

FRIENDS JOURNAL

Quaker Thought and Life Today

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NUMBER 4

If a little knowledge is dangerous, where is a man who has so much as to be out of danger?

—THOMAS HENRY HUXLEY

The Heart of the Matter

. *by Colin W. Bell*

Friends and the Panama Situation

. *by Bainbridge Davis*

John Woolman at Sheffield

. *A Letter from the Past*

Journal from Rome (concluded)

. *by Douglas V. Steere*

*The First Australia Yearly Meeting
Under the Red and Black Star*

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The Sparrows in the Ivy at Sandy Spring

By KATHERINE HUNN KARSNER

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

THE ivy clings to the brick walls of the Meeting House at Sandy Spring. Its green leaves make a cool curtain in summer and a warm one in winter, and little brown sparrows dart in and out of it all day long. They build their nests there and feed their babies and seek safe shelter during a storm. They chirp and chatter and try to sing. Even at night, especially when there is a moon, you can hear their sleepy murmurings.

In mid-morning, when the birds have finished their breakfasts, Friends come on First-day to meeting for worship. When they settle into silence, the sparrows seem to quiet down also. Even their wings brushing against the dry leaves make no sound. Perhaps the sparrows are worshipping too.

One day on our way to meeting a scrawny little half-grown fellow with only a few feathers beginning to show on his wings fell from a nest. We saw him floundering in the grass, so we lifted him ever so carefully back into the safe shelter of the ivy. His little feet clung securely to a sturdy branch. At first the anxious parents flew about us scolding and chattering, but as we stepped away they chirped their thankfulness.

If we could understand sparrow talk we might have heard them say:

Oh praise Thee, Heavenly Spirit, for grain
And pools which linger after rain
Where we can splatter
And chirp and chatter.

Thanks for the young ones in our nest
And knowing what for us is best,
And thank Thee for such joyous things
As feathered breasts and fluttering wings
That morn and night and noon and even
Can lift us nearer to Thy Heaven.

There Is a Moment

By SUSAN DOROTHEA KEENEY

(1887-1963)

He who journeys with courageous heart
And loves each hour of sunset's fading light,
For him the darkness and the shadows part
And at that moment comes the star-lit night.

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FRIENDS JOURNAL

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Editorial Comments

IN the December-January issue of the stimulating *Bulletin* which Pacific Yearly Meeting Friends send to their members, there is yet another discussion of the difficult question of commitment. How is it possible to be committed to any movement without a direct sharing of suffering with those for whom the movement began? Can one really be concerned for the ill-clothed while wearing a mink coat, or for the ill-fed while dining at Sardi's, or for the ill-housed while living at the Waldorf? Scale these examples down as you please. Isn't it necessary to share the life of those who "labor and are heavy laden" in order to have rapport with them? Is it possible to "love without sharing?"

There is a long line of saints prepared to testify that it is not. St. Francis comes to mind at once. Although there is probably no finer collection of such persons than the one accumulated by the Catholic Church, Friends will think of John Woolman. The secure hold such persons have upon the world's respect strongly commends their opinion, so strongly in fact that to withhold perfect agreement almost suggests sacrilege.

Perhaps illumination will occur if we ask ourselves what we are trying to do. Are we trying to attain personal "peace of soul," to rid ourselves of an incubus of sin? If so, may not the third-person benefits obtained be largely incidental? Is it possible to become so pleased with our own euphoria as to overlook, or to fail to estimate, its effectiveness in removing the source of discontent in those we came to comfort? One dare not propose a dogmatic answer. Take as one example the work-camp movement. It would be absurd to expect a perhaps half-finished project undertaken by a dozen people on behalf of another dozen people to have any permanent effect upon the standard of living of the second dozen. But the idea of a work camp leads to the idea of a Peace Corps and where the idea of a peace corps leads is anybody's happy guess.

Let us try another approach. What is it that the underprivileged themselves want? Do they want the privileged to have less or do they want themselves to have more? There can be no doubt that in many instances their desire is not to eliminate privilege but to exchange

places with those who have it. To agree is not to condemn. It is simply to recognize that the sin of complacency is balanced by the sin of envy. It is quite natural for those who have little to want more. For the privileged man of good will the basic problem is how circumstances can be arranged so as to give more to the underprivileged permanently.

As this purpose moves toward achievement, another question will require some kind of answer. Is it the final intention to eliminate all privilege? Jesus was not optimistic: ". . . to every one who has will more be given; but from him who has not, even what he has will be taken away." It is a nice question whether human differences in intelligence and basic metabolism are compounded by differences in the social order, or vice versa. It is a sufficient problem that they exist and that they are in some degree humanly ineradicable. There will always be many average for one genius, as there will always be many janitors but one President. But this is not to say that man can do nothing to cushion the shock of those accidents he did not cause.

The end of the problem is not yet. Granted an agreement upon aims, how are they to be achieved? If injustice and inhumanity and false pride all start, like war, in the mind of man, then we must begin by changing men's minds. To some degree the task is a problem in pedagogy. What is the most effective method of persuasion? If, for example, someone believes that inheritance is intrinsically wrong, will he more likely bring about the reform he desires by quietly (or noisily) refusing his own, or by working for a change in the law but living within it as long as it is on the statute books? And while we are at this problem we ought not to overlook the many Hamlets in the world, who are so busy straightening things out in their minds that when they have finished they are too exhausted to do anything about them.

One conclusion seems clear. The answer is not to be found in any dogmatic statement, which is too often made to avoid the labor of thinking. Not only what to do about others but (often more) what to do about ourselves, requires all we can muster of openness of mind, of warmth of heart, of courage, and of will.

The Heart of the Matter

By COLIN W. BELL

I MAKE no apology for quoting again a profound remark which I have referred to at other times. Robert Oppenheimer said some years ago: "One thing that is new is the prevalence of newness, the changing scale and scope of change itself, so that the world alters as we walk in it, so that the years of man's life measure not some small growth or development or rearrangement or moderation of what he learned in childhood, but a great upheaval."

The life of the Service Committee has been lived in this great upheaval, affected by it and in some tiny way affecting it. It seems to me that part of our job is to keep reminding ourselves and others of this upheaval, to define its challenges, and to face the moral imperatives within it.

We are deeply involved in this great upheaval as it affects the life of young people—many underprivileged youth in Algeria and Hong Kong, in Tanganyika and Mexico, in Prince Edward County, Virginia, and in Chicago and Harlem; and as it affects privileged youth, especially in this country, on whom the responsibilities of privilege fall heavily today. It would be wrong, I think, to feel sorry for the young people of today, because that would be to imply that they will not be equal to the challenge of the great upheaval, and this would be a tragic assumption. It is right to give them a fair chance, to protect their right to health, happiness, and the tools of training they will need to meet life bravely—to create occasions in which they have the opportunity to test the best that is in them. Our programs try to do these things.

