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FRIENDS JOURNAL

Quaker Thought and Life Today

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NUMBER 1

To exert all the mind is as difficult as to exert all one's strength. Inertia becomes in both areas only too easy. In a fast-moving world, with revolutionary changes demanding new attitudes adapted to them, we shall find that nothing is adequate without our loving and serving God with all the mind.

—HENRY J. CADBURY

With All Thy Mind

. *by Henry J. Cadbury*

Christian Roots and Post-Christian Horizons

. *by Joseph Havens*

Servants of Our Servant Lord

. *by J. Irwin Miller*

Journal from Rome (II)

. *by Douglas V. Steere*

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UNDER THE RED AND BLACK STAR

AMERICAN FRIENDS SERVICE COMMITTEE

"Que milagro!"

EVERYONE greeted the girl from North America with the same unbelieving exclamation: "Que milagro!" What a miracle! "It has been three summers since you were here in El Bondho, but you still remember us and returned to see us!" The sincere appreciation for this simple act of friendship was expressed not only in the words of the villagers but also in their smiles and acts. They were very solicitous for their "orphaned seniorita" who was spending two nights in a hotel in a nearby town. They provided safe-conduct for her in the evenings when she returned to her hotel; they offered her meals and all other possible hospitality of their homes; they were always desirous of her presence in their homes, in the school, on walks, or in the village center—the basketball court.

Three years ago Eleanora Patterson, daughter of an AFSC staff member, had gone to El Bondho, an Otomi Indian village of about 350 inhabitants in the state of Hidalgo, Mexico, with the AFSC unit. When she went back this past summer, the villagers enjoyed reminiscing about their summer together: the happiness the presence of the "Norte Americanos" created in the village; the attention which the boys and girls of the unit paid to the children both in school and out; the time spent playing and talking together. They especially enjoyed recalling the funny things that had happened, as when a burro's "E-AWW" was heard and one of the village boys said, "Nat," and started to laugh. He was referring to the time the Quaker group sang "Old MacDonald had a farm" at a village fiesta and one of the American boys named Nat took the part of the burro, "with an E-AWW here and an E-AWW there."

"El Bondho was so sad the day you left," one woman said to Eleanora. "Some people cried for a week."

Since the AFSC unit was there three years ago, the village has made material progress: electricity, new public baths and latrines, and the beginning of a new school building. The young Americans did not help to build these new facilities, but they built well, and permanently, a bridge between themselves and the people of El Bondho, and what finer building can there be!

The concept of history as movement towards a goal is deeply imbedded in the thinking of western man . . . If God is to be found at all, He must be found here. Men become co-workers, co-creators, and they are in movement towards a goal.

—A. J. MUSTE

Contents

| | |
|---|------|
| Under the Red and Black Star | 2 |
| Editorial Comments | 3 |
| With All Thy Mind—Henry J. Cadbury | 4 |
| Christian Roots and Post-Christian Horizons—Joseph Havens.. | 5 |
| Servants of Our Servant Lord—J. Irwin Miller | 8 |
| Journal from Rome (II)—Douglas V. Steere | 10 |
| Japan Yearly Meeting, 1963—Janice Clevenger | 12 |
| Beyond and Within—Supplement of the Religious Education Committee, Philadelphia Yearly Meeting | 12-A |
| National Council of Churches—Sixth General Assembly | 13 |
| Books | 13 |
| Friends and Their Friends | 14 |
| Letters to the Editor | 17 |

FRIENDS JOURNAL

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Editorial Comments

November 22

JOB was not the first to question Heaven, nor will he be the last. Every parent who suffers the untimely loss of a child, every victim of what seems to be blind chance asks Heaven the same question—"Why?"—and if he is looking for an explanation in terms of his self-esteem, he gets the same dusty answer. He gets the same answer because his ears can hear only one way. They hear the question, "Why must I be deprived?" but they are deaf to the question, "What did you do to deserve so much?" As with the individual citizen, so also with the nation.

On Friday morning, November 22, John F. Kennedy was of course President of the United States, and widely respected. Nevertheless, for most people he was just another Democrat seeking re-election. By nightfall he was an authentic American saint, and will almost assuredly remain one.

The manner of his death made its obvious contribution to this change but does nothing to satisfy a nagging wonder why those who would have damned him with faint praise in the morning could barely control their weeping at night. Is it part of original sin to need to have the flesh extinguished before the flame of pure spirit can be seen?

One suspects that it is. Why could not the Pauls who walked the streets of Jerusalem when Jesus was alive not have seen the flame of spirit burning behind the flesh? Why was it necessary first to nail him to the cross? Why did so many have to wait each to be stricken upon his own road to Damascus? And can we see past flesh to the spirit any better now?

There are two things we can do. We can pray that our eyes be opened to the flame of God that burns in every man. And we can blow upon the spark within ourselves. Is it so tiny that no one should be expected to see it? Or does it shine past the body like lights within a house?

Let us highly resolve now, when the flags are no longer flying at half-mast, that that which burned within us on the night of November 22 shall burn no less intensely still.

Where Do We Stop?

How far should the ecumenical spirit go?

As part of their celebration of the Day of Atonement, some of our Jewish neighbors in Philadelphia paid for a full page of a daily paper to print a religious message. "... There is no such thing as a *small* good act!" they said. "That is why we can never use the excuse: But what I do doesn't really make a difference." Then they quoted the *Mishna Sanhedrin*: "To save a single life is to save the world."

In this instance the response is easy. Without effort we can turn and say, "Neighbor, thy feet are surely on the path to the Kingdom of God. Let me walk by thy side."

But Modern Literature?

Others make the decision more difficult. Take as example Salinger's *Franny and Zooey*, a novel widely read by the young as well as the not-so-young. It has been also widely anathematized, probably because it is splattered with profanity, for it is free of the rampant sex that disfigures so many contemporary narratives.

Let us ignore its possible literary shortcomings: for example, that it is not a novel at all but a vastly expanded anecdote, ending abruptly with the anecdote's characteristic punch line. Whatever one may wish to say about the profanity, however, it is used with a purpose. The author is using it to assert his (and perhaps his generation's) revolt against piety.

Piety is a broad and traveled avenue to virtue, still much in use, although those who employ automated vehicles complain of its being out of repair. Should we feel ecumenical toward a generation that wants to have the old road resurfaced and relaid? For when we look at the plans, it turns out that they have astonishing similarities to the route about which some of the young complain.

The Plot

The narrative of *Franny and Zooey* tells of the girl Franny, who teeters on the verge of nervous breakdown because she has been trying (without much sympathy

from those her own age) to learn how to pray without ceasing. She is one of a brood of brilliant "quiz-kids," who are kept in line as performers by the eldest of them partly by his use of 'the fat lady' as a symbol to denote the common television viewer. Zooey saves Franny from the neurotic abyss by making her see that the fat lady is worthy of her best as an actress (this is the punch line) because the fat lady is Jesus Christ.

At first glance, this is blasphemy. Reflection, however, reveals that it is the parable of the sheep and the goats strangely retold and that the punch line is a strange way of repeating "... as you did it to one of the least of these my brethren, you did it to me."

Tentative Conclusion

At one of the Philadelphia Meetings there used to be a Friend with a genius for welcoming visitors and attenders. One day one of them lamented the lack of music and asked whether she might give her message in song. He said she might. At the rise of the meeting, she mildly berated him because by not joining her he had compelled

her to sing her hymn alone. "When thee asked whether thee might give thy message in song," he replied, "I said thee might. But that was thy message, not mine."

What does the ecumenical spirit say about this advertised and televised generation? Inevitably, there will be many who will want to say, "That was thy message, not mine." But are we willing to let them sing, even when we think they are appallingly out of tune?

Afterthought

Someone has said that the test of a Christian home is not the correctness of its teaching but the quality of its love. This needs only to be said to be obvious. But isn't it equally true of larger units—of Meetings, of neighborhoods, of nations? Remember Hardy's poem, "The Darkling Thrush"? Doctrine and love pass the darkling thrush and see or hear different things. Stern doctrine is too likely to note chiefly "the ancient pulse of germ and birth . . . shrunken hard and dry." Love, the gentle, hears "some blessed hope whereof he knew and I was unaware."

With All Thy Mind

By HENRY J. CADBURY

MANY stories of Rufus Jones have been recalled in this centenary year of his birth. One of his favorites had to do with an experience he had on his first visit to England in 1886. As a timid young stranger from America, he attended that august Friends Meeting at Bull Street, Birmingham, and actually ventured to speak, modestly beginning his remarks: "Since I have been sitting in this Meeting I have been thinking. . . ." He reported that after the Meeting an Elder came to him and said: "Thou shouldst not have been thinking."

Having recently attended the Meeting at Bull Street, I remembered this episode. The building is very different now—inside and in its surroundings. There are new worshippers there and, I suspect, a very different mood. We can understand the Elder's quietistic background and meaning. He belonged to those that emphasised in worship the emptying of self, the passivity of waiting, the theory that "God is most when man is least." Other times, other manners. Friends of today, although they recognize the truth in the old ideals, accept the place of active, creative, "positive" thinking both in the Meeting for Worship and out of it. It is one of the answers, though

not the only answer, to the child's question, what is one supposed to do in Meeting? And when Meeting is over we are much more likely to reproach ourselves with the words: "Thou shouldst have been thinking."

The familiar English rendering of the Gospel listing of the first great commandment seems to confirm this other emphasis. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." This was a very familiar passage in the days of Jesus, part of the Hebrew texts recited three times a day, and bound in phylacteries in writing upon the forehead and upon the arm. One recognises in it that fullness of expression so characteristic of the Book of Deuteronomy from which this "Hear, O Israel" is derived. The parallel terms are not intended to be an analysis of the several aspects of the human being—heart, soul, mind, strength; and if they were, modern psychology would not so classify them. Indeed, "with all thy mind" is apparently an addition in the Greek translation of the Hebrew, a repetition in the spirit of the original.

What the famous words imply for the love of God, or the worship of him, is simply the dedication of the whole of us, of all our faculties and powers. There is nothing analytic or subtle about the expression, but it is the superlative expression of devotion of heart and mind and will. In this total inclination of our lives to the will

Henry J. Cadbury, who retired recently as lecturer in Quakerism at Haverford College, spent some months last summer in London, where he contributed the above article to the *Friend*. We reprint it from the September 6 issue of that publication.

of God and his kingdom we shall reflect now on one aspect and now another. But there can be no omission and no exclusive emphasis.

Sometimes Friends speak as though we are too much absorbed in service and too little in what they call theology. But theology is not synonymous with thinking. It may be an escape from thinking, just as thinking may be an escape from acting, and vice versa. It was an American bishop who once remarked: "If I could make every-

one think alike, it would be the same as no one thinking at all." There should be a premium upon independent, even if coincident, thinking, and on freshness of initiative and expression. To exert all the mind is as difficult as to exert all one's strength. Inertia becomes in both areas only too easy. In a fast-moving world, with revolutionary changes demanding new attitudes adapted to them, we shall find that nothing is adequate without our loving and serving God with all the mind.

