized legislative research in Washington (sometimes called lobbying), through missions to heads of state all over the world, they can in the name of love and freedom speak truth to power. And the power of this truth is enhanced as it becomes more obvious that is not self-seeking, but is the outgrowth of a deep religious concern for human welfare.

It has been faith that has led to the work of the Friends. When they opened the first mental hospital in America, they knew little of psychiatry, but their feelings were outraged by what they saw, and they proceeded as way opened. Their struggle for women's rights was not preceded by laboratory experiments on the differences between men and women. Their opposition to war seems to fly in the face of history. So many of their struggles have been primarily a matter of feeling that some intellectuals have called them uncritical do-gooders. We realize that we need more of psychology, economics, political science, biology, and medicine to carry out the pur-

poses of our humanitarians; but some Quakers still retain traces of their old feeling that concentration on intellectual development sometimes allows human feelings to languish. The early Friends could not see that the theologically trained ministry showed as much love for God or man as for theological argument. William Penn said in his days at Oxford that they made scholars and not men; they taught them to babble, but not to know anything. This judgment may have been jaundiced by the fact that Penn was thrown out of Oxford.

President Smith recently expressed the hope that after due rational examination of possible convictions on issues of living, some commitments would be reached which would seem worth working for. There is abroad a stereotype of intellectuals as superior, detached, cynical, devoid of convictions, and capable only of condescending irony toward all human attitudes. And such persons might understandably ask if there is any place in the future for the religious attitudes of such illiterate men as George Fox or Elias Hicks.

The approach of George Fox to religious experience was experimental and not dogmatic. His revelations came along about the same time as the founding of the Royal Society of Scientists. From the very first there was a close parallel between the Quaker attitude toward authority and experience in religion, and the attitude of modern science. There have from the beginning been many more Quakers than other groups elected to the Royal Society. From the very beginning there was no antagonism between Quakers and the scientific outlook. Again, in the 19th Century, when so many churchmen were attacking Darwin, and Gladstone was attacking Huxley, the Quakers were unaffected by the battle because their faith was rooted in experience and not founded on the authority of a book or a priesthood. In Sir Arthur Eddington's *The Nature of the Physical World* we have the point of view of a Quaker scientist.

If we turn to some religious thought which is now appealing to many intellectuals, it is interesting to note the comment of Jessamyn West, whose *Friendly Persuasion* most of you have seen. Her recently published *Quaker Reader*, with its editorial introductions and comments, establishes her right to be taken seriously as an interpreter of religious writings. She says:

It is an odd fact that a generation which has demonstrated so much interest in Zen Buddhism, Existentialism, and the writings of Martin Buber should not have noticed the many areas of likeness between those and Quakerism. If the interest in Zen, Buber, and Existentialism represents any true longing for a new and more satisfying way of life, one would think that Quakerism, so near at hand, so suited to our needs as members of the Western world, would have been examined. The "near at hand" may explain the lack

of appeal. Nevertheless nine-tenths of what is said by and about Zen Buddha could be said by and about Quakers.

There are also likenesses between Quaker and Existentialist thought. Fox had not the philosophical equipment of Kirkegaard, but he attacked in his life the same illusion against which Kirkegaard preached: the illusion that any *thing*, be it creed, code, or organization, can be Christian. Only the subjective individual can be Christian.

This will get too technical if I try to point out similarities between George Fox and Martin Buber, and my only purpose here is to say that Quaker attitudes are not limited to disciples of George Fox who have no other religious background. I quote only one other statement on this topic of the Inner Light and Modern Thought:

Every religious system has its Quakers—those who turn from the outward, the legal, and the institutional and focus their attention on the Divine that is within. Let a Moham-medan or Hindu mystic come to this country and we see how much we have in common with him.

The purpose of this talk is to suggest that the intellectual development of the College does not mean that it has outgrown its fundamental Quaker attitudes. The Quaker faith and practice were never meant to be stationary, but to be responsive to the experience of each generation. The birth of the newer Friends Meetings is not in disappearing rural communities so much as it is on university campuses. The leaders of Quaker thought today are entitled to intellectual respect even if they do not share all the contemporary attitudes of the intellectual. The Quakers of tomorrow will not represent a break from the Quaker traditions of yesterday, but rather a continuous growth in a changing world.

## Journal from Rome (I)

By DOUGLAS V. STEERE

**S**EPTEMBER 27th: We arrived in Rome at high noon on September 27th and began to learn a little of what Roman motor traffic is like. New York at 5:00 p.m. is a country village compared to this. We appeared at 5:00 at the Via Corridori, where the Secretariat of the Commission for the Promoting of Christian Unity is housed on the shores of St. Peter's and the Vatican City. The Secretary of the Commission, Msgr. Willebrands, came out to greet us.

He spoke of the meetings this autumn as almost certainly to be largely given over to the discussion of the schema *The Church* and said that there could be little question that there would be a third session, perhaps after Easter, next spring, or in the fall, although no decision has been publicly announced. He predicted that once this issue of *The Church* is concluded and the principles in it agreed to, the matters to be dealt with by the many other Commissions will have a guide line and will go

along rather quickly. He warned us not to despair at the slow way in which the details of this important subject were worked through, for they would be decisive for much that would follow, things like the nature and role of the Church; the status of the Pope and of the papal office (the Curia) in relation to the college of bishops; the relation of bishops, priests, and laity in the functioning of the Church; the relation of the Roman Catholic Church to non-Catholics and to the world.

He assured me that personally he had nothing but respect for the conscientious objector's position and that Catholics in the North of Europe had gone along with the government programs for alternative service for conscientious objectors, as in Holland. He also said that he was quite clear that, on the theological side, Roman Catholic theologians would overwhelmingly declare that there was nothing in Catholic theology that would be voided by an individual's taking this action, if he was willing to be tested to make sure that it was a sincere position and not some form of evasion.