We are deeply involved in the great upheaval, in those circumstances where people are near to losing faith in man's humanity to man. We are troubled about what the great upheaval is doing to urban life—in our own cities and those around the globe. The sidewalks of the world will not be clean or safe until they are paved with social justice, economic equity, and honesty in high places and low. We are concerned about the fertility of man's mind, which devises the machine which bids fair to devour him; the fertility of man's body, which peoples the earth; and the fertility of the good earth itself. And we are perplexed as to how we are going to relate responsibly God's bounty in one to God's bounty in the others. We are trying in various small ways to cross the Great Divides of ideology and nationalism and race which confound simple human relationships. We are concerned with the establishment of civil rights and the exercise of civil responsibility. We

are trying to encourage the aspiration of those for whom aspiration and hope are new ingredients in life. We are deeply concerned for the Magnificent Negative which is Disarmament, but also for the Magnificent Positive which must rise as the concomitant of Disarmament. We try to glimpse for ourselves and others that new Jerusalem in which the power of love, institutionalized as it must be in the institutions of good will, may increase as the power of violence declines.

How can we use the great upheaval profitably, how use the national upheaval of this hour to prove that good men's lives are not given in vain, how see the vision without which the people perish? Let me give you an example, from a source quite outside the AFSC, of what I mean by a vision suited to our age and opportunity. It comes from Walter Lippman, whom to describe as a journalist is an immense understatement. Listen to what he wrote in 1931:

It is the gift of civilized man, the surest mark to distinguish him, that he can at times see through the transient and the complicated to the simple and the certain, and that he can live by that vision, and with it master or endure his lot. It is by this gift that multitudes in our Western world are today sustained through all the disorders and disappointments about them. They know that the processes of history point unmistakably to the necessity of a world-wide organization of man. They know that the inexorable pressures of the machines man has invented, of the liberties he has achieved, of the methods by which he gets his living compel him to forge unity out of the anarchy of separate states. The prophecy is as certain as it was that the American colonies had to unite, that the German principalities had to sink their differences, that the Italian communes could not forever go each its own way.

How long it will take for the prophecy to be fulfilled, no one can say. That is guesswork, and prophecy is not guessing. Prophecy is seeing the necessary amidst confusion and insignificance, and by the light which it furnishes to see more clearly how to act with purpose. The prophecy of a world moving toward political unity is the light which guides all that is best, most vigorous, most truly alive in the work of our time. It gives sense to what we are doing. Nothing else does. Without it, without the conviction that all this negotiating, and planning, and bargaining, and debating is a struggle for unity and peace, it would in reality be as pointless and insane as almost daily it appears to be.

But for us such an assertion is not enough. Such a vision would be properly suspect if it rested on utilitarian grounds only. Lippman's grounds of belief are deeper.

This article is the address given by the executive secretary of the American Friends Service Committee at the AFSC's annual meeting in Philadelphia on November 23, 1963.

At another time he wrote: "There is no way of proving that all souls are precious in the eyes of God, or, as Dean Inge recently put it, that 'the personality of every man and woman is sacred and inviolable.' . . . But we know, each of us, in a way too certain for doubting, that after all the weighing and comparing and judging of us is done there is something left over which is the heart of the matter."

What is the heart of the matter for us? The heart of the matter is that God calls us to a way of life, and Jesus shows us the way. The young man in the Bible who was concerned with personal salvation, who had been careful all his life to be decent, asked the right question when he said, "What must I *do* to be saved?" He proved unable to face the *social* requirements of faith. But for us, engaged as we are in what we believe to be 'doing good,' the question is: "What must I *be* to be saved?" or "What must I *be* to live and act in God's grace?" It is a temptation for the do-gooder to avoid facing the quality of his inward life, as it is a temptation for the personal salvationist to run away from his witness in society. Of course, none of us is all one or all the other, but each must help

the other to achieve God's balance of faith and works.

Now and again in our work we are reminded graphically that men hunger for more than bread. The group of Quakers who recently went into East Germany could *do* little there, but a group of Christian people with whom they met said: "Just your coming to us is for us a miracle." An acquaintance of mine, on the morning after the television story of our AFSC worker in Puerto Rican Harlem, told me that this had been for him the most significant hour he had ever known on television because he had seen Christ in that man. And in Cuba, a few days ago, when one of our group apologized for the smallness of our relief shipment, a Cuban answered: "If you had come bringing one grain of wheat, it would have been worthwhile."

Life, for those in and around the AFSC, is a welter of *doing*. It is good that at our annual meeting we should step back for a space to remember the ground of our *being*, that One who, in the beautiful words of the *Book of Common Prayer*, is "the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom."

Friends and the Panama Situation

By BAINBRIDGE DAVIS

LET us remember that when we talk of "our country" conducting "its foreign relations," it is not only our Government acting officially; it is also American citizens abroad and in the United States, in their daily contact with people of other nationalities and in the influence they exert on Congress and the Executive Branch. If Friends are to find a constructive role in Panamanian-U.S. relations, we must have as clear an understanding as possible of this somewhat complex situation. We can also remind ourselves that the U.S. in its relations throughout Latin America today is confronted with a variety of problems, only a few of which so far have reached as serious proportions as those in Cuba and Panama. The same basic causes exist in all. The underlying principles and approach which have been followed by Friends in other conflict situations are applicable to each of these areas of conflict or tension in Latin America.

Through the American Friends Service Committee, Friends have carried on a significant program in Mexico

for more than twenty years and are just commencing what may become an important venture in Peru. There was a hurricane relief mission to Cuba and a VISA program in Haiti, and there is some limited contact with Latin American diplomats through AFSC programs at the United Nations and in Washington. Certain Friends' mission bodies in the middle and far West are carrying on work in Guatemala, Honduras, El Salvador, and Bolivia and still maintain contact with Friends in Cuba. However, by and large, Friends have not felt concerned to deal with the problems of mounting tension in this hemisphere but have centered their attention elsewhere. It is already late to raise the question whether American Friends in particular should not give serious thought to ways in which they might help the people of these developing countries apply to some of their own problems those particular attitudes and approaches which Friends have found to be basic to right human relationships.

Our press reported that when American students raised an American flag, the subsequent riots cost lives, property, and ill feelings toward the U.S. in Panama and elsewhere which will hurt our nation for years to come. But, however tragic, it is never that simple, and no one who understands it could see either side as being wholly in the right, as unconsciously we sometimes do.

Bainbridge Davis, who prepared this article at the request of the JOURNAL, is a member of Friends Meeting of Washington, D. C. Recently retired as a Foreign Service Officer, he served as American Consul in Panama from 1957 to 1960. His evaluation is based on personal observation during those three years and not, of course, on any information of a confidential nature to which he had access.