Christian Roots and Post-Christian Horizons

By JOSEPH HAVENS

WESTERN science and the religions of the East are forcing upon all Christendom a dialogue of profound import: the confrontation of Christian with post-Christian world-views. It is the thesis of this paper that this dialogue should be carried on *within* the Society of Friends, and not only between Friends and non-Friends.

There are many evidences that Christianity is facing an unprecedented challenge. One of them, with which I am particularly acquainted, has to do with the religion of college students. A recent study at Harvard revealed that four out of five students rejected the church as important for their own lives. Psychologist Gordon Allport, commenting on the situation in the nation, concludes: "For the majority of youth, religion in large part seems like a remote if pleasant memory. . . . To borrow Renan's phrase, its nostalgic quality is like the perfume of an empty vase." From another perspective, the challenge to Christendom is described in the book, *Honest to God*, by the Anglican Bishop, John Robinson. In it the author asks questions which have been in the minds of many Christians for a good many years, e.g., ". . . Why do we any longer need the category of God?" All about us lie the signs of an alarming break-down in the fabric of meaning of Western religion. Robinson insists that we need "a radically new mould, a *metamorphosis*, of Christian belief and practice." The psychologist Carl G. Jung asserts that the psychic future of Western man rests on the possibility of "new spiritual forms" arising from the darkness of our present suffering and doubts.

Where Friends are able to speak their minds freely, this same sense of crisis—and unsatisfied longing—has risen to shared expression. Friends' responses have been various. In some quarters, especially in the middle and far West, the crisis is met with renewed insistence on

the Biblical roots of Quakerism; Christian orthodoxy becomes the *sine qua non* of membership in the Society. A response in the opposite direction—e.g., toward "universalism"—is evident among Friends on the East Coast and in a scattering of "silent Meetings" across the country. Any Friend who tries to act as mediator between these extremes becomes quickly aware of the gulf that sometimes exists.

But there is common ground as well as divergence. Paul A. Lacey (FRIENDS JOURNAL, June 1, 1963) asserts that the affirmation that there is objective truth "within or beyond our own ideas and notions" is common to all Friends. He argues that our differences "may be more fruitful and more creative than our similarities" if we determine "to testify honestly and fully to whatever is most deeply meaningful to each of us." It is toward the furtherance of this dialogue in depth that the present article is directed.

Such encounters cannot proceed among men who do not really believe there is truth to be discovered, or who assume that they have attained to all significant truth. If there are such within our Society—and it would be indeed an unprecedented act of Grace if there were not!—they will not find true dialogue to their liking. But there are many, of many shadings of faith-position, who are needed as participants in dialogue. Of them I would like to suggest three broad groupings.

First, some Friends find in *the person and the life of Jesus Christ* the central meaning of their lives. I am thinking not of "believers" or of Christocentric theologians, but of those for whom, experientially, Christ speaks forth the meaning of suffering, the way of true fulfillment, and the nature of reality. I do not have in mind persons who philosophize the "Christ within" into a universal indwelling "principle of truth" or a personalized "humanistic conscience." I am thinking of those for whom the real message of Christ arises precisely from the fact that he is God and was also incarnated in the man born in Nazareth. Many of these Friends have been

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deeply influenced by recent trends in Protestant theology and liturgy; some of them are theologically trained. They are our main link to the Judeo-Christian root of our religion.

Second, for other Friends, the *testimonies*, not Christ, are the heart of the Society's life and the key to its uniqueness. They are sometimes dubbed "Service Committee Quakers." Most of these Friends affirm the importance of the Meeting for Worship, but the figure of the God-man is not decisive. They are likely to be vague about the Reality which is sought in worship, and which underlies all social action. By and large they feel that socially responsible action should take precedence over inward spiritual seeking. Some, however, would point to the frequency with which taking-the-next-step in social concern drives one to deeper inward experience of God.

The third group is less easy to characterize; it is less visible as "a group," and placing members of it in a category may be unwarranted. They might be termed "mystical" or "religious experience" Quakers. Among them we can detect several sub-groups:

- a) Psychologically-oriented seekers: This group is best represented by the Friends Conference on Religion and Psychology, and the publication *Inward Light*. These Friends insist equally on spiritual experience. They point to their own and others' experiencing of forgiveness, "acceptance," inner renewal, etc., through psychotherapy or group interaction. As they reflect upon these changes, they find new meaning in the Bible, Quaker literature, the reports of mystics, etc. They suggest that there may be important connections between the Light Within and certain formulations of depth psychology.
- b) Scientifically oriented persons: Some Friends find in the discoveries of modern science a sounder foundation for God and for the hope of mankind than in theology. The mysticism of Albert Einstein, of A. S. Eddington, or of Teilhard de Chardin are among those which nourish such members of our Society. Some nature mystics should be included in this category, since natural science seems for them merely a new mode of relating to Nature.
- c) Eastern religionists: Both the "universalism" of our tradition ("that of God in every man") and its existential inwardness ("... the apostles say this, but what canst thou say?") open to Friends the spiritual depths in *all* religions. It is not strange that the some Quakers find more personal meaning in the *Bhavad-gita* of the *Tao Tê Ching* than in St. Paul. This is especially likely

in an age when Eastern culture is infiltrating our art and language and philosophy as well as religion. Already some Meetings have had to wrestle with a request to admit to membership persons more Hindu or Buddhist in theology than Christian.

If we were to find in a single Meeting sincere representatives of each of these groups, we would have in little the religious dialogue taking place in Western culture. Thinkers in all major Christian denominations are taking part in this dialogue, but they usually do so as theologians committed to a "defense of the Faith." The challenge from the secular or non-Christian perspectives is perceived as coming from *outside* the Church. In many Friends' Meetings, in contrast, we have a radical diversity of view sustained within a shared community of worship. The very nature of that worship gives a leeway, a freedom, lacking in a liturgical service. This encounter of faiths, in other words, can go on fruitfully within our own Society if we are willing to commit ourselves to it.

The spiritual basis of the dialogue has always been suggested: immediate, experiential encounter with ultimate Reality. Let me try to restate this general principle in the following broad propositions:

- a) Friends believe in the existence of a Reality which transcends themselves;
- b) They have had some "taste" experientially of that Reality;
- c) They base their worship on the possibility of ever more fully experiencing that Reality.

I believe that we need the widest possible interpretation of the meaning of the ultimate Truth which is the focus of worship. "Tasting" might include such diverse encounters as a sense of the unity and intelligence of Nature, an inexplicable and Grace-full deepening of a human love, a suggestion of an infinitely wide meaning or depth of Being in the hearing of a symphony or the reading of a poem—as well as seeing "the glory of God as revealed in the face of Jesus Christ."

Only theological openness of this amplitude is sufficient to permit the soundings and searchings we must have.

Many readers will have become uncomfortable with what they see as a tendency in the above to denigrate Christianity. The charge must be faced. The future of the Society, to my mind, rests upon the almost impossible possibility of maintaining our *roots* in the Christian heritage and yet remaining open to spiritual leadings which may take us far from Biblical religion. I believe that we are at a spiritual juncture not unlike those of the time of Christ and the time of Luther. First-century Christianity was at once an expression of Judaism, and a signifi-

cant break "beyond" it. Luther's new church was at once an extension of the Church Catholic and a radical departure from many of its practices and religious affirmations. Spiritually and culturally most Friends are Christians and will remain so. But at the same time we need to reformulate, perhaps radically, the meaning of "God," "Reality," "sin," etc. It lies within the genius of Friends to live with this tension and make it creative.

For example: we have within many of our churches or Meetings persons for whom the Christian message is truly alive and "saving." Friends who lack an experiential sense of the meaning of the death and resurrection of Christ have an obligation to "meet" spiritually those who have it. Why "obligation"? First, *some* of the spiritual ills of Western man can be endured and transmuted only within the perspective of the Judeo-Christian faith. Further, instead of avoiding theological differences we need to discover that by sharing them we can be drawn closer to one another. And, beyond that, we may glimpse a Society that has become richer by such sharings. A "meeting" of two Friends whose experiences of Christ differ radically may in their very encounter create the dialectic of rootedness and openness we have been discussing. It is trying, and it takes time, but the stakes are high.

Our task is different from that of the Unitarian Church or of a philosophical forum. Friends are committed not primarily to *think* about God and man, but to open themselves to the Power which may lift us ecstatically, or judge us wrathfully. In place of essentially rationalistic solutions to religious questions, Friends know "experimentally" the painful guilt of falling short, the inexpressible holiness of God's presence, the "abyss" of His judgment against us, etc.

It may be useful to be specific about contributions to the dialogue from non-Christian sources.

Examples may be found in many areas; we shall pick two.

Recent work at the Yale School of Medicine has demonstrated the existence of "biomagnetic fields" in every living organism. As an accompaniment of the biological processes within each of us there is produced continually a pattern or field of electric charges. These individual organismic fields are remarkably sensitive and responsive to other more extensive fields—atmospheric, diurnal, seasonal, earth-magnetic. Their discovery adds one more bit of evidence to the mystical-religious "knowledge" that human beings are much more inter-connected than we imagine. For some persons such knowledge is relevant to worship and to their spiritual pilgrimages. It is thus a part of religious dialogue.

The current vogue of Eastern religions in the Western world is not a passing matter—as Arnold Toynbee and many others keep insisting. From this point on in our

cultural history, any religion which intends to speak effectively to the educated Westerner must take full account of what in Buddhism and Hinduism "speaks to our condition." One example out of many is the recognition and use of diverse paths and stages. In both Hinduism and Buddhism we find the vision of a life-long pilgrimage toward Enlightenment. Each of these traditions provides its devotees with methods or practices available at each stage of the Way; considerable attention is paid to human differences and the various paths appropriate to individual temperaments. Some of the writings about Eastern religion which most appeal to Westerners (e.g., Hermann Hesse's *Siddhartha*) stress this perspective of spiritual pilgrimage. Is it possible to see and to state more clearly the stages of spiritual growth now implicit in the Quaker way?

The preceding paragraphs are only suggestive; contemporary Christian theology is another rich source of insight for the dialogue. Perhaps a next step in the dialogue is to ask qualified Friends to address themselves to it in the form of brief working papers. Some years ago many seekers found an initial contact with the Society of Friends through the medium of a leaflet written by Jesse Holmes titled *To the Scientifically Minded*. Perhaps we need a series of similar epistles which would relate the tradition of Friends to "the psychologically minded," "the existentially minded," "the Zen man," etc.

In addition to common worship and intellectual work, two *virtues* seem to me requisite for the dialogue: honesty and courage. "Honesty" means: (a) keeping silent about what one has not experienced; (b) speaking out and acting out what one *does* know experientially. I am convinced that one major reason for the revolt of young people against the Church is the mouthing of formulae by preachers, theologians, Sunday-school teachers, etc., when *in their own lives* they know not whereof they speak. Fortunately silence is not suspect among Friends!