*September 29th:* We walked the length of the nave of St. Peter's and found that the Observer-Delegates were again given the front seats facing the Papal throne, where we could see every move and gesture of the ceremony. Down the sides of the nave some 2,200 bishops and 90 cardinals were already seated and made up a sea of purple and crimson. There was an hour and a half to wait before Pope Paul VI entered, but it was like a chapter from the pageantry of both the Middle Ages and the Baroque Epoch combined to sit and watch the Papal nobility in their most elaborate ceremonial dress with medallions, swords, neck ruffs, and brilliant ribbons, serving as ushers for the diplomatic corps, who were themselves in their full uniforms. The Pope was carried into the nave on his special chair, the *sedes gestatoria*, and then under the great plumed *flabellas* was ushered to his satin-cushioned prayer desk and then to the raised throne from which the rest of the ceremony was directed. The Pope's golden Mitre, his brocaded white robe and gloves were dazzling to the eyes.

After the Mass came the Pope's long-awaited address to the Council. We were warned in advance that it would be "long, long!" It was 64 minutes of Latin on top of nearly four hours of being seated up to that point. But it was as strong as it was long, and it reaffirmed vigorously the direction which Pope John XXIII had taken: the need for renewal of the Church on fresh lines that would make it able to minister to the time; the need to effect this renewal on the part of the Roman Catholic Church with an acute awareness of the sensibilities of the separated brethren, so that no door would be closed toward a

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closer tie with them; the need to carry the first Vatican Council of 1870 on to the treatment of the role of the Collegium of Bishops in such a way that their central role in the Church would be made clear and their resources fully used; and the need for the Church to re-examine its nature in the light of its presence in the world and its responsibility for what takes place there. The consolidation and even more vigorous affirmation of the concern for those outside the Roman Catholic Church, in this address, went so far as to include what must be unique in the history of the Papacy: a Pope asking forgiveness on behalf of the Roman Catholic Church for sins that may have led to these separations and offering forgiveness for excesses which had been heaped upon it from these unhappy events. This set a tone of openness that was even more important than the words, and this tone was extended by an explicit statement of the expectation of the continuance of the vast variety that would be an acceptable and inevitable part of any approach to an ultimate unity within Christendom.

The address kept silent on the issue of the relation to the Communist world which had been so generously approached by John XXIII in his famous encyclical. Whether this represents a stiffening attitude or whether this is still to be dealt with in a promised encyclical is not yet clear.

*September 30th:* Announcements were made by Secretary General of the Council Felici, and then the Council was formally opened and the list of speakers read out in the order of their appearance. It was explained that each would be limited to ten minutes and that a notification would appear on the microphone at the end of eight minutes to warn the speaker. Loud applause followed this announcement of the warning.

The Observer-Delegates were clustered into different language circles, and a competent translator managed the Latin into English, German, French, Arabic, Russian, and the rest, for the Observers. The lines were quickly drawn as the general schema on the Church as a subject for consideration was submitted, and the issue of Jesus having laid the conduct of the Church on Peter and the Apostles (whose successors are today the bishops) or on Peter in a quite distinctly *different* way from that in which he laid it on the Apostles was before us. This innocent-sounding scriptural-interpretation problem sheaths the whole issue of the sharing of the Papal authority with the Bishops, or what is called the *Collegiality* of the Bishops. As far as reunion with the Orthodox Church is concerned this is a crucial issue quite apart from its significance in the renewal of the Roman Catholic Church itself.

*October 1st:* The Archbishop Cardinal Diem from South Viet Nam, another brother of the famous ruling

family there, spoke of the urgent need for including among the Observers some members of the non-Christian religions. This reminded the Council of the present Pope's recent public pronouncement that he would appoint a secretariat for Roman Catholic contacts with the non-Christian religions. It remains to be implemented, but is a fresh step in ecumenical concern that is sure to have profound implications.

We were called to an afternoon sitting with the Commission on Promoting Christian Unity which lasted for two and a half hours. The bishops and theologians of this Commission were in attendance as well as the Observer-Delegates, and, after a brief introductory exposition of some of the issues in the schema *The Church*, we were given an opportunity to comment on any points on which we wished to express ourselves in order that they as a Commission might have some feeling of the way this schema looked to the "separated brethren." Some excellent statements were made.

*October 2nd:* The speech after speech in Latin through the morning tends to wear on the mind, and it is interesting to find that by the middle of the morning the same urge comes to both Observers and bishops, and the ranks begin to thin a little. Members work their way through St. Peter's to the famous Coffee Bar which has been set up in one of the alcoves. The room itself is not at all large and it is literally packed so tightly that bishops or cardinals have to jostle each other in order to move a step. The keg of Coca-Cola for the non-coffee minded is self-served. Tobacco smoke hangs heavier than any incense in this cavern. Bishops are most friendly and outgoing in introducing themselves and talking about what is going on. The intense little gatherings of twos and threes just outside the Coffee Bar are where a good deal of the communication flows, and I can testify that I have not heard a word of Latin used here. Italian, German, French, and much English are in the air in this amazing center of communication.

As for the Latin speeches, it is alleged that they must be both prepared in advance and written out—often I am told with the aid of a whole squad of Latinists who are at the disposal of the Bishops and Cardinals—and this tends toward brevity and a universal means of communication. In actuality, it means that they are often stiff and prepared so well in advance that few of the men can improvise and meet new things that have come up that morning, so that the monologue aspect tends to be preserved by this type of communication. It is significant that the important announcements are made in Italian, English, German, French, and Arabic. It reminds me a little of the Irish custom in regard to their exalted Gaelic language. The tax notices, I am told, are carefully sent out in *English*, and only the receipts are sent in Gaelic! I

suspect that the wistfulness with which the clergy have viewed our Observer facilities for translation, which are not shared with them, indicates that ultimately the system of simultaneous translation with earphones will replace this ancient custom of the use of Latin in public address in such gatherings.