History indicates that it was convenient for the U.S. that some Colombians in what is now Panama wanted to revolt with U.S. protection, form a new nation, and grant us the right to build and operate a canal. We were able to acquire "in perpetuity" the right to operate the canal and govern the ten-mile-wide strip across the Isthmus as if we were sovereign; an arrangement which we recognized as leaving "titular sovereignty" with Panama. Without U.S. money, skill, and national incentive, it seems doubtful that the canal would have been constructed at least for many years and certainly not by Panama. It has been well operated and has benefitted Panama both by our small annual payment and by much larger economic benefits from employment, trade, and industry; but this does not prevent Panama from sincerely believing that it made a poor bargain, which its wealthy neighbor should adjust, or from smarting under the discrimination against Panamanians both in Canal Zone employment and in the attitude of American residents.

Next to be considered are human factors. These are generalities which by nature can only be semi-accurate. There are in the Canal Zone about 11,000 U.S.-citizen employees of the Canal Zone and their dependents; 10,000 U.S. military; and 15,000 military dependents, American civilian employees of the military, and their dependents. The term "Canal Zoner" is normally used to refer to an American civilian resident in the Zone. He lives most of his life there, working for the Government or the Government-operated Panama Canal Company. Circumstances have tended to develop in the Canal Zoner a provincial frame of mind, a patronizing colonial attitude toward the Panamanian, dependence on a paternalistic, socialistic type of government, and a natural fear and resentment of anything which threatens to reduce his privileges or change the situation. Race prejudice toward Negroes has extended also to the Panamanian of mixed white and Negro or Indian background. The Canal Zoner has frequently shown an inability to see beyond his own job security and personal advantage, and a tendency to rely on his country's economic and military strength to protect them. This attitude was reflected by the American high school students. As one important U.S. newspaper said: "If we wish to be firm but fair in our treaties, we must start with our representatives abroad—young and old." Senator Morse has suggested that to avoid continuance of a colonial attitude in the Zone, a policy of two-year rotation should be applied to the U.S. civilian as well as to the military stationed there.

Because he stays only three or four years, the U.S. military man feels no Panamanian competition for his job and no threat to his future if Panama should take a larger role in the operation of the Canal. For various

reasons the attitude of our military personnel there toward the Negro has been somewhat better in recent years than that of the civilian. As part of the military role has been to train military from Latin America for cooperation in hemisphere defense, our military seek good relations with the Panamanian National Guard. Notwithstanding these factors, the Panamanian civilian tends to look upon the U.S. military as the ultimate force behind continuance of the irritating aspects of U.S. operation of the Canal, and this view has been greatly reinforced by the violent clashes of 1959 and 1964.

U.S. businessmen, most of whom have to live in Panama, as they are not eligible to live in the Zone, seek to maintain good relations with Panamanians except in some discriminatory hiring practices. Many realize the importance of adapting to local customs and understanding local attitudes. Living in Panama provides another incentive for fostering good relations. Some are quite critical of what they consider the poor attitude of their fellow Americans in the Zone.

There are a few fairly wealthy Panamanians (who have remained in control of the government throughout the country's sixty years of existence), but almost no middle class. The mass of Panama's one million population are poor and have a low educational and cultural level. Those able to obtain employment in the Canal Zone have earned higher wages than they could earn in Panama but, at least until recently, lower than those paid to Canal Zone Americans for similar work. The contrast between the standard of living in the Zone and that in most of Panama, as well as the special privileges enjoyed by Canal Zoners and their attitude of superiority, have increased Panamanian desire for greater national and personal prestige as well as for a larger part of the income from the Canal. Panamanian students are volatile, nationalistic, and intensely interested in the radical fringe of politics. Unscrupulous politicians seeking their own advantage have found it useful to stimulate the antagonism of the masses and of the students toward the Canal Zone; therefore no political leader finds himself in a strong enough position to speak in favor of permitting the U.S. to continue the status quo. It is also more satisfactory, politically (and certainly to the wealthy Panamanian) to point the finger at the U.S. than to undertake social reforms at home. A presidential election will take place in May, 1964. While President Chiari may not succeed himself, he must show himself a strong leader if his party wishes to stay in power. Domestic politics in the U.S., as we, too, approach a presidential election, will also affect our willingness to attempt a more conciliatory approach to the issues raised.

Points of real irritation have included the flag both as

a symbol and as a wedge to gain further advantages; the issue of obtaining a substantial part of the gross (rather than net) from the Canal; loss of potential business for Panamanians as a result of the system of Commissaries and military Post Exchanges (although this policy has been substantially modified in recent years); the policy of reserving certain Canal Zone jobs for American citizens or of paying Panamanians a lower wage (both of these policies have been modified in the direction of meeting Panamanian demands); and even complaints of a monopoly granted a Canal-Zone-chartered bus company which prevents competition by Panamanian bus and taxi companies. The flag issue (which gave rise to violence in 1959, when a large Panamanian crowd tried to carry their flag into the Zone) was met by President Eisenhower's agreement that both flags should be flown at one point in the Zone as a symbol of U.S. recognition of Panama's titular sovereignty. This was done in September, 1960, but was strongly opposed by Canal Zoners. In June, 1961, President Chiari brought the matter to President Kennedy's attention, and in January, 1963, it was agreed that the Panamanian flag would be flown wherever the U.S. flag was flown in the Zone. Because of strong opposition by Canal Zoners to flying both flags at schools, the Governor ordered that neither flag be flown at schools.

It would be naive to assume that Russian Communist and Castro forces have failed to utilize this situation or will fail to take full advantage of any further mistake. Both the Panamanian and U.S. authorities have stated that Castro-trained agitators took part in the recent violence. Nevertheless, it seems clear that they used a situation which had already been created, and there is always a real danger of deceiving ourselves by blaming the Communists. One American news analyst on January 16 estimated that Castro agents might bear a 10 per cent responsibility for what happened, Panamanian demagogues another 10 to 20 per cent, and Americans the major share. However, the well-organized mob action may indicate a considerably higher proportion of Panamanian responsibility.

Another factor worth mentioning was the failure of the U.S. government to find a suitable Ambassador to replace Joseph Farland, who resigned last September. Ambassador Farland had done an outstanding job and had won much support from Panamanians as a result of his obvious interest in them as people at all levels. When he left, one newspaper reported, "Never before in the history of Panama has a foreign envoy been the object of such a display of popular feeling." One wonders if the January riots would have occurred if Ambassador Farland had still been there.