Fortunately again, speaking and acting on the basis of inner leadings is a major theme in Friends' journals. It is still very much in evidence in the civil disobedience to which many Friends are called. Similar candor is required in the life of the spirit. It is at this point that courage is required. The fortitude of those who climb the barbed wire of missile bases needs to be matched by those who are willing to explore new realms of the inner life. For a "liberal Friend" to explore in depth the convictions of one who finds Christ at the center of his life is to run the risk of widening the existing differences and threatening the friendship between them. There are other dangers. The risk of losing one's psychological balance in the exploration of inner space is comparable to the physical danger of exploring outer space. As the Quaker journals of previous generations tell us, however, many

voyagers have been there before us and can provide guidance. Potentially, modern Friends have the capacity to meet and pass through the dark nights of the soul.

Our Society has been accused of "dying of success," of resting on its laurels, of self-infatuation. The charges have much truth. A reversal is not likely to come within the Society as a whole. But there are among us many who feel the challenges of the present age and who are not satisfied

with the Quaker response to them. The hope of salvation for even a remnant among Friends lies in attending to the new horizons around us, and in facing their implications with honesty and courage. Percy Bridgman says somewhere that physics can find permanent truth in *no* formulation or conception; every scientific statement will be superseded. If this be true of the physical world, how much truer is it of our knowledge of divine things!

Servants of Our Servant Lord

By J. IRWIN MILLER

IT is fashionable today to express concern over a supposed decline in morality. I seriously doubt if any such decline has occurred. Rather, I would suspect that our society is on the whole more moral and more responsible than previous societies. The cause for alarm lies instead in that our private and public morality, concern, responsibility have not advanced in accordance with the critical needs of the day, and that, while we are in many ways better than our fathers, we may indeed not be good enough to avoid the destruction which we now have the power to work upon ourselves. We may also be lacking in the courage demanded of us, for we appear to be frightened, and to be seeking to flee from the new challenges of our new conditions, rather than to confront them with determination and dignity.

The single most dangerous characteristic of our present society seems to me to be that we are, in our fright, becoming a split people. We are split racially, and this summer just past has taught us the perils of this condition. We are split economically. The hostilities of labor and management still threaten to paralyze the nation. Extremists attack not alone the ideas, but the persons and characters, of those holding different opinions about the policies we should pursue. Great professions pursue their own interests and require increasing public control, losing thereby an increasing portion of freedom for themselves, and indirectly for everyone. Unjustifiable poverty persists without determination to eradicate it.

We are split morally. We have one standard of behavior which we teach our children and by which we urge them to live their individual lives. Yet we somehow feel that our great and powerful groups—corporations, labor unions, professions, even the churches—are not required to live by the same precepts: Lose your life, love your neighbor as yourself, place the interest of the whole above the interest of the group.

J. Irwin Miller is the retiring president of the National Council of Churches. This article is a portion of his address given at the opening session of the N.C.C.'s General Assembly in Philadelphia on December 1, 1963.

The notion that our solutions are to be found in family fighting, in preserving advantage, in compartmented standards of behavior, in splits of every sort—these are fearful and sick thoughts. These are thoughts that contain in them the seeds of death for us all: The idea that my race may deny to another the rights which I possess; that my industry, my union, my profession can gain and hold special and favored positions denied others; that it is more important to maintain unchanged my cherished denomination or congregation than to make sacrificial common cause with all Christians in obedience to Christ's prayer; that I can keep the teachings I profess on Sunday separate from the deals I make on Wednesday. These ideas are deadly because they are false, and only persons who have taken leave of reality can hold them without guilt and worry. And the society which holds them will exhaust its energies in strife between its split selves.

And now in this last shocking week, like birds of ill-omen, all our fears, our unharnessed hates, our selfishness which we have tried to rename "Liberty," they have all come home in one dreadful act, and have forced us to our knees in shame. If any of us thinks now to blame another, hoping thereby to distract himself from his own share of guilt, then our President has died to no purpose. The capacity for unreasoning violence lies in each of us, barely below the surface. And every man in his secret heart knows this. With what difficulty that capacity is bridled! What vigilance is demanded to hold it back!

Fear has no great power to restrain violence. The events of the week prove that. Fear, more often than not, releases and provokes violence, for what is more dangerous than an unreasonably frightened man or animal? Forces which think forever to play on a man's fears or on a nation's fears are forces which will finally destroy both the man and the nation.

Violence is not held in check by fear, but violence is restrained by love. When we love as our Lord has commanded us, we care even more for what happens to those around us than for what happens to ourselves. Violence

is securely bound by respect, which is the child of love, for respect grants the same free hearing to another's ideas that each wants for his own. And violence can be chained and made harmless by wisdom. When we become wise, we see how no one of us is either free or safe unless all men are free and safe. We understand how we must dedicate ourselves to the freedom of anyone any who is in danger, lest we ourselves fall into peril and slavery.

Finally, the violence in each of us is kept down by the love and respect and wisdom that is in all of us. Violent words from one man beget violent action in another. But equally, words of love and respect from one man beget love and respect in another.

This martyrdom has brought us all shame, but it has also brought us a clear call to service, and surely no society has ever needed more immediately and more urgently true servants of God. Every kind of servant is called: the individual, the congregation, denomination, a whole church which can identify with God's purpose for men, setting at nothing false advantages, scorning fear, extending courageous love and concern to all men, helping to save a society from itself.

Of all services, the first is a service of the individual, and it is not a service of words, but of example. Times and people have always been moved by individual Christians: the parent who will give to his own children in his own life a convincing, consistent, unified example of the teachings and preachings to which he endlessly subjects them; the citizen who will speak out, without counting the cost, on injustice and denial of rights in his local neighborhood; the pastor who will take a right stand in a community, not worrying that some in his flock are on one side, some on the other; the businessman who will make a right choice, not stopping to count the cost of a lost order; the professional man or a union man, who does not fear the wrath of the group; or the housewife, happy to bear the criticism of the block or the coolness of the bridge club. This is the lone and eloquent service, surpassing works.

But beyond the individuals, we stand in need of the service of a servant church. We are exquisitely conscious that the church itself is split, and, being split, can scarcely hope to heal a split society. What is our response? In the eyes of the master we serve, how does our service appear? We create this Council to manifest more fully the unity which we have in our common Lord. We have learned that when, through it, we speak or work or act as one, to our astonishment the whole society listens, cares what we say, is moved by it. Yet we proceed slowly to make it as strong and effective as this very day calls for it to be, taking more care not to disturb a particular interest or to jostle sensitive feelings, than to serve God's children.

Through our carefulness, caution, and "patience," the disadvantaged, the hopeless, the discriminated against, the helpless of this present day will live out their only lives on this earth unrelieved. And how shall we say our patience, our caution, our politicking served them? The Negro family who requires a decent house and dignified job needs it now—this winter. The person who has broken under mental stress needs skilled attention now—next year is too late. The servants of God know that every child of God is of infinite worth. What business then have such words as patience, caution, "be careful" in the vocabulary of a servant church eager to be obedient to its Lord? The churches will heal their own split natures and will truly serve their master by being swift to join hands, by plunging into the needs of these times, speaking, working, acting as one.

But this, too, is not enough. For we are split in another way, which requires another ministry. When we speak one way and act another, when we profess one standard for private behavior, and pursue another in public policy, then we have tried to deny God admission to the whole of our doings. We have split ourselves off from God, either by attempting to lock Him permanently within church doors, or by asserting that His laws are not universal and that there are some areas of our lives where customs of our own making are more practical.

The church today supports this split, this limited notion of God, in its own worship and its own teaching. If the servants of God are called to awaken the children of this world, to open their eyes to all of God's doings, then they must help men to see God's purpose not alone in what we term moral laws, but as well in the laws of mathematics and in the discoveries of scientists who seek God in that corner of his creation; to find new truth about Him in the economical beauty of His design as we see it in insects, trees, and stars; to learn about God the Creator through the eyes and perceptions of the artist, and all creative humans who find knowledge of Him through their capacities for feeling and understanding beyond the power of words; in the discoveries of God's nature open to each of us who enlarges his own capacities to feel. The church must somehow present the whole of God so far as we are able to know Him. The vast breadth of His interest and creation, the range of intellect, depth of feeling are not easily compassed.

Christian acts and example speak with great eloquence, but Christian worship and Christian teaching must move men, too, and they cannot do so unless they involve every sense of man; unless they constantly disturb man, challenge him with the best man can think and feel; unless they scorn the comfort of mediocrity; unless

they are continuously creative, in emulation of the Creator Himself.

But this is not an accurate description of Christian worship and teaching in America today. Above every opportunity worship has the best chance to make a beginning at setting men and women on fire. Yet worship for us has too much become a place where nothing ought to be done for the first time; where the third-rate, and the harmless and familiar, rule unchallenged and where no man is willy-nilly lifted out of himself, confronted with God and Father and returned to the world forever changed. Pastors and teachers serve God less than well with comfortable familiar services. Laymen do God and the good news of His Son a disservice with heavy insistence on endless repetition undisturbed by change and trial for the better.

Finally, we do not serve God well if we try to impose on Him a human consistency, which ill accords with our own observations. Pastors and teachers and theologians present to their flocks an edited God, an easy God, and, therefore, too often an unconvincing God, somehow fearful of bringing together under one light all our glimpses of God: the God of love and the God of pain, the God who cares for every sparrow and the God who creates carnivorous beasts, the God whose Son heals diseases created by his own Father, the God who plants in this world weapons of ultimate destruction for discovery by His children.

Each oncoming generation senses these great mysteries. The uncommitted throw them in our faces. God means His servants to grapple with them. And surely, in so grappling, we will sense His purpose more clearly, and thus serve Him better. Since all things which we may study are the handwork of God, then every study is seen truly only when it is seen as a study of God, and His servants now have a most formidable task if they are to attempt to present Him whole to the uncommitted world.

The public in general is possessed of the fundamental error that there are certain answers, "solutions," or attitudes of mind which need only be uttered in order to spread the necessary light. But the best of truths is of no use—as history has shown a thousand times—unless it has become the individual's most personal inner experience. Every equivocal, so-called "clear" answer mostly remains in the head and only finds its way down to the heart in the very rarest cases. Our need is not to "know" the truth, but to experience it. The great problem is not to have an intellectual view of things, but to find the way to the inner, perhaps inexpressible, irrational experience. Nothing is more fruitless than to speak of how things must and should be, and nothing is more important than to find the way which leads to these far-off goals.

—C. G. JUNG

Journal from Rome (II)

By DOUGLAS V. STEERE

October 7, 1963: I have been inquiring of seasoned first-session observers like George Lindbeck, a Yale Divinity School Professor, and Douglas Horton, former Dean of the Harvard Divinity School, how they would compare this second session with the first. They both agree that at the outset, at least, it seems better organized, but less dramatic. At the first session the conservative forces had packed the Commissions and had a strong hand on the direction of the debate from the chair. Then came the astonishing display of strength from the leaders who wanted genuine "renewal" of the Church.