*October 3rd:* It is interesting to see the swift way in which comments made in the Observer session are introduced on the floor of the Council by suitable Council members who have made them their own. This shows something of the deep desire to make the schema on the Church one that will keep the way open for the separated brethren at the same time that the Church faces its own problems and structure in a fresh way.

Tonight the Observers met in a session of their own, as the guests of the German Evangelical Church, in the Deaconesses' Center. It was a fine chance to get better acquainted, to discuss some of the problems that are before us.

Some suggestion of our sending in a joint request for consideration of certain points in the schema on which we as Observers had agreed was sharply rejected as beyond the jurisdiction of this group. It was felt that agreement was unlikely to be achieved and that a joint request was superfluous, since we already had such excellent channels of communication in these Tuesday meetings with the Commission members present.

*October 4th:* Cardinal Spellman, in very crisp Latin, tackled the schema *The Church* at the Council this morning and struck out sharply at its suggestion of providing a place in the Church for a permanent deacon status which has been much desired by the South American Churches in order to strengthen their sadly inadequate clerical forces. This would mean that below the priest, and able to help him, would be a group of deacons, as in the ancient church, who could even be allowed to marry if the Bishop permitted, and who would not pass through this deacon stage as a one-year affair before being promoted to the priesthood, but would remain in it as a kind of auxiliary corps for their lifetime. Education for such a post could be considerably curtailed over that required for the priesthood, and the Church could add another increment to its available staff. In firm tones, a little like those ex-President Eisenhower might have used, the Cardinal marshalled his arguments against such an innovation as both destructive and superfluous.

The place of Mariology in this schema *The Church* is continually coming up, and this morning the schema was roundly defended, for a change, for its having kept this in an inconspicuous place. Once again the separated brothers and their sensitivities in this matter were mentioned, as well as the dangers that lie in an over-emphasis upon this feature in the Church at large.

## Response

By ANN RUTH SCHABACKER

Hot in my rage  
I stoned the sky:  
"Why do I live?  
"Why did he die?"

The answer swift  
Came back to me,  
"As he is you  
So you are he.  
That which he would  
You still can be."

## "Nobody Ever Kisses Me"

By S. L. MORGAN, SR.

I WAS back on the scene of an early pastorate, especially to see several of the saints "stricken with years." One was a woman I had known intimately, the leading musician in the church, a woman beloved and popular. She was still in her early home, her parents both gone.

I found her alone, her hair white, her face wrinkled, her hands all bent and twisted with arthritis.

I was deeply touched, and I said, "I don't believe you can play the organ any more." She was sure her playing was done forever. As I started to leave I said, "May I kiss your cheek?" As she turned it to me, she uttered one of the most touching expressions I thought I had ever heard in all my 92 years: "Nobody ever kisses me!" It went to my heart as few other things I had ever heard. And I had long known her as popular, and the beloved sweetheart of a fine prominent man. But they never married, and now she had been alone for some years.

"Nobody ever kisses me!" Men don't expect to be kissed, and so don't miss the kisses. But they become aware of losing those graces of face and form and manner that made them popular and drew numerous friends to them. Do they have to sigh, "Nobody seems to care anymore?" It ought not to be so.

I won't forget that sigh, "Nobody ever kisses me!" Are we guilty of the sin of letting love go out of our attentions to the unlovely—the homely, the aged, the lonely? It smote me to remember I had been guilty. Example, I had never kissed a near relative because she was blind and not attractive—yet a saint for her cheerful patience under her handicap. And now I kiss her when I meet her—in admiration for her patient, brave life.

Let us find kisses, or the equivalent, for those whose hearts yearn to know that somebody cares deeply.

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## Christmas Shopping

By KATHERINE HUNN KARSNER

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

"ISN'T it fun to be doing our Christmas shopping all by ourselves?" Nancy said to her little sister as she tucked her money into her purse. "Mama says we can find presents for everyone at the Five and Ten." So the two little girls skipped happily down the street.

"I wonder if we'll have enough money to buy all the things we want to get," said Lucy. "There are so many people to remember. A scratch pad for Daddy's desk, a handkerchief with flowers on it for Granny. Jim wants a screw driver. He lost his. But what shall we get for Mama, a scarf or a little saucepan? We must buy a ball for Frisky, too. He chewed his old one all to bits."

They ran past the shop windows filled with dresses and furniture and books and tools and china and bright colored spools of thread arranged like a rainbow, but they paused to look at the window full of toys, where there were dolls and games and sleds and trains and little automobiles and blocks and fire-engines. When they reached the Five and Ten the first thing they saw was the candy counter.

"Oh, chocolate peppermints for Granny! She likes them best of all," said Nancy. "Let's each take one and there will still be enough left for Granny."

They lingered at the toy counter. "Oh, look at those little chairs—just to fit our doll house!" said Lucy. "Maybe we could get them and still buy Christmas presents for the others." So they bought the two little chairs and a tiny red dress just the right size for their favorite doll, Daphne.

"Now we must look for a scratch pad for Daddy," said Lucy, and the girls each took another piece of candy as they strolled slowly away from the toy counter. But now they only had three cents left, so they started home.

"I bought some pretty Christmas paper for you to wrap your gifts in," their mother said when she met them at the door, but the girls just looked at her.

"What's the matter?" she asked.