In any case we must recognize that the Canal Zoner

does not need to shoulder all that portion of blame which rests on the U.S. Aside from what now appears to have been failure of adequate leadership in the Executive Branch of our Government, we must remember that in 1960 our President's order to fly both flags in the Zone was sharply criticized by Congress, and the House passed a resolution, by vote of 380 to 12, that the Panamanian flag should not be flown in the Zone without a special treaty; and by unanimous vote, the House barred the use of appropriations for erection of flagpoles for flying Panamanian flags. Some members of Congress have shown a more statesman-like attitude; but others, through chauvinistic speeches and statements, and newspapers with provocative cartoons, have contributed over the years to ill-feeling and friction and so have hampered diplomatic efforts.

Let us consider what steps Friends might take to create and maintain a right relationship between ourselves and the Panamanian people. In the immediate situation we need to create an atmosphere in which a solution can be found which will be truly right for *all* concerned. This requires much patience and humility and a real desire to see the problem from Panama's point of view. One step which Friends can take is to learn, with the help of the Friends Committee on National Legislation, the position of their own Congressmen and Senators on this issue and to urge them to support the kind of solution just mentioned. Similar letters can be written to the Bureau of Inter-American Affairs of the Department of State. Any opportunity for conversations with Panamanians in the U.S., carried out along the same lines, is also helpful if only for the sake of gaining added insight and perspective. Other channels will doubtless occur to Friends.

The Quaker United Nations staff at the UN, the AFSC work with diplomats in Washington, the Conferences for Diplomats, and the International Seminars programs of the AFSC, each face a challenge in healing and improving relations with Panama.

In seeking long-range improvement of relations when the immediate tension has relaxed, Friends have various opportunities for useful service. Many of these can best be realized through the American Friends Service Committee, although it must be remembered that financial limitations and lack of adequate personnel prevent the AFSC from undertaking many worth-while projects. Thus it becomes a matter of priorities, which must be established after considering the many competing demands for help. Nevertheless, the AFSC is a most vital organ through which Friends can express their concerns, and so it remains the responsibility of each Friend to help guide the Committee.

In Panama, as soon as conditions become somewhat

normal again, a program should be established in Panama City, presumably by the AFSC, with the directors residing there and establishing a strong personal relationship at all levels with Panamanians, with Canal Zone officials and personnel, with the U.S. military, with American businessmen, and with religious and educational leaders of both nationalities. The directors should, of course, have no responsibility to anyone other than Friends, through the AFSC.

This program might include a Friends' Center, which can make a real contribution to better understanding. A unit of the AFSC's Voluntary International Service Assignments program might assist in community-development work in the slum areas in Panama City and Colon, and perhaps in the lower-class housing areas of David and other smaller towns. School affiliation between Panamanian and Canal Zone schools at secondary and primary levels would help to eliminate the present spirit of antagonism between the students and to affect attitudes of parents. Work camps involving Panamanians and Canal Zoners would not only serve these same ends, but would make young people more conscious of the need of their less fortunate neighbors for assistance and would inculcate a spirit of service which is badly lacking at present. A Washington Seminar type of program for Panamanian and Canal Zone leaders would help influential citizens on both sides to examine their problems of interrelationship in a constructive atmosphere. The presence of an AFSC program in Panama and the Canal Zone would provide an opportunity to develop better attitudes on the race issue, especially in the Zone, but also among

American and Panamanian businessmen in Panama. There are already a very few who are concerned, and their efforts can be greatly strengthened.

I would like, in concluding this summary of what has happened to relations between Panamanians and Americans and what Friends can contribute, to emphasize that, while it is not useful to gloss over the shortcomings and faults of the American residents of the Canal Zone or of the Panamanians, I have known both American residents and Panamanians whom I genuinely admire, and who have contributed to better U.S.-Panamanian relations, and who will continue to do so. It is these people of character and perception with whom Friends can cooperate in utilizing this opportunity for reconciliation—what in fact may be the beginning of understanding and right relatedness.

John Woolman at Sheffield

Letter from the Past—205

ONE of the most attractive words in our language is serendipity. I wish I had invented it, but that was done two centuries ago by Horace Walpole. It means "the faculty for making happy and unexpected discoveries by accident." Perhaps the most famous incident occurred not in Serendip (Ceylon) but in Israel, when Saul the Benjamite, looking for his father's lost asses, found instead the kingship of his people. To claim this faculty is not immodest. On the contrary it implies sometimes a somewhat disorderly mind and an excess of variety of interests. It happens to me often simply because while looking for some misplaced paper or article I have to sort over a lot of accumulated material, and in the process I turn up other misplaced or forgotten items that I was not looking for at the time.

For example, I was looking without success (and not for the first time) for an early record of the first Publishers of Truth in Warwickshire. There once was such a report but it had disappeared shortly before 1900. But I did come upon a group of about a hundred miscellaneous letters (1657-1871) which the recent cataloguing of manuscripts at the Bevan-Naish Quaker Library had overlooked—letters from the past. One of them which I shall quote presently, dated at Sheffield, England, 9, 8 mo., 1772, was from one Tabitha Hoyland to Sally Tuke, care of "William Tuke, Castlegate, York."

Now most readers will know that John Woolman was in England at that time. He did not live to polish the rather detailed itinerary that he wrote. For some years

MY MOTHER was a popular reconciler whenever there was trouble in the family or among relatives and acquaintances. Her technique, as far as I can judge after forty years, was very simple but notably effective. She would listen carefully to the complaints of one party, and having listened long enough to assure the much aggrieved speaker of her fullest sympathy, she would say kindly, but much worried, "I see all this very well, but it is really you who are at fault." And she would explain why this was the case. Then she would apply exactly the same treatment to the opposite party.

Usually it worked, maybe because after her explanations each side began wondering why this sympathetic listener had not accepted uncritically the self-righteous version of one's own point of view.

—RICHARD K. ULLMANN

from *Pendle Hill Pamphlet 131*,

Serving the East-West Conflict (1963)

The author of "Letter from the Past" is Henry J. Cadbury, Quaker historian and Biblical scholar recently retired as lecturer in Quakerism at Haverford College, who uses the pseudonym "Now and Then."

I have been trying to expand his own record. The last chapters of Janet Whitney's biography give a charming if poignant account of the last weeks of his life, which might well be read again. But I was delighted to come by accident upon a firsthand account written the week after one of his visits. The writer was Tabitha Hoyland (c. 1750-1809), who later married Benjamin Middleton of Wellingboro and became a weighty Friend. The recipient was Sarah Tuke (1756-1790). At the time she was sixteen years old. She later married Robert Grubb of Ireland and became one of those well-known Sarah Grubbs, all of them ministers of Clonmel. William Fairbank of Sheffield was "a schoolmaster and surveyor," in which he had something in common with John Woolman. Sarah Morris of Philadelphia was also travelling in the ministry about England, accompanied by a rather lively niece. Whether they did get to York Quarterly Meeting I do not know, but John Woolman did, and came down with the smallpox and was nursed by Esther Tuke, his hostess, and by her stepdaughter Sally, to whom the letter is addressed. It will be noticed that the letter spells his name, "Woolmer." It is the original letter, postmarked Sheffield. The broken seal unfortunately makes two places obscure.