In this period of the Council the schema on the Church is before us, and in the ten months between the sessions, it has been taken apart and rewritten and put together again by a mixed Commission. The ultra-conservatives who speak at this session seem less in evidence than the moderates or the liberals, and the exciting struggle of last session is less evident. George Lindbeck is not too sanguine about the situation and is afraid that the hopeful strides that took place at the first session in the expansive climate of Pope John's presence may end in talk and not be implemented.

Douglas Horton believes the Pope's happy appointment of four able Cardinals as Moderators of the Council sessions, with power to expedite the discussion, has great promise and has improved the organization and conduct of the speaking over that of last session. We shall see.

The speaking in Council this morning was unusually strong. Cardinal Doepfner, of Munich, answered Cardinal Spellman effectively in favor of restoring the diaconate so that it would no longer be simply a stage in the elevation to priesthood but be made a possible permanent stopping place for a group of servants of the Church. He would leave the much debated issue of permitting this class of deacons to marry as a matter for the bishops to decide in the light of local circumstances.

Bishop de Smedt of Belgium made the bold suggestion that a permanent standing committee of Bishops be set up in Rome to share with the Pope the settling of the problems of the Church and that the Curia in the future be turned into an executive branch that would serve both bishops and Pope and no longer be allowed to stand as a third power between the bishops and the Pope.

I met the Bishop of Duluth, Minnesota, who volunteered an interesting witness of what this whole Council had meant in his own attitude toward non-Catholics. He told me frankly how conservative he had been and how wholeheartedly he had approved of Cardinal Stritch's decision to forbid any Catholic observers at the World Council of Churches meeting in Evanston, Illinois, in 1954. He had ignored any Protestant clergymen he met on the street in Duluth and felt justified in doing so. Then came the Council and the experience of meeting non-Catholics and his discovery of what areas of common ground we had. He found himself returning between the sessions and

Douglas V. Steere attended the Second Session of the Vatican Council as delegated observer for the Friends World Committee for Consultation. Part one of his "Journal from Rome" appeared in our December 15 issue. Further installments are in preparation.

participating together with several other priests in a pre-Easter luncheon with the Protestant clergy and feeling a whole new temper coming into his relations with them.

October 8th: As I came up the walk along the Tiber today, I met a man washing at a fountain and suspected from his looks that he had spent the night under a bridge. It seemed a welcome note to have a bishop in the Council this morning insist that the Church was first of all the Church of the poor and that Jesus' example of concern for the disinherited was not oriental hyperbole, but should be taken seriously by those who were to be of his way.

There was a violent outburst at the Observer-Delegates' meeting with the Commission for Promoting Christian Unity this afternoon. One of the American Russian Orthodox delegates, Dean Schmemmann, denounced the whole schema as so Latin-oriented as utterly to miss the Eastern Church mentality, where a much more pluralistic and a much less monarchical tone is found. He was referring especially to the accent on Roman Papal authority and to the way in which not only the schema, but also the discussion, leaned over backward to reassure all present that any treatment of the power of the bishops would never diminish by one iota the primacy and final authority of the Pope. This has been said so often in these discussions that it seems quite clear that there is need for reassurance. By the very calling of this Council and by the setting forth of the bishops as co-workers in the apostolic task, men consecrated as the descendants of the first apostles, there is certainly a new orientation. Yet it is placed in the setting of a unity in which it is believed that by reserving to the Pope the final primacy, there is a harmony of these co-powers that under the Holy Spirit is not only possible, but to be expected.

Most non-Catholics are horrified by the Infallibility of the Pope, which was pronounced after being confirmed at Vatican Council I in 1870. Roman Catholics explain the 1870 doctrine in something like this fashion: The Pope, when he is seeking to define an issue of doctrine on matters of faith or morals, is acting for the whole Church, and as such he is acting from a plexus of the company of bishops, of whom he is himself a member. After intimate consultation with the Church's best scholars of the Bible and of the tradition of the Church, when he speaks *Ex Cathedra*—from his papal post—on such matters he is voicing the total mind of the Church. On those rare occasions (one or two in a century) when he makes such a pronouncement, he is regarded by the Church as being its unchanging mind, and all of the faithful are required to accept it. This does not apply to Papal encyclicals or to the dozens of statements which the Pope issues in the course of his term of office, but only to those highly limited areas. The guarantee of the Holy Spirit operating in all of this process is believed to seal these matters with an assurance of truth. While such pronouncements are declared to be true and irreformable and therefore to be believed, they are always subject to reinterpretation and to re-definition. The Pope's own subjective intention in uttering them is not a major concern in the re-examination which later periods may undertake.

I recall a lively exchange at a theological meeting in Washington, D. C., two years ago, when a Protestant scholar was

pressing George Tavad, a Roman Catholic scholar of ecumenics, on some old Protestant grievance over a statement of the Roman Catholic Church. Tavad kept assuring him that this was no longer of moment to Catholics and that he should let it rest. The Protestant demanded more, and asked, "But has the Roman Catholic Church openly renounced this position?" To this George Tavad replied, "The Roman Catholic Church never renounces anything, but she often becomes no longer interested in certain things."

October 9th: Cardinal Cushing is getting restive. He told several of us who talked to him today that he thought this talking would go on forever unless they found some way to get it stopped. "The only way you can get these Fathers to go home is to start taking up regular collections."

October 10th: It is amazing and significant to see how many young bishops there are in the Roman Catholic Church. It is a sign of the daring of the Church to have appointed dozens of men in their thirties to these critical posts.

October 11th-13th: There was an ovation of applause as Bishop Slipyj, the Ukrainian bishop who has been so long in prison and has just been released, appeared before the Council. The almost daily announcement of the death of a bishop somewhere in the world, followed by the common recitation of the *De Profundis*, gives a sense of the universality of this great body.

October 14th: Robert Brown asked Gregory Baum about the extent of the lay Catholics' use of the Bible. Baum replied that if the Protestants were not careful, they might be startled to find that lay Catholics were reading the Bible more often than lay Protestants! And he then went on to tell of the widespread use of new editions of the Bible that was being encouraged and happily responded to by lay Catholics in Canada. I could not help but reflect that I had only a matter of days before asked two of our Protestant scholars in their Pension, where we were working, for a copy of the New Testament to refer to, and neither had one in his equipment!

October 15th: The discussion on collegiality and the diaconate lagged this morning, when suddenly, without any warning, the presiding moderator rose and asked the Council if the time had not come to close further discussion on this chapter of the schema, and the Council responded by almost all of them rising to their feet.

October 16th: The Mass which is always said in St. Peter's before the speaking in the Council begins followed the Coptic rite today, and the singing was incredibly beautiful. A very startling word came from Bishop Joachim Ammann pointing to the shadow-government in the Church that has grown up around the Papal Legates and Papal Nuncios, which may have a justification in an emergency but which has no real Biblical or traditional basis as a permanent institution.

An Egyptian Roman Catholic Bishop of the Coptic rite gave a sharp rebuke to the overstressing of Papal authority in this document and insisted that only in the strongest exercise of collegiality of the bishops, with the Pope taking his place in this as its guide, could there be any hope of an effective dialogue with the Eastern Churches.

October 17th: We went to the audience which the Pope gave to the Observer-Delegates. We passed through the great

bronze doors guarded as always by the colorful Swiss papal gendarmerie and were ushered through many beautifully decorated Vatican rooms to the intimate consistory room where the Pope meets the Cardinals, and after a pause were taken on into the Pope's library bearing the name of John XXIII. He was waiting for us there with Cardinal Bea at his side. As Msgr. Willebrands, the Secretary of our Commission, introduced us personally, the Pope took each of us by the hands, looked into our eyes, and greeted us warmly in French. We then sat in an oval around him while Cardinal Bea and then our own representative, Professor Skydsgaard, gave the Pope our greetings and received from him his reply—all in French.

The Pope's address to us was frank and warm. He acknowledged that there was no hiding the differences and the obstacles that separate us. He reminded us of his having begged forgiveness of non-Roman Catholics in his opening address for past acts of the Church that alienated them. We dare not approach each other except in the spirit of Matthew 5:23-24, "Therefore if thou bring thy gift to the altar and there rememberest that thy brother hath aught against thee; leave thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift." But we must not alone look to the past, but to the present and the future. He took one of Professor Skydsgaard's phrases, "Together we are on a road," and made it his own, urging us to pray and work for each other to see whether we could not face some of the obstacles and see what God meant for our common destiny. Like John XXIII, he refused to look to the darkness, but asked, "Watchman, what of the night?" and believed that the streaks of dawn were visible where we might find the reality of Paul's words in Ephesians 4:5-6, "One Lord, one faith, one baptism, One Lord and Father of all, who is above all, and through all, and in all."

He then personally gave us each a little memento of the occasion and after a word or two to his closer friends among the Observers, the audience concluded. The impression that we had was of a brilliant, sensitive man dedicated to his task and really caring about the gaping wound in Christian unity. I kept being startled by how much of an Italian version of Alexander Purdy, Pope Paul VI really is in appearance.

October 18th: Cardinal Bea and the Commission on Promoting Christian Unity gave us a handsome reception tonight. After our Russian Orthodox Observer had given his address in Russian (that was then translated into French) to Cardinal Bea on our behalf, he impulsively gave the surprised old Cardinal, whom we are all so fond of, a most vigorous troika kiss. I remember being pulled into the whiskers of Archbishop Nikodim in Czechoslovakia two years ago for a similar triple embrace, and felt for the Cardinal.

*It is a New Year, and within it are new beginnings
of desire, of faith, of remorse, of submission,
of revolt, of love. As Rainer Maria Rilke expressed it:
And now let us believe in the long
year that is given to us, new
untouched, full of things that have
never been.*

—Young Friends International Newsletter

Japan Yearly Meeting, 1963

By JANICE CLEVINGER

THE 1963 Japan Yearly Meeting, November 9 and 10, was characterized by a sense of unity and pleasure in each other's company. At the same time there was agitation for action, spurred by the Yearly Meeting theme of the Peace Testimony. Several of the older young Friends seem to be "putting on weight." Since many of the problems facing Japanese Quakers today are the same ones Quaker groups are facing the world over, this ferment in Japanese Friends will bear watching.

There are signs of both decay and growth. One Meeting has discontinued its Sunday school; another has meeting for worship only once a month now; and another has the problem of a no-longer-used meeting house. But on the other hand, the Young Friends are strengthening their activities on a yearly-meeting basis, two new Monthly Meetings were recognized, and the activities in which Quakers engage are so varied that repeatedly the reports of the different committees and groups fell upon surprised ears. An indication of growing strength and independence is the fact that the budget approved for next year contains for the first time since the war no item of subsidy from the Philadelphia Yearly Meeting. The committees reporting were Ministry and Worship, Publications, Peace and Social Concerns, World, Nitobe Lecture, Friends Center, and the Tsuchiura Special Committees. Related organizations reporting were the Friends Real Estate, Friends Home for the Aged, Friends School, Japan Friends Service Committee, American Friends Service Committee, Friends Center, Pendle Hill Committee, and the National Church Council.