"We haven't anything to wrap," Nancy said. "All of the things are for us." The girls felt very ashamed and their mother looked unhappy.

"Whatever shall we do?" cried Lucy. "We even ate all the chocolate peppermints we were going to give to Granny."

"We spent all our money," said Nancy with tears in her eyes. "Nobody wants the little chairs we bought for our doll house or the red dress for Daphne. There's nothing we can do."

"I can think of one thing you can do. You can wrap up the little chairs and the tiny red dress and give them to the two little girls who have just moved in at the corner. They are just about your age."

"But what good is a dress without a doll, or chairs without someone to sit on them? They may not have a doll house that these will fit into," said Nancy.

"I'll help you make a one-room doll house," said Jim as he came in. "We'll get a strong carton and paper it inside with pretty wallpaper and cut windows and a door for the dolls to go in and out."

"Must we give Daphne to them too?" asked Lucy with tears in her voice.

"That would be generous," said their mother.

"But she is our favorite doll."

"I know, but the little red dress won't fit anyone else."

"They can have our doll-house table too," said Nancy. "Chairs aren't much good without a table."

"That would be a very friendly thing to do," said their mother. "And I can crochet a little rug for their doll house."

"But that doesn't help us get presents for you and Daddy and Jim and Granny and Frisky," said Nancy.

"Why don't you tell each one that your present to them is a gift to the children down the street? I'm sure they'll like that better than a gift for themselves," said their mother.

Jim and the girls were busy all that afternoon and evening papering the carton doll house. As they worked they heard strange and beautiful music and wondered whence it came. They did not know it was the Angels singing.

## Books

CHILDREN IN COMMUNITY. SOCIETY OF BROTHERS; Photography and Art Editor: ROSWITH ARNOLD. Plough Publishing House, Woodcrest, Rifton, N. Y., 1963. 104 pages. \$3.00

If you love children, this book is for you. If you do not love children, this book is for you, if you can still love.

This is a book written by children for adults, although they didn't know for whom they were writing. Do you remember the line from *Dear Brutus*, "I was poor, but I could give you the stars"? The photographer has caught them in the eyes of the many pictures of children, still undimmed by what they are going to see in a grown-up world. The cover of this issue is a fair sample.

Tell your swaddling to give you a copy for Christmas.

C. F. W.

LOAVES AND FISHES. By DOROTHY DAY. Harper and Row, New York, 1963. 215 pages. \$3.95

In the vivid, moving style which is her gift, Dorothy Day gives a historical account of the Catholic Worker movement from its beginning to the present day. Against all odds and in spite of strong opposition, this movement survives, and vigor-

ously, for the message of Dorothy Day is that in the "affluent society" poverty has not ceased to exist, but, with the constant trends towards a mechanized society, tends to increase.

Pacifist, doughty soul, indefatigable worker for the despised and rejected, unafraid, strong within—there she is, Dorothy Day. No matter what we may think of her dedication to Roman Catholic dogma, there is no question that she represents and lives that human relationship about which sociologists now prate with increasing frequency. She is a symbol of human values, feeling, and imagination. Her opposition to the totalitarian business society which now engulfs us, with its emphasis on property values and larger incomes, is in keeping with the old America, the America of John Woolman, Thomas Jefferson, and Ralph Waldo Emerson, the America betrayed. Anyone satiated with the "rackety rax" of progressive America, pneumatic drills, the noise, the Pentagon, the flights to nowhere, the unending tensions, the stock market fluctuations, will find Miss Day's book a well of warmth and friendliness.

F. B. W.

### Friends and Their Friends

The Executive Committee of Friends General Conference at a meeting in November made a number of decisions in regard to the forthcoming Cape May Conference and a 1965 Midwest conference. Saturday, June 20, to Saturday, June 27, with the final session to be Friday evening, June 26, were the dates decided upon for the 1964 conference at Cape May, New Jersey. The morning schedule, Monday through Friday, will be as follows: 9:00 a.m., Junior Conference; 9:15 to 10:15, Lectures; 10:30 to 11:50, round tables.

It was reported to the Executive Committee that a new recreation center, being built on the site of the previous Pier Auditorium and adjoining the rebuilt Solarium, would be available for a lecture group, exhibits, evening dancing, and for book and pamphlet tables. All other facilities used during the past several conferences will be available to Friends. Hotels have promised rates similar to those in 1962.

The Executive Committee, following consideration of a report on questionnaires sent out to those who attended the 1963 Traverse City conference and mindful of the clear feeling of the Central Committee that a Midwest conference should again be held in 1965, decided to hold such a conference at the end of June of that year in Traverse City, Mich. City officials have temporarily reserved for Friends General Conference the excellent facilities of the high school and the adjoining elementary school. These facilities are close to motels, cabins, and the camping area.

Flooded farmlands, washed-out roads and bridges, and ruined buildings are still to be seen in eastern sections of Cuba as a result of Hurricane Flora, according to four Quakers who have returned from a 19-day relief mission for the American Friends Service Committee.

"We visited Oriente Province, where the damage was most severe," reports Frank Hunt of Moylan, Pa., an AFSC staff member. "We toured the lower basin of the Cauto River by jeep and saw a great deal of the devastation."

There have been conflicting reports in the American press about the extent of the damage inflicted by Hurricane Flora, which lashed across the island from October 4 to 7. Cuban officials told the Quakers that they place the death toll between 1200 and 1500. Approximately 30,000 farm animals were drowned, 10,000 homes destroyed, and 20,000 damaged. Over 100,000 persons lost all their possessions, and 175,000 were temporarily evacuated.

"Nevertheless, the Cuban government—with the help of foreign aid from many nations, including the U.S.S.R. and the Chinese People's Republic—appears to be meeting the needs of the situation," Hunt said.