Woolman's own journal says simply: "2nd day, 8th month, 1st of the week, was this day at Sheffield, a large inland town." The letter referring to the same visit, though misdated, I think, one day, runs as follows:

My dear Sally,

... Our very valuable Friends John Woolmer and Sarah Morris were at this meeting yesterday was a week, which was exceedingly crowded, part through curiosity to see John's particular dress, and part I hope from a better motive, whom I apprehend went away well satisfied with what they heard from the man whose uncouth appearance will be likely to prejudice many. But he is certainly a very deep minister that searches things quite to the bottom, greatly exercised in a life of self-denial and humility. Therefore must the will of the creature be more subdued and the better fitted to receive the mystery of the kingdom, which I believe through much obedience are largely opened. And I can't but think Providence hath some wise end in what seems difficult to reconcile with man's wisdom. Perhaps it may be intended as a means to wean many from the things which outwardly adorn the body, and likewise other luxuries and delicacies, too much prevailing amongst those in exalted stations as to this world's enjoyments, besides the testimony he apprehends it a duty to bear against the iniquitous trading in Negroes that so deeply affected his mind as to make his tears both as meat and drink for many days. I was favored with being present at an opportunity at W. Fairbanks' where he opened his reasons for several things and gave very [comfortable?] advice to the youth of whom there were several present. May it be properly impressed upon each mind.

Sarah Morris is a great minister and a surprising woman of her years. I think she is about seventy, endowed with a strong natural capacity, her doctrine sound, delivery quite unaffected, and speaks with great propriety. I expect they will hardly reach York before Quarterly Meeting, and then 'tis much if you get the women Friends, as I hear Rachel Wilson is expected to meet them there, but John Woolmer being remarkable for consulting the free[dom of?] his own. I have more to tell thee than my paper will allow, therefore must be short. . . .

T. H.

I have quoted the letter extensively thinking that modern readers will be interested to know how Woolman appeared to young Friends of his own day.

NOW AND THEN

Sarah Ellis Woolman

By DOROTHY M. WILLIAMS

"... He was pleased to give me a well inclined damsel, Sarah Ellis, to whom I was married the 18th of eighth month, 1749."

—Woolman's Journal

Shadow green, she moves in stillness,
Girl-woman in the swallow light
Learning to poise a half-jarred door,
Arrowed between sun and the darker side.
Girl-woman in quietness of giving,
Tiptoeing corridors of mind,
She orders joy in well-kept world,
Summer flowering in the dimpled time,
Womanly ear listens at unknowing,
Heart broods, nurtures, comforts, kneels
While needle mends sheet or silence.
At each shared meal, wifely, she feeds
The octopus thought of journeying
To meetings north, south, east from home.
(Familiar patterns lie waiting, waiting
For two lives living a divided whole.)
With angel-wrestled faith, she ministers
By proxy as she sews, serene
Harbor for sea-going vessel,
For tired wayfarer the constant dream.

Worship

By HELEN BRIGHTMAN

As birches droop white slenderness
Beneath the snow's white wing,
As aspen quake with tenderness
And dark firs sing—

So falls my heart like shuddering reeds
All huddled at Thy feet
And joy, long hidden in dark seeds,
Blooms sharply sweet.



UNDER THE RED AND BLACK STAR

AMERICAN FRIENDS SERVICE COMMITTEE

Friends were unexpectedly well represented during the recent unpleasantness in Tanganyika by Gilbert F. White, chairman of the AFSC's Board of Directors, who was temporarily stranded at his hotel in Dar es Salaam. When the mutineers compelled the hotel staff to leave, the guests cooked their own meals.

Letters received from two VISA members indicate that U.S. newspapers exaggerated the disturbance. It appears to have been primarily a demand for more pay by the disaffected military units, aggravated by a desire to replace white officers with Africans. The "direct action" developed into rioting and looting in the African and Asian districts, acquiring racial overtones only after an Arab shopkeeper had shot a soldier and was shot in turn. Feeling had run strong against the Arabs after what had happened in Zanzibar.

The greatest concern (for a time) was for the safety of President Nyerere and his government, who were in executive session in Dar es Salaam at the time of the revolt. However, neither they nor European residents were harmed, and the situation now seems completely under control.

Nevertheless, as one VISA correspondent puts it, "Our pacifism has taken on a new relevance in Tanganyika."—Ed.

An Exciting and Stretching Activity

"THIS is an exciting and stretching activity," writes Paul Parkinson, a Carnegie Tech graduate of last June who is one of the Service Committee's VISA volunteers in Tanganyika. Like other young people in this program, he says he "was anxious to leave the academic grind and try to realize vague ideas about architecture, travel, work, humanity, brotherhood, peace, and freedom"—a large order but one not impossible of realization as Paul gives his two years "to the improvement of human conditions, through living and working within another culture, trying to analyze and communicate. . . ."

Paul writes that "architecture" has become "hut-itecture" as he lives in a tent in the bush country (with giraffes near by) and tries "to help some people plan a new village, build their houses, have a community." As our young people live and work within another culture, trying to analyze and communicate their ideals and beliefs, they find the first hurdle is *things*. By western standards, the VISA volunteer lives simply, but, writes Paul, "the things that came with me in trunk and suitcase, my bag of *dawa* (medicines), a budget to buy nourishing food, a guitar and a radio, not to mention the use of a motor cycle, make me a rich man indeed. To try to tell people

otherwise, that it is any sacrifice or commitment, is useless; they innocently wonder and accept."

But our "rich young man" finds he has something to give. The fifteen Americans serving with the AFSC in Tanganyika are working with the Community Development of the Tanganyika government, which puts them at the heart of the struggle in the fight against ignorance, poverty, and disease. "The day can include a hundred illiterate villagers," writes Paul, "an Indian shopkeeper, a government commissioner, a foreign diplomat, fellow volunteers . . ." and the young person tries in all cases "to build close personal relationships and increase communication and appreciation between all."

The VISA volunteer also finds that there is something to receive as well as something to give: the culture in which he works presents a definite challenge to our overdeveloped part of the world. "When we see cheap trinkets, blatant advertising, prestige radios and cars, we can really wonder what benefits and ideals are being copied," and the young Americans have "a chance to evaluate ourselves, and to prove what our real strength can do in worthwhile pursuit. The time, effort, and experience should take on their greatest meaning as they are later intergrated in our personal, religious, political, American, everyday lives."