The high light of the sessions was the recognition of two new Monthly Meetings, Shimoigusa Monthly Meeting, in a western part of Tokyo, and Tsuchiura Monthly Meeting in Ibaraki Ken, about half-way between Tokyo and Mito. For more than ten years Friends have met in Shimoigusa, first in the home of a Friends School graduate, then in their own meeting house, which two housewife members were instrumental in building. The Tokyo Monthly Meeting is the proud parent of this new Meeting. The case of Tsuchiura is different, more like the adoption of an adult, for the Meeting was started in 1891 and established as a Monthly Meeting in 1916 and has continued ever since. However, in 1941 it joined the United Church, as all Protestant groups were compelled to do, and had remained in it until recently. (The United Church was instigated as a wartime expedient which has had the unexpected result of putting Japan ahead in practical demonstration of interdenominational cooperation.) This up-and-coming Meeting dedicated its new meeting house last spring and has more recently installed Takeo Nishioka as its new secretary. All Friends are happy to welcome Tsuchiura again as a member of the Yearly Meeting.

Janice A. Clevenger, a graduate of Earlham College and a member of Bloomington (Ind.) Meeting, taught at Friends Tokyo Girls School from 1957 until 1959. After receiving her M.A. at the University of Michigan in 1960 and teaching at Baltimore Friends School the following year, she returned to Japan in 1962 for a second term on the faculty of Friends School.



A PUBLICATION OF THE RELIGIOUS EDUCATION
COMMITTEE OF PHILADELPHIA YEARLY MEETING

Our Young Friends Speak

*Our authors for this issue were all born after 1943.
They are young. They have something to say. Let's
listen!*

"Let Him Step to the Music He Hears"

By JARRET N. DAY

OF LATE, I have given much thought to what constitutes discipline. When a young child does something improper or bad, he is punished or disciplined. When we adults do something that is not in accordance with our beliefs, it is we ourselves who must impose our own punishment. It is at this point that the word discipline takes on a different meaning. In the first sense, it is punitive; in the latter, it is a limit that is self-imposed before action is taken. To what degree should we discipline ourselves?

To my knowledge, that is a question which has never received a clear-cut reply. I am not suggesting that I can give one, but at least I will try to shed some light on the subject.

As a society, we have a set of established laws and mores which, to some extent, keep us from doing certain things. However, I seek to understand what it is that *really* stops us from driving through a stop light, robbing a bank, or murdering our boss. Possibly nothing but our own from-within discipline. Friends have called that which guides us the inner light. *How* do we know that the voice from within is the voice of God? Are there not people in jail who listened to the voice of God? Who is to say with certainty? Are there not people in jail who listened to "a voice from within"? It is very hard to discern to what voice we are listening. With our guidance from within we must also use a bit of reasoning, of logic.

We cannot depend upon others for guidance; they have their own courses to follow. We should not be alarmed if our paths lead away from others. As Thoreau said, "If a man does not keep pace with his companion, perhaps it is because he hears a different drummer . . . let him step to the music he hears."

Each of us possesses an instrument of infinite possibilities, which, when functioning correctly, transforms the message from within, the situation around us, and the beliefs that each has into a working unit. Our primary concern is to satisfy and solidify our own thinking, as well as to benefit the others with whom we live. Unlike Thoreau, we can't run to our Walden Pond; we have to stay and live with others. The important thing to remember is that once we have ascertained a situation and have given it proper thought, we have to dis-

cipline ourselves to live up to the conclusion we have reached.

A little restraint is of greater value than a false move and subsequent regret.

A Question

By MADGE SMITH

THE QUAKERS' reputation is that of one of the most respectable reform and action groups in the United States. They taught in schools for Negroes after the Civil War, established Service Committees to help European refugees, and played a large part in the recent peace movement. One concerned Young Friend wants to know how this much has been accomplished, considering the small percentage of visibly active persons.

When a teenager, disturbed by a weekend work camp in the slums or by a newspaper story or by migrant labor statistics, walks into Meeting, he isn't looking for spiritual refreshment. He wants to do something about it, or at least to have the reassurance that someone else is doing it while he finishes his education. But when I look around at the three hundred attenders in my Meeting, I can count only ten or fifteen who are doing what needs to be done. Maybe a hundred stood in a vigil line once, or wrote a letter to their Senators. That leaves half to bask in the others' glory—good respectable Quakers.

We Young Friends have been told by our elders that we should love our neighbors and that showing our love may involve giving up a little security. But where are the examples for us to follow? Where is the atmosphere of involvement that should give us reason for hope?

What are we to think of our neighbor-loving, moderation-preaching elders who have never been hungry, don't know what a slum is, and never mention subjects that might be disturbing?

Let's Be Closer Friends

By JOAN HUTCHINSON

BECAUSE of a need, felt by many members of our Meeting, for closer contact between adult, college-age, and high-school-age members, we have recently formed a new committee—The Youth Affairs Committee.

The problem of lack of contact between these members of the Meeting had concerned many for a long time, but it was not until one college-age member of our Meeting spoke in forum that any steps were taken to remedy the problem. He spoke of his indecision concerning the draft. He also said that when facing this problem, he had been completely at a loss to know to whom he might turn for help. There was little opportunity for him or other young members to get to know many of the adult members. Faces were familiar, but he knew very few people well enough to ask for guidance.

As a result of this concern, a number of adult and young members met and formed the Youth Affairs Committee, expressly to establish and maintain contact between the teen-age and adult members of the Meeting. To do this, we have held Sunday evening dinner and discussion groups at least every other month, inviting all interested adults and young people. In these discussions, our topics have ranged from the position

of the conscientious objector to the part fear plays in our lives. Although these discussions are usually led informally by one member, occasionally we have had other people come to speak and lead discussions, thus introducing new points of view. Our meetings have been a tremendous success, and, speaking from personal experience, I have gotten to know many other members of the Meeting in a relaxed and friendly relationship.

Another problem with which this committee is dealing is a way to maintain contact with absentee members at college and boarding school. The committee sees to it that some members of the Meeting write frequently to all those away from home to keep them in touch with the Meeting. We have not yet worked out an ideal system, for now there are many young people away from home who know no other members very well. However, through our meetings the young people are getting to know the adults, and with each successive group going away to school, there are more members who know them well enough to be able to maintain close contact with them. Likewise, when troubled by problems, the younger members of Meeting know adult members to whom they feel they can turn for help.

These are our major aims and the ways we hope to achieve our plans. Naturally, there are still many problems to be ironed out, but our efforts have been very successful up to now. We hope they will continue to be equally fruitful.

The Difficulties of Being Born a Friend

By MARJORY EVANS

I AM a birthright member of the Society of Friends, and as such I feel that our Meetings should stop the practice of accepting the children of Quaker parents into the Meeting at birth.

I am now a Senior at a Friends School. Until a few months ago, I simply accepted my membership without much thought and could not have given any reasons for being a Friend rather than a member of any other Christian Church. I grew up as a Friend and therefore never really understood or evaluated any other religion. This in itself is perhaps not so bad; however, I also never fully understood the beliefs or motivations of the Quaker Faith.

This lack of understanding, I think, was due in part to the fact that as a birthright member I had never found it necessary to come to grips with Quakerism in order to decide whether this was what I believed.

There was also never any attempt on the part of my Sunday School to help me, as an individual, to evaluate the validity of the Quaker Faith. The class time was spent reading about Socrates or making jigsaw puzzles for the Friends Neighborhood Guild, rather than reading *Faith and Practice* or the Bible.

It wasn't until I got involved in religious discussions with my classmates, who were going through confirmation classes and joining churches, that I was forced to analyze whether or not I truly wanted to be a member of the Society of Friends.

If the children were given the opportunity to choose, they would have a profound and wonderful experience in making this decision to join the Meeting, which, as a birthright member, I can never really experience.

Two Letters of Importance

*With comments by ELWOOD CRONK, executive secretary
of the Young Friends Movement.*

THOSE involved in the Young Friends Movement feel that we are unusually privileged to observe the "change" that occurs as a result of experiences which lead a person to look deep within himself. We share excerpts from two letters in order that others may feel some of the excitement arising from this exposure.

The first is addressed, "An open letter to Young Friends." The writer was in a detention institution. He was *not* a juvenile delinquent, but rather, the victim of a most unfortunate home situation. His letter opens:

I'm sure you know or have heard about me. Think hard, what have you seen or heard? Yes, it had to do with breaking up a meeting with a wise remark, or pulling a shutter-slammng raid at Camp Onas.

Cars, girls, fireworks, and raids were my interest. I'm still this way, you can't change in one night, but *something* is missing . . . most of all Young Friends. . . I miss the closeness of the group, the worship together, and the friendships I made.

Then described is his cynical attitude on entering the group; a gradual change, and the paragraph ends ". . . Soon we began to see that when we helped the group we helped ourselves." He continues:

I first came to Young Friends Movement for the friendships it provided. Then one day I sat down and thought about what the kids were saying. *Then* I came to YFM for a reason I don't yet know.

He closes, "I'd like to hear from you."

The second letter comes from a boy of contrasting personality. He is very quiet, giving little outward indication of his feelings; he is easily overlooked in a group. He writes, following one of our conferences:

. . . already I have memories from it. . . I'm kind of sad I'm not with those people, or I'm sad it's all over, or both. People can really mean a lot to you. . . It was *great!*

This postscript was added the next morning:

Maybe I was sad when I wrote because I was afraid I wouldn't have any more experiences like I had had over the week-end.

We need not fear. His experience will be repeated. He too has found "something," and is beginning to experience the wonder of life through relationships with people.

These are your young people. This is what they are thinking and saying. What do *you* think about *them*? About what they say? Write to us!

*Philadelphia Yearly Meeting
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A number of visiting Friends, aged from seven months to seventy years, were in attendance; but they were noticeably silent, impressed by the capable way the Japanese Friends conduct their Yearly Meeting with candor and humor. Japanese Friends' great interest in Korea was made visible by the cherished presence of three members of the Seoul Meeting. There is also interest in the new Australian Yearly Meeting. Paul Sekiya will represent Japan Yearly Meeting at its coming first session.

National Council of Churches Sixth General Assembly

December 1-7, 1963

AN impressive procession of robed clergymen and others of the 31 constituent Protestant and Eastern Orthodox denominations moved down the aisle of Convention Hall at the opening of the Sixth General Assembly of the National Council of Churches in Philadelphia. About 5,000 persons had gathered for the first meeting. The opening address by J. Irwin Miller, National Council president, an industrialist from Columbus, Indiana, called for greater love between members of the human family. An excerpt appears in this issue.

The 175-page activity report of the National Council covered the work of no fewer than 70 programs and included relief activities in 40 countries, to which the Council had shipped from 1961 to May, 1963, a billion pounds of relief goods. The report stressed local ecumenicity and the ministry of the laity, and cited the following accomplishments:

—More than 13,000 uprooted Cuban refugees were resettled.

—The new twelve-story Church Center for the U.N. has inaugurated a Christian ministry for the U.N. staff and delegates.