The purpose of the AFSC mission was to deliver a plane-load of medical supplies and food for the hurricane victims as a tangible expression of good will from Americans to the Cuban people.

"The Cuban press gave wide coverage to our mission and its purpose," Hunt reported. "Every Cuban knew who we were and why we were there. We feel we got across the message that this was a good will mission motivated entirely by a desire to alleviate human suffering."

"Even if you had only brought one grain of corn," one man said, "it would have been worthwhile."

The Annual Meeting of the Friends Committee on National Legislation will be held January 17 to 19, 1964, in Washington, D. C. Preliminary plans include a legislative workshop the morning and afternoon of the 17th, with a Twentieth Anniversary Dinner that evening, climaxing the series of dinners which have been held throughout the country. Scheduled for January 18 are a meeting for worship, a legislative review, discussion groups, and report sessions. The evening address is to be given by Seth B. Hinshaw, of North Carolina Yearly Meeting, on the topic, "The Spiritual Basis of FCNL's Work." On Saturday, the 19th, the sessions will be concluded with a morning of worship and discussion and an afternoon devoted to "translating decisions of the Annual Meeting into action in our individual lives and in our communities."

For further information, write to the FCNL, 245 Second Street, N.E., Washington 2, D. C.

The increase of bureaucratic methods and the building of giant cities, giant production centers, and huge international complexes find men being administered as things rather than as human beings, writes Erich Fromm, noted psychoanalyst, in *War Within Man*, the sixth pamphlet in the American Friends Service Committee's "Beyond Deterrence" series. "Man is not made to be a thing," says Fromm. "He is killed when he becomes a thing; he becomes desperate and wants to kill all life." Not only is he killed, Fromm continues, but he becomes apathetic in the face of impending disaster. This apathy could be diminished "by the awareness that the 'love for life' and the 'love for death' are not part of man's nature as two given and constant potentialities, but it is the failure to make sense of life which produces the thrill in death and destruction."

The pamphlet is available from the AFSC, 160 North 15th Street, Philadelphia 2, Pa., at thirty-five cents.

Pacific Yearly Meeting has welcomed three new Monthly Meetings: Marloma, Santa Cruz, and Reno. Eastern Friends, who sometimes feel mildly abused when they have to drive fifty or seventy-five miles to Yearly Meeting (or fifteen miles to Monthly Meeting), may feel mildly chastened to hear that Pacific Friends allow a very modest extra subsidy to Yearly Meeting representatives who must travel over 1000 miles.

William P. Camp, former superintendent of Norristown (Pa.) State Hospital, has been appointed Commissioner of Mental Health for the Commonwealth of Pennsylvania. A member of Norristown Meeting, he "made news" at installation ceremonies by affirming, rather than by taking the oath, to uphold the responsibilities of his office.

Netherlands Yearly Meeting has decided to re-open the possibility for paying guests to stay at the centre, where a few rooms are available for that purpose. The centre is located near the museums and Concert-hall.

Similarly, a Friend who lives at the Hague has a few rooms available at her flat, overlooking the sand dunes and the sea, commanding an extensive and beautiful view.

The accommodation in both cases is comfortable and the immediate surroundings are pleasant. Easy access to other parts and places of interest in Holland is assured by excellent train and bus services.

Quaker Meetings for Worship are held every Sunday at 10:30 a.m. in Amsterdam at the centre itself, and at the Hague at a short distance from the flat.

There should be more opportunities for "mutually instructive encounters" between East and West Germans, according to a group of eight persons representing the American Friends Service Committee, who recently made a three-week visit to both the Federal Republic of Germany and the German Democratic Republic.

"Because of lack of communication many East Germans underestimate the growth of democracy in West Germany in the last ten years," said Morris Keeton, spokesman for the group, and dean of faculty at Antioch College. "In turn, many in the West have not understood the basis for the sincerity with which East Germans close to their government support its positions."

The group divided its time evenly between the Federal Republic of Germany and the German Democratic Republic, traveling for approximately ten days in each area. In East Berlin they were received by Walter Ulbricht, chairman of the State Council of East Germany, and in West Berlin by Willi Brandt, mayor. In Bonn they saw U. S. Ambassador McGhee and high West German officials.

The purpose of the visit was to express the good will of the American Quakers for all Germans, and to increase the group's understanding of the German situation.

Members of the visiting Quaker party were William Barton, executive secretary of the Friends Service Council of Great Britain; Finn Friis, former advisor to the Danish Foreign Min-

istry; Irwin Abrams, professor of European History, Antioch College; Francis Dart, professor of physics, University of Oregon and member of the board of directors of the American Friends Service Committee, as is also Hertha Kraus, former dean, School of Social Work, Bryn Mawr College; Morris Keeton, dean of faculty of Antioch College; and Clifford Maser, dean, School of Business and Technology, Oregon State College. Also traveling with the group was Roland Warren, sociologist and Quaker International Affairs Representative in Germany.

The privately endowed David F. Swenson-Kierkegaard Memorial Fund in 1949 began to make available fellowships for the study of the writings of Kierkegaard. For 1964-1965, one fellowship of \$1,000 is to be made available. Another of \$500 for a shorter term of study, perhaps a summer, will be awarded if this seems justified. Each recipient is free to choose his place of study. In view of the character of the subject matter, a reading knowledge of Danish is recommended. Anyone seeking application materials and information is urged to write the Secretary of the Swenson-Kierkegaard Memorial Committee, Professor Paul L. Holmer, Yale University, 409 Prospect Street, New Haven, Connecticut.