Journal from Rome (V)

By DOUGLAS V. STEERE

November 18: The liturgical schema is being presented to the Council in its final form. Each bishop can, if he chooses, give his vote in a reserved form, with a written suggestion of the nature of his reservation. The experts of the Commission work through all suggestions and sift them for acceptable improvements, so that with 2300 bishops and cardinals this can be a slow business.

No one but cardinals and patriarchs got a chance to speak on the schema on Ecumenism this morning, and the speeches from the fiery Italian, Cardinal Ruffini, and from several Spanish cardinals and two of the Patriarchs, were sharply critical of it—it was using the term "ecumenical," which Roman Catholics have reserved for the universal outreach of the Church, in a dangerously Protestant way, as though all churches (the Protestants were said to be split into 300 sects) were on the same level (Pan-Christianism or indifferentism) and might by mutual accommodations coalesce; it would confuse the faithful (how could there be assurances that Protestants would not use the "dialogue" to proselytize Roman Catholics?); it did not place prominently enough a frank statement of the recognition of the Primacy of the Pope as the condition of any approach to non-Catholics; and finally, the IVth chapter on the Jews was out of place here: it could

This is the concluding installment of Douglas Steere's "Journal from Rome," written while he was attending the Second Session of the Vatican Council as delegated observer for the Friends World Committee for Consultation.

be a great obstacle to the Eastern churches in Arab countries; it only confused this schema and made people think there was a reunion with the Jews being proposed; and if the Jews were mentioned, why not the other non-Christian religions?

It was a comfort to the Commission for Promoting Christian Unity to have Cardinal Ritter of St. Louis, speaking in the name of a large group of American bishops, give the schema the warmest of welcomes.

November 19th: The Council was opened by a long mass carried out in the Syro-Malankar rite, with rhythmic Indian music and chanting, illustrating again the amazing variety within unity of the Church's rich liturgy, a single art with a thousand forms. We have Chapter V on Religious Liberty at last. It has had some rugged hurdles to pass.

Bishop De Smedt insisted, as had Cardinal Ritter before him, on the necessity of a clear acknowledgment that Religious Liberty, as contained in Chapter V, was the indispensable condition of any dialogue with non-Catholics: "Many Non-Catholics harbor an aversion against the Church, or at least suspect her of a kind of Machiavellism, because we seem to them to demand the free exercise of religion when Catholics are in a minority in any nation, and at the same time refuse and deny the same religious liberty when Catholics are in the majority."

The Observers' meeting with the Commission this afternoon was full of vigorous statements of criticism of the Ecumenical schema. George Lindbeck was perhaps the most sweeping in his criticisms. His main attack was that it was built on an assumption of the institutional character of the Church as being the primary factor, whereas Protestants placed the saving act of Christ as central and could never regard the institution as more than a changing instrument to keep this before men.

I tried to stem the tide that is mounting among the observers, as among the bishops of the council, to detach the IVth chapter on the Jews from this schema on ecumenism. Speaking after two Egyptian observers had attacked the IVth chapter's place in such a schema, I said, "To carry on the real Ecumenical task means that those beyond the 'manifest' churches must be always in consideration. It seems to me that the only kind of Christian unity that will matter to God, or that will last, or that will help the world, is one that is deeply aware of God's working in the world beyond the confines of His visible church, and that the church should make its decisions in the light of this wider working, and in ways that will make a closer approach to these groups more likely and more possible."

November 20th: The schema on Ecumenism in general is now open for discussion. Both Cardinal Meyer of Chicago and Bishop Jelmini speaking for the Swiss Bishops approved of the consideration of the chapters on the Jews and Religious Liberty as an integral part of this schema, but a number of others disagreed and wanted them attached elsewhere. From many sides there were the warmest of endorsements of the ecumenism proposals themselves, Bishop Anceo of Mexico going so far as to declare that this schema is the finest gift the Council can make to the Church.

November 21st: The voting goes ahead steadily in the Liturgical schema, with four or five votes a day being recorded. A vote was favorable to splitting the Ecumenical schema into chapters I, II, and III for discussion now.

November 22nd: We have all been stunned and undone by the word of President Kennedy's assassination. A whole procession of our foreign friends have come to express their sorrow and their sympathy for America in this common loss.

November 23-25th: The strange nightmare of this weekend has only been relieved by the absolutely touching revelation of Italy in national mourning for President Kennedy. Great posters with his picture and with tributes to him and to their sorrow for his loss, from every party, including the Communists, have been posted up all over Rome.

On Saturday, the 23rd of November, the Pope at his memorial mass for the bishops and cardinals who have died during the past year mentioned John Kennedy in his intention, and on Monday, the 26th, Cardinal Spellman celebrated a solemn Requiem Mass at St. John Lateran. Among the 10,000 who trudged through the driving rain to attend were an estimated 1700 bishops, more than three-fourths of the entire Council.

November 26th: The speech that drew general applause and that stirred the Council this morning was made by Bishop Stephen Leven of San Antonio, Texas, a vigorous native of Oklahoma, who has twenty-five years of street-preaching behind him. Bishop Leven demanded of the Council that they approach this question of ecumenism with more open hearts and minds. He complained that some of his colleagues seem to confine their Biblical citations to the passage on Peter as the rock on which the Church is built and that some fresh texts are needed if the ecumenical dialogue is ever to make a serious beginning. He stoutly denounced the criticisms and reservations on Religious Liberty that had appeared in some words in the Council, and deplored the tendency of some bishops to talk down to the separated brethren as if they were children needing instruction. It is not the separated brethren whose churches have become empty and who have lost their congregations to communism. Roman Catholicism must put its own house in order.

Howard Schomer presented his memorandum on the status of the Christian Conscientious Objector in the various Protestant churches and showed how the fifth chapter of the schema on Religious Liberty compelled a frank Roman Catholic recognition and acknowledgment of a Christian conscience in this matter of killing.

November 27th: The Council session this morning brought closure on the second chapter and opened discussion on the third chapter. Patriarch Maximus IV of Antioch, again speaking in French, put the case for the Orthodox Churches. He warned Rome that it would be nothing but a waste of time to expect the Orthodox to consider union with Rome if they are thereby obliged to accept Roman discipline.

November 28th: Cardinal Frings, of Cologne, spoke this morning on the issue of mixed marriages, which, while not referred to in this schema, is a major bar to ecumenical understanding. He, for one, was quite prepared for the Church to

acknowledge the validity of mixed marriages contracted in the presence of a Non-Catholic minister and to have the ecclesiastical penalties removed from such marriages. He reaffirmed, however, the Catholic requirement in regard to the children's upbringing in the Catholic faith.