—A "ministry on wheels" serves a quarter of a million sharecroppers.

—Sixteen denominations are engaged in a cooperative Christian education project.

—A national Conference on Religion and Race in Chicago marked the first unified approach to racial justice by Protestants, Catholics, and Jews.

—The United Church Women launched a program, "Assignment Race," inviting 12 million Protestants and Eastern Orthodox to join in combating racial discrimination in churches, homes, schools, and employment. Negro and white women joined in this project.

Perhaps the most spectacular action of the week was the forthright stand of the Council on civil rights. Member churches were exhorted to eliminate all barriers both in worship and in their own employment practices. Exhortation did not end the action, however. Two bus-loads (80 participants) of clergy and laymen went to Washington to urge their representatives in Congress to expedite the civil rights legislation. They were well received.

On Tuesday denominational breakfasts were held. Philadelphia Yearly Meeting was host at Fourth and Arch Streets.

Friends were disappointed that more visitors did not appear, but were pleased that local Friends had been faithful in answering the call to breakfast and fellowship at 7:00 a.m. and worship at 8:00 a.m.

Five Jewish and five Roman Catholic observers took part in the sessions of the National Council. The Council scored political extremists who either want to employ the Gospel for their own destructive ends or want the Church to stay out of politics. Deep sorrow prevailed over the session at which the late President Kennedy had been scheduled to speak. In place of that address, Dr. Eugene Carson Blake conducted an impressive memorial service.

The Council appealed strongly to all churches not to be primarily concerned with their own welfare but to serve God in the world. New ways to foster church unity must be explored. Opportunities in technology must serve a healthy family life. Reconciliation and peace must be a special responsibility of the churches. The "Call to Renewal" needs God's guiding hand. Prayer and new ways of ministry must be our constant concern.

The Council has elected Reuben Mueller, presiding bishop of the Evangelical United Brethren Church, to be president for the next triennium.

Books

EVANGELICAL THEOLOGY, by KARL BARTH. Holt, Rinehart and Winston, Inc., New York, 1963. 206 pages. \$4.00

This can hardly be a sympathetic review, for *Evangelical Theology* is not for anyone who believes in continuous revelation. Yahweh chose the prophets and apostles to hear and bear witness to his word. They have superior status because they heard the one and only declaration of God. Theology must learn from these witnesses. Israel, "the contender against God," becomes ultimately the contender for God through Jesus Christ, a physical-spiritual event in history witnessed by a specific group of persons who have thereby become its witness to all generations and from whom secondary witnesses in either the community or the church derive their only power or authority.

It is not so much the declaration but the defense of it which is maddening to a reader attempting to comprehend. Karl Barth is a master of the subtle, linked non-sequitur, welded into a chain which starts from the premise and is attached to the conclusion but by no means leads to it. Unlinking these chains is equally laborious and unprofitable. His pages should be a happy hunting ground for the semanticist looking for horrible examples, of which his gross personification of theology is not the least. Almost two-thirds of the book is devoted to a characterization of the theologian, so often called "the little man" that a reader is irresistibly reminded of Gertrude's comment, "The lady doth protest too much, methinks."

As one reads, the personified theology becomes a frightening incubus—until it is at last seen for what it is, a mere *inkubus*, for which there are many eradicators, notably common intelligence. Since an adequate non-evangelical rejoinder would require many pages, the reviewer must content himself

with quoting a Latin phrase which occurs toward the end of the book and which he takes to be the name of the disease against which Friends have been long warned to inoculate themselves—*rabies theologorum*.

C. F. W.

6,000 YEARS OF THE BIBLE. By G. S. WEGENER. 223 Illustrations. Harper and Row, New York, 1963. Translated from the German. 351 pages. \$7.95

The most impressive feature of this book is the lavish number and quality of illustrations, many of them of startling beauty and teaching value. They assemble information dating from the Egyptian Pharaohs to the latest findings of the Dead Sea Scrolls. Numerous photos show the documentary evidence deposited on clay tablets, parchments, paintings, and the better known papyrus manuscripts. The author follows the various Bible translations and editions in several languages throughout the centuries, again profusely illustrating such material.

The text strikes a popular note by collecting uncounted anecdotes or incidents from many countries and eras.

The book will please the average reader and will supply teachers with graphic material for many phases of Biblical instruction.

WILLIAM HUBBEN

QUAKERS IN THE FOUNDING OF ANNE ARUNDEL COUNTY, MARYLAND. By J. REANEY KELLY. The Maryland Historical Society, Baltimore, Maryland, 1963. 146 pages. \$6.00

Quakerism first appeared in the United States in 1656 and probably was already taking firm root in the Chesapeake area of Maryland when the first Quaker missionaries to New England were being imprisoned there. In this small volume J. Reaney Kelly has thrown much new light on the beginning of American Quakerism—showing how Elizabeth Harris gathered a small band of Friends in the Annapolis area about 1656 (or possibly in 1655). Many of the political and military leaders in control of the colonial government of Maryland at that time turned from their Puritan connections to Quakerism. Out of this small start almost three hundred and ten years ago came Maryland General (Yearly) Meeting, the forerunner of Baltimore Yearly Meeting.

Reaney Kelly is a non-Quaker who has long had an interest in Quaker history in Anne Arundel County, Maryland. Several of his articles dealing with early Quaker families and their homes have appeared in the *Maryland Historical Magazine* over the past few years. Kelly has done a good job of showing the place, importance, and number of Friends among the first settlers of Anne Arundel County. He is seriously mistaken, however, in saying that the word "persecution" should not be applied to the treatment of early Friends in Maryland and that there is "no evidence of whippings, or other bodily punishment, imposed" (page 32). Besse's *Sufferings of the People Called Quakers* (II, 380) mentions the whipping of John Holyday. Only a brief glance at Francis Howgill's important *The Deceiver of the Nations Discovered*, published in 1660, would have shown Kelly just how wrong this judgment is. Two other mistakes in information should be noted: Samuel Chew was

not "convinced" by George Fox in 1672/3 (page 47), but was already a Friend by 1658; and Colonel Thomas Taillor of the Western Shore had some sympathy with Quakerism (as seen in George Fox's sending a book to him, the performance of a Quaker wedding at his home, and his appointment as an overseer in the estate of Samnel Chew in 1677).

KENNETH L. CARROLL

Friends and Their Friends

On January 1 William Eves, 3rd, retires as general secretary of Philadelphia Yearly meeting. He came to this post in 1955, when the merger of the two Yearly Meetings was accomplished. When his retirement was announced, Friends paid tribute to his successful administration and leadership in carrying forward the growth of the Society in Philadelphia. Philadelphia Yearly Meeting now numbers 92 Monthly Meetings and 17,511 members.

Francis G. Brown, a member of Uwchlan (Pa.) Meeting, will succeed William Eves as general secretary. He has been associate secretary since 1958.

The program of evening speakers at the 1964 general conference for Friends (Cape May, N.J., June 20-27) is almost complete. The opening address Saturday evening will be given by Howard Thurman, dean of Marsh Chapel at Boston University. A tentative acceptance for the address Sunday evening has been received from Wyatt Tee Walker, executive assistant of the Southern Christian Leadership Conference.

During the week of the conference there will be two evening panels, one devoted to "Religious Expression through the Arts," with three outstanding Friends as speakers, and the other on the Peace Corps and the Voluntary International Service Assignments of the American Friends Service Committee. Barbara Graves, director of VISA, will be the moderator of this panel, with the three speakers drawn from among those who have served with the Peace Corps or with VISA.

William Hubben, former editor of the *FRIENDS JOURNAL*, will give an address on ecumenical affairs and contemporary theology from the perspective of Friends, and James Read, president of Wilmington College, will address the conference on the problems and opportunities facing young people today. One other speaker in the field of international affairs has yet to be obtained for the program.

The American Friends Service Committee has announced a new community development program in the municipality of Broken Hill, in Northern Rhodesia, to be initiated just as soon as qualified personnel are found.

Broken Hill is a mining city with a population of 50,000. AFSC staff members will live in an African township and will help with the administration of a night school, a hobby center, a young-farmers club, and a neighborhood improvement association already organized by residents of the township. Beyond this, the Quaker program will develop around the needs of the Africans, as they themselves identify these needs and formulate their own plans.

Broken Hill is one of three new projects in urban community development which the AFSC is launching. One such project is now getting under way in Lima, Peru, and another will probably be begun in Baroda, India, sometime this year.

A weekend work camp for adults and two for family groups will be held during January by the Friends Social Order Committee of Philadelphia Yearly Meeting.

"Jobs for All" will be the theme of the adult work camp, January 10-12. Assisting will be Dr. Ronald Bodkin, a former work camper who is now professor of economics at Yale University.

The weekends of January 17-19 and January 24-26 will be devoted to adventures in cooperative living for those of all ages. Families as well as individuals will share in child care, fun, worship, work, and "as much visiting with our neighbors in South Philadelphia as we can manage," according to David S. Richie, secretary of the Committee.

All camps will start with supper on Friday, at 6:15 p.m., and will end at 3 p.m. on Sunday. For further details or to make reservations, write or telephone the Friends Social Order Committee, 1515 Cherry Street, Philadelphia, Pa. 19102. Phone: LO 8-4111.

"Work camps are the biggest blow to racial segregation that ever hit Haywood County," George Graves, president of the Haywood County Civic and Welfare League, told work campers as he visited their building project in neighboring Fayette County, Tenn. He climbed to the top of the Community Center which they are building, amid the ring of twenty-odd hammers, as northern white college students and local Negroes pounded nails into the roof decking. Grabbing a hammer and a handful of nails, he pounded some more blows to segregation in Fayette County as he visited.

Mr. Graves commended the Original Fayette County Civic and Welfare League, the Negro organization that promotes voter registration and aids Negroes who are evicted when they register, on the service it was doing to the county in building the Community Center. He expressed hope that Haywood County could have a similar Center. The Center will provide space for a doctor's and a dentist's offices in a county where, as in his own Haywood County, Negroes active in the civil rights movement often cannot get care from local doctors. The Community Center will provide a meeting place for the League and for integrated gatherings and a place for adult education and recreation.

The Second International Arms Control and Disarmament Symposium, sponsored by the University of Michigan and the Bendix Corporation, will be held in Ann Arbor, January 21 to 24, 1964.

Emphasis will again be placed on the international aspect of the symposium, with the general theme centered around the problems of implementing arms control and disarmament decisions.

Further information may be obtained from Robert G. Forman, 412 Maynard Street, Ann Arbor, Mich.

Camp Onas, at Rushland, Pa., a coeducational camp under the care of the Friends Camp Association, has moved the registration date for non-Friends up to March 1. The long waiting-list of non-Friends will quickly fill the season's registration after that date, and the Board of Directors is anxious to accommodate all Friends who wish to go to the camp. Last summer 45 per cent of the campers were Friends. A Quaker emphasis is sought through simplicity of living and through friendly guidance. The Dell provides a special secluded place for meeting for worship on Sunday mornings.