### *Holiday With a Purpose*

It's not too soon to be thinking of vacation plans for 1964. Friends who recall the delightful gatherings in the "George Fox" country at the time of the Tercentenary of the Society in 1952, and on a smaller scale in 1957, will be glad to know that a similar "Holiday Pilgrimage" has been planned from August 8-15, 1964. Accommodation has been arranged in groups of thirty at Yealand Manor, a small hotel on the sea front at Morecombe, in two adjacent boarding houses on the promenade at Arnside and, for those who require less expensive accommodation, at the Old School, Yealand.

The North-West 1652 Committee, a subcommittee of the Friends Home Service Committee, invites Friends, attenders, and enquirers to join. The purpose is to help each other to discover more about Quakerism as a living faith for modern times, by reminding ourselves of its heritage through visits to places of historic interest associated with the birth of the Society in 1652. Judging by the experience of the two previous gatherings, it can confidently be stated that the arrangements made for 1964 will also provide a recreative, friendly, and memorable holiday in one of the most beautiful parts of England.

The groups will visit, in coaches, Sedbergh, Brigflatts, Firbank Fell, Swarthmoor Hall, Lancaster, and Yealand. The fee for the week will include this travel. There will also be optional coach rides to Pendle Hill and the Lake District. Adventurous Friends may cross the sands of Morecombe Bay. There will be worship, lectures, informal discussions, and social times.

The cost for the week, including hotels and coaches, will be £10 at Yealand Manor and Arnside, £11.10.0d. at Morecombe and £6 at Yealand Old School, which entails dormitory accommodation and camp beds.



Please write as soon as possible for further details and an application form to James Dodds Drummond, Friends Meeting House, Lancaster, England. Final applications must be received not later than March 1, 1964.

GEORGE H. GORMAN, *General Secretary*  
Friends Home Service Committee

## Letters to the Editor

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

Over the past fifteen years as a contributor to the pages of the *Intelligencer* and the JOURNAL I have acquired deep respect for the candor of William Hubben's comment, the gentleness of his editorial steering—and the skill of that blue pencil. William Hubben took a magazine full of the wheat and chaff of Quaker theorizing and slowly shaped it into an influential, solidly intellectual publication carrying weight in all Christian circles. His editorials had the twinkle of his own personality, the depth of his intellect, the breadth of a curiosity which was global. In his frequent appearances among Friends he was able verbally to take us on excursions whose fascinations only were hinted at in the confining editorial spaces of the JOURNAL. Always the teacher, he added—for personal friends in informal situations—a devastating sense of humor dissolving his formal appearance with waves of mirth.

This is a man who still walks tall among us, if I may borrow from TV semantics for the moment. His contributions to our Society have been so quietly and matter-of-factly given that I feel it proper to do him honor publicly at this time when his most active services are concluding.

Philadelphia, Pa.

PAUL BLANSHARD, JR.

I regret that I cannot acknowledge individually the personal letters from Friends and Meetings which I received at the occasion of my retirement from the editorship of FRIENDS JOURNAL. Friends will, I hope, permit me to express in this column my appreciation and profound thanks. The loyal support which so many individuals and Meetings are giving to our publication has always been an inspiration to all associated with our enterprise. I am confident that this support will continue and grow over the years to come.

Philadelphia, Pa.

WILLIAM HUBBEN

For this reader, Richard K. Taylor's fine article, "Steps Toward Interracial Justice," highlights your November 15 issue, which is a most meaningful one in its entirety.

This writing can be of help to all Friends, covering the interracial concern as it does in the spiritual implications of brotherhood, the immediacy of the problem to our own social structure, and the opportunities for Meetings and their members to take specific steps. It helps to answer the perennial question, "What can we do?"

Richard Taylor's personal commitment in this field and his preparation for effective work have given him important

leadership opportunities in inter-group relations. He writes with authority, and we pray that his message will reach the hearts of Friends and concerned people everywhere.

Bryn Mawr, Pa.

FORREST E. COBURN

Certain early meeting houses are of such great historic value and natural beauty, that to allow them to be lost to future generations through neglect is unthinkable. In spite of this, there is a certain tiresome feeling among some that money and energy should not be expended on these buildings, unless they at present house active Meetings.

The article on the restoration of Brick Meeting House (September 15) evoked a critical letter (November 1) which dismissed Brick Meeting as "a crumbling old meeting house" beyond practical repair. This is inaccurate. It can be and is being repaired. It is already in usable condition, and special meetings were resumed there this past summer with good attendance. We have hopes for its increased future use, but this must come about so as not to drain strength from other nearby Meetings.

Many of those most active on this Restoration Committee are members of other religious denominations, who are giving of their time and money to help Friends preserve the building. Should not Friends be sure that they are really doing their part, or at least doing nothing to harm this effort? I found the publication of Georgana M. Foster's letter puzzling and disheartening.

Rising Sun, Md.

EDWARD PLUMSTEAD, *Chairman*

A letter, in FRIENDS JOURNAL of November 1, asks whether Brick Meeting House Restoration Fund is building for the past or the present and the future.

It would indeed be unfair if Brick Meeting House came to be thought of as a stumbling block in the path of education. Particularly so, since much of the property is on lease to the local Board of Education under what are probably the most liberal terms in the nation. So we can easily see the hand of Providence each time good fortune attends the old building, when we consider that many of our historic houses have been torn down to pay taxes, part of which go for education in history and other subjects in schools constructed entirely without character.

While it would be desirable for Brick Meeting to be the home of a vigorous religious group, this is something that must proceed with great humility and with regard to the effect upon neighboring Friends' Meetings which have been so helpful in this cause.

Meanwhile the spiritual value of such a landmark should not be overlooked. Special meetings there have attracted many who do not otherwise attend any Meeting at all and, of course, Quarterly Meeting in late summer is a tradition. Already the building serves the community as a small museum and as the site of Memorial Day services. On weekends it is a favorite stop for motorists. Further, it is a graphic reminder of the spirit of our country's founders, such as William Penn, John Churchman, John Woolman, Elias Hicks, and others.