A Catholic scholar friend told me something of his experience as a German chaplain at the Stalingrad front, where he not only baptized but gave communion to Roman Catholics, Orthodox, and Protestants, without question and without the slightest notion of their becoming Roman Catholic converts. He feels this schema could (and should) go much further in this direction without any real danger. I thought of Fosdick's story of the Catholic priest giving the last rites to a Protestant soldier who had been fatally wounded. The boy looked up and said: "But Father, I don't belong to your Church," to which the priest replied: "But you belong to my God."

This German friend went on to tell me of how in the terrible Stalingrad retreat, all completely without weapons and separated from his group, he had arrived at night at a Russian hut with fifteen badly wounded German soldiers hauled by a horse team that had been given him by Russian peasants to help him save them. He was taken in by this peasant and his wife, who risked their lives to do this, for they were quite near the highway where the Red Army trucks rolled by all night long. Those peasants sat up all night with these boys, and when he left the next morning, he asked them why they had done this to enemies who had so grievously spoiled their country. Their reply was, simply, that they had four sons in the Red Army and were praying daily for their safe return. "How could we, then, ask God to save them and not receive you whom He sent to us for protection?" After this kind of experience with Russian Orthodox, this friend assured me, the walls of the confession are brought very low.

There is a story going about the Council of the devil feeling that he, too, should have a Papal audience and one of the Cardinals offering to arrange this for him with the papal secretary. On being asked over the phone whose name should go on the audience list, the cardinal, after a little hesitation, suggested listing his client as "the Chairman of the Separated Angels."

November 29th: The speaking goes on endlessly on Chapter III, and it seems clear that Chapters IV and V will not be voted upon at this session of the Council.

November 30th—December 2nd: I have spent this weekend preparing a twenty-minute address on "A Quaker Looks at the Council" for a BBC recording in London next week.

December 2nd: This was the last active day of the Council. The spirit of the closing day of school was in the air. It was marked by Cardinal Bea's speech. He treated the failure to arrive at a discussion of the Jewish chapter and the one on Religious Liberty as merely a lack of time, and assured the Council of his confidence that they would certainly be on the agenda of the next session.

We are too close to the Council sessions to draw a final appraisal. But there are two things to note in closing. If you asked me for the specific goal of the Roman Catholics or for Non-Catholics on these ecumenical contacts, I would think

it disastrous at this point to define it. Cromwell has rightly said, "We never go so far as when we do not know where we are going," and in the present situation our privilege is to be open and to take some new steps together. The rest is for the future. The second matter is our own response to what has been taking place here in Rome. For, make no mistake about it, something important has been happening to our Catholic brothers. In spite of all the obstacles, the wind of the spirit has been blowing.

Extracts from Yearly Meeting Epistles

Monteverde Yearly Meeting: As we send out our greetings to you this year, we would like to express our deep appreciation for all the messages of concern which have helped to remind us of the need for a closer fellowship between ourselves and our Heavenly Father, and in turn between ourselves and our fellow men. It is easy to overlook the importance of such seemingly insignificant things as a warm greeting, a small word of encouragement or concern given under His guidance. So we feel very grateful for our many friends who have strengthened us through their letters, visits, and prayers on our behalf.

We have been especially blessed by the many visits of Charles Palmer. The depth of his concern for the community and the active interest that he showed for each member will live in our memories of him. We shall miss his ministry, continually reminding us of the importance of measuring our lives by the eternal standard, rather than by man's standard of success or failure. We are filled with a deep sense of sadness that the Society of Friends has lost another of its all too few traveling ministers; persons who have developed a deep enough sense of concern for mankind, and a close enough walk with God, to render themselves vessels worthy of being used by Him in this great field of service. In this he has left us a great challenge.

Jamaica Yearly Meeting: We are planning a second Meeting in Kingston, our largest city; this Meeting, it is hoped, will strengthen the Evangelistic approach to the needs of many who migrate there from rural areas.

We express our gratitude to the American and English Friends who have shown Missionary spirit in maintaining the Quaker witness in Jamaica, and we are proud of the membership of that distinguished Missionary, Mary White, who now lacks only one year of the century mark.

Denmark Yearly Meeting: We meet God in this world. In each human being one gets a glimpse of the eternal Thou. This glimpse can give us power to work with people as they are. The goal of tolerance is not to pretend that we are all alike, but to rejoice in our differences. As intolerance is the outer court of hatred, so tolerance is the outer court of love.

Canadian Yearly Meeting: In our early sessions we were exercised as to the channels through which our Peace Witness may find expression on the political and international scene. We must be confident that we are under Divine direction as we face tasks such as our intensified Peace Education Pro-

gramme, our representations to the Government, and indeed our desire to respond to the unlimited demands for Quaker action, otherwise our hearts would fail at the enormity of the undertaking.

The Five Years Meeting of Friends, Richmond, Indiana: If anyone should ask what should be the primary Quaker witness to the world today, [we] must answer, unhesitatingly and unapologetically: it is to witness to man's need for redemption and to the availability of a power of redeeming love.

We have met as the Five Years Meeting of Friends, seeking the meaning for us of this witness. In our times of devotion we were called to "walk where Jesus walked," and to go on with Him in the common paths of life today. Our attention was focused on the reality of God as the central experience of our lives; the interpretations of that experience—for example in theology—are an adventure of the mind after the fact of the experience. Our Quaker past does not need to be memorialized; it needs to be re-experienced and witnessed to in this present day. This can be for us a transforming experience, preparing us for a new, changed world with its problems and its opportunities. Indeed, "mankind has to become a 'new humanity' or perish."

Illinois Yearly Meeting: But we must bear in mind that we must be "doers of the word, and not hearers only, deceiving your own selves" (James 1-22). We experience anxiety and searching of conscience as we try to find ways to make Friends' testimony more effective. In our meetings, practical concerns are too often dissipated in the unclarity among Friends on how to face the enormous problems of our age. In a world suffering from hunger, injustice, and the threat of unheard-of violence, our spiritual commitment must bear fruit in strong public witness and action.

If we would be less hesitant to do God's work than we now appear, we must make the presence of God a living reality among us. For guidance, we must open ourselves in simplicity of heart to the Light that shines in the darkness. We must work together in closer fellowship, so that our Meetings may become sources of strength. Let us renew our determination to carry into this world the intoxication with love that transforms human relations, and, remembering Jesus, let us not shrink from suffering.

The First Australia Yearly Meeting Melbourne, January 3rd to 9th, 1964

By ERIC B. POLLARD

THIS gathering was memorable for several reasons. First, because of the windows on the world opened by our invited visitors, Sang-heum Koh from Korea, Paul M. Sekiya representing Japan Yearly Meeting, and Joseph G. Kisya representing East Africa Yearly Meeting. Second, because of mature wisdom from Wilfrid and Winifred Littleboy, representing London Yearly Meeting, and the historical feeling conveyed by Elfrida Vipont Foulds. Other Friends represented Southern Africa Yearly Meeting, and Pacific Yearly Meeting. Not least, we welcomed W. Neil Johnson, representing New

Zealand Friends, who like ourselves are newly entering upon Yearly Meeting status and responsibility.