Parents and grandparents of children eight to twelve find a gift of two weeks in camp gratefully received and gratifying to the donor as well. Special rates are available to Friends. Please write to Dale and Dorothy Miller, Camp Directors, George School, Pa.

The sixth annual Rufus Jones Lecture, sponsored by the Religious Education Committee of Friends General Conference, will be given on February 7, 1964, in the Fifteenth Street Meeting House in New York City by Dr. Paul H. Vieth of Yale University's Divinity School. The general theme of the lecture will be "The Future of Religious Education." All interested Friends are urged to set aside this date. Further information will be available later.

Reports from the Student Nonviolent Coordinating Committee indicate that the pattern of violent resistance to civil rights for Negroes was not materially changed in the Deep South by the March to Washington. On December 8, in Georgia, Mrs. Carolyn Daniels, who had been active in voter registration, was shot by nightriders. While she was away waiting for treatment, her home was wrecked by a bomb. In Mississippi, five local law officers, charged by the Justice Department with beating civil rights workers, were freed by a Federal jury. In Arkansas, two SNCC field secretaries were arrested for "inciting to riot" because they walked down a Helena street. At the time of writing, they were still in jail. In Americus, Georgia, white SNCC field secretary Ralph Allen has been sentenced to two years for "assault with intent to murder" for throwing a bottle at an officer, an act which he denies. It still remains to be seen whether the death of President Kennedy will have a favorable effect upon this un-Christian pattern.

The Friends Peace Committee of Philadelphia Yearly Meeting has adopted as a new program the operation of the Philadelphia Peace Center. Originally set up at 20 South 12th Street through the efforts of the Peace Committee and the American Friends Service Committee, the Center will now be guided by the Peace Committee, at 1520 Race Street, until it can again be launched as a separate unit.

The Peace Committee's staff is serving the Center, and a program coordinator, Gerald Schwartz, of Plainfield, N. J., has been engaged and hopes to do his alternative service as a conscientious objector with the Center.

At this time the Center's major production is the Com-

munity Peace Calendar, which lists coming events of local peace groups and is sent monthly to more than 6,000 persons in six of these organizations. A special effort has been made to get other institutions and agencies to post the calendar, with the result that about 260 are now doing so—including some 75 churches, all YWCA and Philadelphia Free Library branches, and several labor organizations.

The Center plans also to launch shortly a program directed at supplying Philadelphia area groups with speakers expert on a variety of peace-oriented topics. Under the direction of Ann Schabacker, a Peace Committee member, a brochure listing speakers and suggested topics has been prepared and will be mailed to about 5,000 organizations.

The Peace Committee has also engaged a youth worker, Michael Yarrow, a 1963 graduate in sociology at Antioch College, who has studied abroad at Wilhelmshaven, West Germany, and at a work camp in East Germany. Subject to draft-board approval, he will be with the Committee for two years.

With its programs expanding, the Friends Peace Committee is very much in need of volunteer assistance. If Friends and others in the Philadelphia area can contribute some time and effort, they may telephone Maurine Parker, the Committee's administrative assistant, at LO 4-6063.

D. Elton Trueblood, professor of philosophy at Earlham College, Richmond, Indiana, and well-known writer on religious matters, will be one of the principal speakers at the Fourth Annual Conference on Evangelism, to be held at the Tremont Temple in Boston, Mass., January 7 to 9. His topic will be "Renewal—What Does It Mean?"

On December 15, in New York, Arthur Larson, a former director of the U. S. Information Agency, warned a conference of over 100 organizations interested in peace that a warless world would not mean the end of disputes or human violence, especially within countries. It means rather the construction of a framework of nonviolence, law, and fair procedure within which the inevitable clashes of international interest can be contained.

Between the activist groups whose principal interest is peace, and the labor, religious, and other organizations whose main interest lies elsewhere, there was divergence, especially in the matter of fund raising, since political action results in loss of tax exemption. The conference gave the many organizations interested in peace, each with its own personality, a chance to become acquainted with each other.

The Board of Trustees of Friends' Central School, Philadelphia, has announced that it will be the residuary legatee of a trust fund established by Mrs. Albert Engles Blackburn "to enable the school to pay higher salaries to its teachers." The principal is not yet known, for the estate has not yet been settled; but in due time this will be the largest gift the school has ever received. While many colleges have received gifts equal to this bequest, few secondary schools have been as favored, and their need is greater.

Ruth Burt of Nailsworth Meeting, Gloucestershire, England, mailed an appropriate gift to Pennsylvania in the form of a copy of *The Boston Post-Boy and Advertiser*, dated August 22, 1763. This four-page newspaper was in an excellent state of preservation. Now deposited at the Friends Historical Library at Swarthmore College, it has already been placed on exhibit, a red arrow pointing to the following paragraph:

Our Accounts from the Westward are as follows, viz. Lancaster, July 28, 1763:

There are certain Accounts that Indians have passed South-Mountain, and gone in to York County, and that some of them have assuredly been seen near Carlisle. The Wants of the distressed Refugees here have been greatly relieved by Sums of Money collected in the different Congregations in this Country. The Quakers and Mennonites have been very liberal on this Occasion, having raised a considerable Sum, and hired Men to assist the poor People in Gathering in as much of their Harvest as is possible. And we are told that several large Parties have again attempted to go over the Mountain for this necessary and laudable Purpose, but the Risk they Run is so great that we cannot think of them without Dread.

Senator Joseph S. Clark (D.-Pa.) and fifteen other senators introduced a "Planning for Peace" resolution in the Senate on October 18, 1963, outlining steps the President could take to achieve world disarmament and to maintain permanent peace.

The resolution asked consideration of an international disarmament organization, a permanent world peace force, world tribunals for settlement of all international disputes, and other international institutions for the enforcement of world peace under the rule of law.

A parallel resolution was simultaneously introduced in the House.

Harry Truman has proposed "that we give, not sell" grain to Communist China, according to a recent article by him in the *Washington Post*. He said, "Why not just get off our high horse?"

Newly appointed members of the Pennsylvania Historical and Museum Commission are Thomas E. Wynne, of Cynwyd, Pa., and Dr. Herman Blum, of Philadelphia. Reappointed were Maurice Mook, of Boalsburg, and James B. Stevenson, of Titusville.

Maurice Mook and James Stevenson have served as members of the Commission for the past eight years. Maurice Mook is a member of State College Meeting, and Thomas Wynne is a member of Merion (Pa.) Meeting.

The Commission administers state-owned historic sites and properties, publishes books and pamphlets on Pennsylvania history, and is charged with the preservation of the Archives of the Commonwealth. Pennsbury, Ephrata Cloisters, Hope Lodge, Cornwall Furnace, and the Pennsylvania Farm Museum

are among its properties. The new William Penn Memorial Museum, to be opened to the public in 1964, is another property administered by the Commission. This Memorial to Penn, when completed, will be the finest state museum in the United States.

New York Yearly Meeting has authorized the Committee on a Friends World College to incorporate as a college under the New York State Board of Regents and to open for classes as soon as possible, and the New York State Commissioner of Higher Education has pledged his support in helping to get a charter for the College. The Committee has received further encouragement in being the recipient of the Broadman Library of materials on the causes and impact of war. This unique collection, valued at over \$1,000,000, was given to the Friends World College as offering the best conditions for its proper use.

An experimental session held on Long Island last summer, with Harold Taylor as director, is described in a *New York Herald Tribune* reprint available from the Committee, as is a twelve-page prospectus for the College, together with information about specific ways in which Friends can help. Write to George Nicklin, chairman, Friends World College Headquarters, Harrow Hill, Glen Head, N. Y.

Paul Lauter, assistant professor of English at Hobart and William Smith Colleges, Geneva, N. Y., has assumed his responsibilities as director of studies of the Peace Education Division of the American Friends Service Committee.

Appointed as assistant director is Martin Oppenheimer, of Philadelphia, formerly instructor in the Community College of Temple University. His field is sociology.

Together they will try to encourage "academics and intellectuals generally" to turn their minds toward broad peace research. This objective conceivably will take Dr. Lauter to many of the college campuses of the nation in the interest of augmenting AFSC's "Beyond Deterrence" series. This series, which has six published titles by such leaders in their fields as Mulford Sibley, D. H. Fleming, Sidney Lens, Arthur Waskow, Irving Horowitz, and Erich Fromm, invites original thinking in the search for peaceful alternatives to warfare in solving international conflicts.

"Are Friends growing in numbers?" asks the Orchard Park (N. Y.) Friends' *Bulletin*, and answers, "Yes—in Western New York." In 1933 (just thirty years ago) there was only one active Meeting in Erie County, and this Meeting had less than thirty resident members. At present there are three active Meetings—Collins, Buffalo, and Orchard Park—with a combined membership of 201 resident and 36 non-resident members.

Larry Gara, now professor of history at Wilmington College (Ohio), is among the scholars included in a new edition of *The Directory of American Scholars*, published with the cooperation of the American Council of Learned Societies. He is a member of Reading (Pa.) Meeting.

Letters to the Editor

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

Perhaps other Friends might be interested in the recent action taken by some individual members and attenders of the Twin Cities Monthly Meeting.

During the meeting for worship, November 24, our minds dwelt on the loss which we had suffered as persons concerned with peace and good will. In searching for a way to express our sorrow, it seemed a fitting gesture to take up a voluntary collection and to send the proceeds to the Friends Committee on National Legislation in memory of John F. Kennedy.

SALLY JEAN KILMER

Minneapolis, Minn.

EDWARD and MARGARET STEVENS

The young man with the awesome task of teaching our young Friends had spoken well, and a couple of his remarks survive in memory.

His statement, "I am not a pacifist, but I believe peace is worth while," is not so banal as it is ambiguous (and the word *pacifist* implies its antonym, *belligerent*). His statement, "I think peace is an individual responsibility" is at once feckless and archaic, for peace is not a "responsibility," but a way of life, a compelling necessity. His seeming lack of profundity reveals the color of his times, affluent and apathetic.

From all peoples a feeling of revulsion at the horrors of nuclear war is accompanied by the yearning for eternal peace. Yet the duelists of the cold war have not yet learned where to give in or step aside. Each is still the misunderstood, and Friends, ever active, can try to point the way to peace and its manifold uses.

We recall a hundred years ago at Gettysburg, Lincoln, "the paradox of terrible storm and peace, unspeakable and perfect," consecrating fallen war-born heroes. One tragedy of our century is that man has endured two world wars since then, and has not learned to decorate peacetime heroes.

We should be trying to teach less unimaginatively the great dynamic truths upon which our Society was founded. If we teach manners, learning, and wisdom without conscience and unselfishness, we merely reiterate unrealistic platitudes.

Ashton, Md.

RICHARD H. FARQUHAR

In this day of rapid and complex social change, with family life disintegrating, partly because cultural roots have been torn up, Rose Bernard has done a simple but deeply significant thing. She has put into three booklets simplified descriptions of three Jewish home festivals and has dedicated the booklets to her rabbinical father. Because of the simplicity which yet contains the spiritual symbolism of these ancient observances, and because she has given the music along with the words, any family, whether Jewish or non-Jewish, can use them.