When historic houses are torn down or allowed to fall into ruin, children are the first to assume that history cannot amount to much.

Nottingham, Pa.

PAUL V. WILSON

### ADOPTION

**BENFEY**—By Theodor and Rachel Benfey, of Silver Spring, Md., KAREN SUH BENFEY, who was born on June 10, 1960, and who arrived from Korea on November 13, 1963.

### BIRTH

**JONES**—On September 18, CYNTHIA CAROL JONES, daughter of William Donald Jones, Jr., and Margery Paxson Jones; granddaughter of William Hall and Bertha Hull Paxson; and great-granddaughter of Charles and Alice Hall Paxson. The parents and grandparents are members of Swarthmore (Pa.) Meeting.

### DEATHS

**ANSLEY**—On November 16, at Hunterdon County Medical Center, N. J., ANNIE CHILDE ANSLEY, aged 94, a member of Solebury (Pa.) Meeting. She was the widow of Clarke Fisher Ansley and is survived by a daughter, Delight; a son, Arthur; and a brother, Cyril Childe.

**BALDERSTON**—On November 1, at Friends Home in Newtown, Pa., OLIVE BALDERSTON, aged 93. She was a member of Newtown Meeting.

**BORDEN-SMITH**—On October 29, in her 80th year, EDITH NEEDLES BORDEN-SMITH, at her home in Easton, Md., after a long illness. She was a life-long member of Third Haven Meeting, Easton, Md.

**HARRIS**—On November 4, in an automobile accident in Clayton, Ga., VIOLET REYNOLDS HARRIS, aged 73. She was the widow of the late Leroy L. Harris, and is survived by a sister, Laura Wohltmann, of Knauertown, Pa.

**SATTERTHWAITE**—On October 18, at her home in Honolulu, Hawaii, ANNA YARDLEY SATTERTHWAITE, a member of Honolulu Meeting.

**SCHULTZ**—On November 4, in an automobile accident in Clayton, Ga., FLORENCE REYNOLDS SCHULTZ, aged 70. She was the widow of Ernest Schultz and was a member of Eastland (Pa.) Meeting. She is survived by a sister, Laura Wohltmann.

**STEVENSON**—On March 23, SAMUEL H. STEVENSON, of Wallingford, Pa. He was the husband of Lura C. Stevenson and was a member of Chester (Pa.) Meeting.

## MEETING ADVERTISEMENTS

### Arizona

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

**TUCSON**—Pima Friends Meeting (Pacific Yearly Meeting), 3625 East Second Street. Worship, 11 a.m. Harold Fritts, Clerk, 1235 East Seneca, MA-41987.

### California

**CARMEL**—Meeting for worship, Sundays, 10:30 a.m., Lincoln near 7th.

**CLAREMONT**—Meeting for Worship and Sunday School, 9:30 a.m., 727 Harrison Ave. Garfield Cox, Clerk, 415 W. 11th St.

**LA JOLLA**—Meeting, 11 a.m., 7380 Eads Avenue. Visitors, call GL 4-7459.

**LOS ANGELES**—Meeting, 11 a.m., 4167 So. Normandie. Visitors, call AX 5-0262.

**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**—2620 21st St. Discussion, 10 a.m., worship, 11. Clerk: 451-1581.

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

**SAN JOSE**—Meeting, 11 a.m.; children's and adults' classes, 10 a.m.; 1041 Morse Street.

### Colorado

**BOULDER**—Meeting for worship at 10 a.m.; First-day school at 11:00 a.m. Hans Gottlieb, HI 3-1478.

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

### Connecticut

**HARTFORD**—Meeting for worship at 10 a.m., First-day school and adult discussion at 11 a.m., 144 South Quaker Lane, West Hartford, phone 232-3631.

**NEW HAVEN**—Meeting, 9:45 a.m., Conn. Hall, Yale Old Campus; phone 248-5432.

**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.

**WILTON**—First-day school, 10:30. Meeting for worship, 11:00 a.m., New Canaan Road, Wilton, Conn. Phone WO 6-9081. Bernice Merritt, Clerk, phone OL 5-9918.

**TEMPLE**—On October 7, in West Chester, Pa., MARY BALDWIN TEMPLE, aged 88. She was the wife of William P. Temple and was a member of Concord Meeting, Concordville, Pa.

**THOMPSON**—On November 14, LAWRENCE THOMPSON, aged 94, of Kennett Square, Pa., a member of New London Meeting. He was the husband of the late Marian Cooper Thompson and was the father of Sarah T. Sharpless.

**WALTON**—On October 6, HANNAH COMLY WALTON, a lifelong member of Byberry Meeting, Philadelphia, Pa. She is survived by her husband, Alvin M. Walton; two sons, Edward C. and Alvin M. Walton, Jr.; three grandchildren; and two great-grandchildren.

**WEISMANN**—On October 9, at Lake Worth, Fla., ESTHER WEISMANN, aged 71, wife of Walton Weismann and sister of Flora Hallock. She was a charter member of Palm Beach (Fla.) Meeting.

**WOODMAN**—On October 8, at his home in Middletown, N. Y., ROBERT C. WOODMAN, a lifelong member of Wrightstown (Pa.) Meeting.

## Coming Events

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

### DECEMBER

29-January 1—Midwinter Institute on the Religious Life, Pendle Hill, Wallingford, Pa., under auspices of the Religious Life Committee of Friends General Conference. Inquiries and registrations (\$2.00) should be addressed to the Religious Life Committee, Friends General Conference, 1520 Race Street, Philadelphia 19102. Payment for room and board (\$16.00) may be made at Pendle Hill. Institute limited to 40 participants.