These festivals are Hanukkah, the Festival of Lights which commemorates the first known battle for religious freedom; the Kiddush, the service which ushers in the Sabbath; and the Hebrews' greatest home festival, the Seder, which comes during Passover week.

The sooner we non-Jews participate on a feeling-level in what is our common heritage, the sooner will we get over the attitude of "they" and "us." Inter-group tensions will disappear when we know and feel from childhood on that we are in truth children of the one God.

The booklets are available for \$1.00 each from Rose Bernard, P.O. Box 24564, Los Angeles 24, Calif.

New York, N. Y.

RACHEL DAVIS DuBois
Director, Dialogue Program
Friends General Conference

I was particularly interested in the second paragraph of the "Beyond and Within" supplement in the November 1 issue of FRIENDS JOURNAL. Though my comments are not likely along the line that you invited, they may be of interest.

As a Peace Intern for the American Friends Service Committee in the Dayton Office, I am often involved in the counseling of conscientious objectors. The second paragraph of your supplement dealing with "Belief in a Supreme Power" is directly to the point that troubles many C. O.'s in the United States—the question about a "Supreme Being" that is on the Selective Service conscientious objector form.

I feel that this speaks directly, clearly, and distinctly to this point and problem for many young men. It has the further advantage of having been written entirely independently of consideration of Selective Service and their ideas of what religion is or is not.

Dayton, Ohio

CHARLES P. FORBES

The Traverse City Race Relations Discussion Group has a statement in the JOURNAL for September 15. It presents a three-part query on social justice and brotherhood which is well worded.

Then comes the finger which points where no man has the right—to the heart of another to see his intent.

Who among us has the divine knowledge to perceive the intent of another? If Friends declare that service alone is the proof of religious experience, they begin to tread the authoritarian path of doctrinaire religion.

Who can see into the heart of another and label his intent?
Gurnee, Ill.

PRISCILLA L. COX RICHARDSON

Larry Miller reports in the November 1 JOURNAL that "some Meetings are faced with the problem of a superior status being attached to birthright membership [and] for this reason [have] set up junior membership for children of members, giving them an opportunity to become themselves convinced at an appropriate age."

In the case of Ann Arbor Meeting, the reason for adopting junior membership was just the opposite. Birthright members in a new Meeting often feel that they have an inferior status because they were deprived of the opportunity of becoming convinced Friends. To make a personal decision, to compose a letter of application, and especially to be interviewed by a team of Friends are privileges which I cherish for everyone.

For parents to enroll their children as life-long members of the Society of Friends is as anachronistic as arranging their marriages would be. I hope the time will soon come when all Friends meetings will abolish this paternalistic system and give our children the freedom and responsibility of making their own religious commitment.

Ann Arbor, Mich.

ROBERT O. BLOOD, JR.

With hundreds of abandoned Friends' meeting houses throughout the East, it amazes the writer that any Friends' group in this region should have to rent quarters. I congratulate a growing Friends' Meeting. I sense a feeling of frustration in the letter to the JOURNAL of November 1 in which the writer criticises anyone for his interest in preserving our Quaker heritage, particularly the restoration of the Brick Meeting House at Calvert, Maryland.

Would it not have been more generous to have directed your criticism to your own for their lack of generosity?

Chadds Ford, Pa.

JOHN V. HOLLINGSWORTH

BIRTHS

CANHAM—On September 27, 1963, a son, DANIEL ROBINSON CANHAM, to Robert and Linda Canham, of Spencerport, N. Y. The father is a member of Rochester (N. Y.) Meeting.

DURGIN—On November 20, 1963, a daughter, EMILY SUSAN DURGIN, to Ralph P. and Margaret M. Durgin, of North Wales, Pa., members of Gwynedd (Pa.) Meeting.

HALLOWELL—On November 18, 1963, a son, THOMAS BOWERS HALLOWELL, to Walter S. and June Stearns Hallowell, of Three Tuns, Ambler, Pa. The parents and grandparents, Roger W. and Dorothy B. Hallowell, are members of Gwynedd (Pa.) Meeting.

SEYMOUR—On October 16, 1963, at St. Paul, Minn., a son, McNEIL V. SEYMOUR, 3RD, to McNeil V. Semour, Jr., and Alice M. Forsythe Seymour, a member of Haverford (Pa.) Meeting.

SHARPLES—On October 29, 1963, at Lankenau Hospital, Philadelphia, twin sons, CHRISTOPHER ROBERT SHARPLES and WILLIAM WALN SHARPLES, to Laurence S. Sharples, Jr., and Sally Harrison Sharples, of Newtown Square, Pa. The father is a member of Haverford (Pa.) Meeting.

MARRIAGE

ZAVITZ-HAIGHT—On December 9, 1963, at St. Thomas, Ont., Canada, NELLIE B. HAIGHT and VINCENT ZAVITZ, of Yarmouth (Mass.) Preparative Meeting.

DEATHS

BURTON—On November 23, 1963, MARIAN S. BURTON, aged 76, a member of Falls Meeting, Fallsington, Pa.

EVES—On December 6, 1963, at the Maple Manor Nursing Home, Langhorne, Pa., BERNICE C. EVES, aged 81, a member of Millville (Pa.) Meeting.

HOAG—On December 2, 1963, at Haverford, Pa., ANNA S. HOAG, aged 90, a member of Haverford (Pa.) Meeting.

KITE—On September 30, 1963, at Inglis House, Philadelphia, Pa., ANNE SEARS KITE, a daughter of the late James Rodman and Ruth Milhous Kite. She was a member of Philadelphia Monthly Meeting, Fourth and Arch Streets.

LEWIS—On November 28, 1963, GRACE W. LEWIS, aged 82, a member of Alexandria (Va.) Meeting and of the Friends Meeting of Washington, D. C. She is survived by her husband, Herbert S. Lewis; by two daughters, Ruth L. Normandy, of Middletown, Md., and Myra E. Lank, of Queen Anne, Md.; and by four grandchildren and six great-grandchildren.

MACFADDEN—On November 7, 1963, ARTHUR H. MACFADDEN, aged 67, a member of West Chester (Pa.) Meeting. He was the husband of Dorothy MacFadden, of Pittsburgh, Pa.

WALTER—On November 23, 1963, in West Chester, Pa., LELA SAHLER WALTER, a member of Birmingham (Pa.) Meeting.

WILLIAMS—On November 7, 1963, at Jim Thorpe, Pa., HELEN F. WILLIAMS, aged 80, daughter of the late Frank H. and Sarah Janney Williams. She is survived by a sister, Mary J. W. Strong, of Palo Alto, Calif., and by five nieces.

Coming Events

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

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.

6—First of series of public lectures by Henry J. Cadbury on "The Gospel of John," Pendle Hill, Wallingford, Pa., 8 p.m.

7—First of series of public lectures by Konrad Braun on "The Struggle for Human Rights," Pendle Hill, Wallingford, Pa., 8 p.m.

12—Appointed meeting for worship and discussion period at the Methodist Church Building, Farnsworth Avenue, Bordentown, N. J., 3 p.m. William Bacon Evans and Edmund Goerke expect to be present.

13—Lecture by Henry J. Cadbury on "The Gospel of John," Pendle Hill, 8 p.m.

14—Lecture by Konrad Braun on "The Struggle for Human Rights," Pendle Hill, 8 p.m.

17—Conference for Quaker Scientists, Powell House, Old Chatham, N. Y., with William D. Lotspeich, clerk of Rochester (N. Y.)

Meeting and chairman of Department of Physiology, School of Medicine and Dentistry, University of Rochester. 7. p.m., Friday, to noon meal on Sunday. Cost: \$15.00, including \$3.00 registration fee which should be sent with application.

17-19—Annual Meeting of Friends Committee on National Legislation, National 4-H Foundation Center, 7000 Connecticut Avenue, N.W., Washington, D. C. Friday morning and afternoon: Legislative Workshop. Friday evening: 20th Anniversary Dinner at Chevy Chase Methodist Church, 7001 Connecticut Avenue, N.W. Saturday morning: Meeting for worship, Legislative Review, Discussion groups. Saturday afternoon: Report session. Saturday evening: Address by Seth B. Hinshaw, "The Spiritual Basis of the FCNL's Work." Sunday a.m.: Meeting for worship, discussion. Sunday afternoon: "Translating decisions of Annual Meeting into action . . ." For further information, write to the FCNL, 245 Second Street, N.E., Washington 2, D. C.

18—American Friends Service Committee Regional Meeting, Montclair Meeting House, 289 Park, Montclair, N. J., 4 to 8:45 p.m. Speakers: Roger Wilson, "Our Relevance to Today's World," and George Perera, "Friends' Mission to Cuba." Special programs for children and high school students. For further information, write to Robert Vogel, AFSC, 2 West 20th Street, Room 220, New York 11, N. Y.

18—Western Quarterly Meeting at London Grove (Pa.) Meeting. Worship and Ministry at 9 a.m.; meeting for worship, 10 a.m.; business meeting, 11 a.m.; luncheon served, 12:30 p.m.; afternoon program at 1:30 p.m., with Dean Freiday as speaker, on "Who We Are!"—a talk on the mission and responsibility of Friends.

20—Lecture by Henry J. Cadbury on "The Gospel of John," Pendle Hill, 8 p.m.

21—Lecture by Konrad Braun on "The Struggle for Fundamental Human Rights," Pendle Hill, 8 p.m.

25—Chester Quarterly Meeting at Lansdowne, Pa., 10:30 a.m.

27—Lecture (last in series) by Henry J. Cadbury on "The Gospel of John," Pendle Hill, 8 p.m.

28—Lecture (last in series) by Konrad Braun on "The Struggle for Human Rights," Pendle Hill, 8 p.m.

MEETING ADVERTISEMENTS

Arizona

PHOENIX—Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School, 17th Street and Glendale Avenue. 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.

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, Harriet Schaffran, 525-5773.

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.

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.

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.

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.

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 at 7:30 p.m. BU 8-3066 or 324-1775.

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

Indiana

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

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. Neighborhood House, 25th Street at Duncan Street. Phone TW 5-7110.

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

ANN ARBOR — Religious education for all ages, 10 a.m. Meeting for worship, 11 a.m., Meeting House, 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, 508 Denner. Call FI 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, 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 1-0915.

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
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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 525-2501.

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.

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, 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.

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

MUNCY at Pennsdale—Meeting for worship at 11 a.m., Mary F. Bussler, Clerk. Tel. LI 6-5796.

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.
Coulter Street and Germantown Avenue. Fair Hill, Germantown and Cambria, 10 a.m.
Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m.
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.

SWARTHMORE—Whittier Place, College Campus. Adult Forum. First-day School, 9:45 a.m. Worship, 11:00 a.m.

UNIONTOWN—Meeting, 11 a.m., YMCA, N. Gallatin Ave. Phone GE 7-5936.

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.

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

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.

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

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

Washington

SEATTLE—University Friends Meeting, 4001 9th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEloose 2-7006.

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