30—Third Annual Retreat-Conference at Powell House, with Lawrence and Virginia Apsey, members of New York Monthly Meeting. Theme: "The Concerned Life—Peace or Pressure?" Dinner 7 p.m., Monday, to noon meal on Wednesday. Cost, \$14.00. Registration fee of \$3.00 should be sent with application, to Powell House, Old Chatham, N. Y.

### JANUARY

3-9—First Australia Yearly Meeting, at Melbourne.

5—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m. Speaker, J. Barton Harrison, lawyer and member of the American Friends Service Committee's Board of Directors, on "The Right to Travel." Future Forum sessions will be held on the first Sunday of each month, through March, 1964, at 3 p.m. For further information, write to Ernest Kurkjian, chairman, 2106 Spring Street, Philadelphia 3, Pa.

### Delaware

**NEWARK**—Meeting at Wesley Foundation, 192 S. College Ave., 10 a.m.

**WILMINGTON**—Meeting for worship: at Fourth and West Sts., 9:15 a.m.; and 11:15 a.m.; at 101 School Rd., 9:15 a.m.

### District of Columbia

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

### Florida

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

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

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

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

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

**PALM 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., 130 19th Avenue S.E.

### Georgia

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

### Illinois

**CHICAGO**—57th Street. Worship, 11 a.m., 5615 Woodlawn. Monthly meeting every first Friday at 7:30 p.m. BU 8-3066 or 324-1775.

### Indiana

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

### Iowa

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

### Louisiana

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

### Maine

**CAMDEN**—Meeting for worship each Sunday. For information call: 236-3239 or 236-3064.

### Maryland

**EASTON**—Third Haven Meeting and First-day school, 11 a.m., South Washington St.

### Massachusetts

**ACTON**—Meeting for worship and First Day School, Sunday, 10:00 a.m., Women's Club, Main Street, Acton, Mass.

**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, 10 a.m.

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

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

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

### Michigan

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

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

### Minnesota

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

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

### Missouri

**KANSAS CITY**—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

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

### Nebraska

**LINCOLN**—Meeting for worship, 10:45 a.m., 3319 South 46th Street.

### Nevada

**RENO**—Meeting Sunday, 11:00 a.m., 210 Maple

Street. Phone 329-4579.

### New Hampshire

**HANOVER**—Eastern Vermont, Western New Hampshire. Meeting for worship and First-day school, 10:45 a.m., Sunday, D.C.U. Lounge, College Hall, except 9:30 a.m., on Dartmouth College Union Service Sundays. William Chambers, Clerk.

### New Jersey

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

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

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

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

**MONTCLAIR**—289 Park Street, First-day school 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, 10:15 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.

### 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 2 Washington Sq. N. Earl Hall, Columbia University 110 Schermerhorn St., Brooklyn 137-16 Northern Blvd., Flushing

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

**POPLAR RIDGE**—Route 34B, 25 miles north of Ithaca. Worship, 10 a.m.

**PURCHASE**—Purchase Street at Route 120 (Lake St.). First-day school, 10:45 a.m. Meeting, 11 a.m.

**SCARSDALE**—Meeting for worship and First-day school, 10:30 a.m., 133 Popham Rd. Clerk, Lloyd Bailey, 1187 Post Road, Scarsdale, N. Y.

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

### North Carolina

**CHAPEL HILL**—Meeting for worship and First-day school, 11:00 a.m. Clerk, Claude Shetts, Y.M.C.A., Phone: 942-3755.

**CHARLOTTE**—Meeting for worship, 11 a.m. First-day education classes, 10 a.m. 2039 Vail Avenue; call 333-3979.

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

### Ohio

**E. CINCINNATI**—Sunday School for all, 9:45 a.m. Meeting, 11 a.m., 1828 Dexter Ave., 861-8732. Horatio Wood, Clerk, 751-6486.

**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.

**SALEM**—Sixth Street Monthly meeting of Friends, unprogrammed. First day school, 9:30 a.m., meeting, 10:30 a.m. Franklin D. Henderson, Clerk.

**WILMINGTON**—Campus Meeting of Wilmington Yearly Meeting. Unprogrammed worship at 11, First Day School at 10, in Thomas Kelly Center, Wilmington College. Helen Halliday, clerk. Area code 513-382-0067.

### Oregon

**PORTLAND-MULTNOMAH**—Friends Meeting, 10 a.m., 4312 S. E. Stark Street, Portland, Oregon. Phone AT 1-4656.

### 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.

**HARRISBURG**—Meeting and First-day school, 10:30 a.m., YWCA, 4th and Walnut Sts.

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

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

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, Race St., west of 15th. Chestnut Hill, 100 E. Mermaid La., 10 a.m.

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Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 W. School House Lane.

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

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

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

**READING**—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

**STATE COLLEGE**—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

**SWARTHMORE**—Whittier Place, College Campus. Adult Forum. First-day School, 9:45 a.m. Worship, 11:00 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, Virginia Schaefer. Phone 327-4615.

### Texas

**AUSTIN**—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 3014 Washington Square, GL 2-1841. John Barrow, Clerk, HO 5-6378.

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

**HOUSTON**—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JACKSON 8-6413.

### Virginia

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

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



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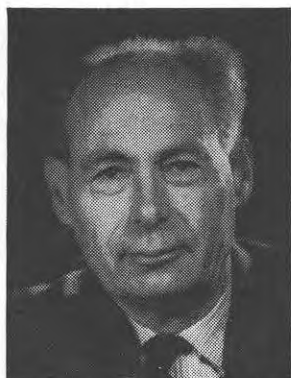
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