Our main visitor, however, was Kenneth E. Boulding, representing the Friends World Committee for Consultation, who gave us, in the first "James Backhouse" lecture, a view of our Society in its historical setting and the particular witness we are called upon to make in a future of many dangers and problems, but also glorious opportunities. This lecture will be published in book form. Kenneth Boulding also spoke to other sessions and to wider groups outside Friends, always with wit and insight.

Our peace witness, as always, was a main concern, and we heard of progress on a booklet expressing Friends' beliefs in their Australian context. We also urged the setting up of Peace Research units and a "Ministry for Peace" (at the cost of a single guided missile).

Jean Richards of Sydney was encouraged in a concern (initiated by non-Friends), to visit France to plead with De Gaulle to abandon nuclear tests in the Pacific.

One main duty at Yearly Meeting was the consideration of a *Handbook of Practice and Procedure* (or Book of Church Government) on which a committee has been working for three years. This, with some amendment, was adopted and will be printed after a year or two's trial in practice. Notable changes from London practice are the use of the terms "Recognised," "Local," and "Regional" Meetings (in place of "Allowed," "Preparative," and "Monthly"); the permissive use of the titles "Elder" and "Overseer"; and the dropping of the word "Disownment." No hierarchical Meetings are interposed between Regional Meetings and Yearly Meeting.

Our Friends Service Council (Australia) reported an active year's work, mainly in relief in Hong Kong, work for aborigines, and the holding of seminars. Concern for the land rights of aborigines is an issue much to the fore because of leasing of mineral rights in the Northern Territory. The Commonwealth Government seems to be more sensitive about this than it has been previously.

Friends School reported an enrollment of over 900, with plans for an appeal for £100,000 to initiate rebuilding of the main school, including an assembly hall, new Middle School, and a library-classroom block.

Our recently formed "Quaker Committee on Legislation" reported activity on capital punishment for Aircraft Crimes, and criticism of the Immigration Policy based on colour discrimination. Another concern was the effect of a sudden relaxation of a ban on drinking of alcoholic liquor by indigenous people in Papua and New Guinea.

A slight increase in membership was reported, bringing the increase in 12 years to 20 per cent. A transfer of debts owing to London on meeting-house loans to Australia Yearly Meeting is much appreciated. This will provide ultimately over £Aust. 4,000, to be called the 1964 Capital Fund.

In all, a full and significant week, which deepened our purpose and dedication to seek the Kingdom of God, both within ourselves and in the future world.

Eric B. Pollard is secretary of Australia Yearly Meeting.

Books

TAKE HEED OF LOVING ME. By ELIZABETH GRAY VINING. J. B. Lippincott Company, Philadelphia, 352 pages. \$5.95

Persist, dear reader, beyond the first few chapters. There is a good story waiting for you, which you will enjoy.

Bernard Shaw once entitled a review of Barrie, "Worse than Shakespeare!" The title in itself was a perverse compliment. If one then says this book is less than *Henry Esmond*, it will be because its author will surely not want to be compared with anything less.

In one respect Thackeray had the easier task. He wrote of a time much closer to himself and in a style that aspiring writers were then still urged to imitate. If his success in writing an historical novel in the language of its own period is still an astonishing *tour de force*, it was a feat which his contemporaries were prepared by taste and education to enjoy. Ours are not. The Elizabethan period is too far behind us for that. As every English teacher knows, it demands translation. Woe to the storyteller who succumbs to its antique charms! "My father me taught," says the heroine—fortunately Elizabeth Vining seldom slips.

More serious is the fear that the author did not quite make up her mind which story she was telling—the love-match of Anne and John or the making of a great divine. The story both starts and stops too soon. We do not need to be present in the bedroom during John's early fornications but ought to have been in St. Paul's the morning he thundered, "It tolls for thee!" The five-and six-letter descriptions of four-letter situations are not wholly successful, and the description of John's transformation into someone utterly committed to God is too short to be convincing.

The reviewer is not competent to say whether the story is reliable as biography, but it would make no difference if he were. This is a novel, which has as narration a life of its own. You will meet a John Donne whose vicissitudes you will want to follow. It is not a book easily put down. After you have put it down, however, you may wonder why for all his going to plays, Donne seems never to have seen one by Shakespeare. Perhaps he just forgot to mention it.

C.F.W.

THE REVOLT OF THE COLLEGE INTELLECTUAL. By EVERETT LEE HUNT. Human Relations Aids, New York, 1963. 172 pages. \$5.00

If you have worked with adolescents or had one of your own, you will read this book from cover to cover. If you have been concerned about "what is happening on the college campuses," you will find here much food for thought. If you have watched young people in college trying to find their way from the dependence of childhood into the independence of the adult, you will appreciate the perceptive understanding with which the author describes the difficulties which arise as "the Administration" and "the student body" seek to resolve their differences on a modern college campus. If you have a nostalgic feeling for "the good old days" when you were in college, you will find both comfort and a challenge to complacency in

this account of the changes which have occurred in colleges generally and on one campus in particular.

Parent, teacher, and college dean, the author writes out of a rich background of personal experience and diligent historical research. His book is enlivened with many first-hand anecdotes and quotations from historical documents. There is a warmth of sympathetic interest in young people combined with the wisdom of historical perspective which makes this a book well worth reading. College alumni will find it rewarding, fascinating, and sometimes disturbing. Parents and teachers will finish the book with a much clearer insight into what is on the minds and in the hearts of today's college youth, especially those who are students in a "college of intellect" with a Quaker tradition.

MERRILL E. BUSH

DISCIPLINES OF THE SPIRIT. By HOWARD THURMAN. Harper and Row, New York, Evanston, and London, 1963. 127 pages. \$3.00

Professing to examine certain specific aspects of human experience which are universal and significant in tutoring the human spirit, Howard Thurman discusses five such areas: commitment, growth, suffering, prayer, and reconciliation.

The most fundamental characteristic of life is its search for nourishment. In the basic conditions of its life, an organism knows the discipline of commitment. Its whole existence depends upon the singleness of the demand for food—for survival. Life, wherever found, is trying to live itself out—to actualize its unique potential. Is it automatic that vitality becomes available when the conditions for the release of vitality are met—or is some special kind of consciousness at work?

There is a discipline at work in growth. Energy is available but under certain conditions. When these are met, something happens. Singleness of mind triggers the release of fresh vigor and vitality. Men become like that which they love. Man cooperates with the spirit of God by making himself open and available to it. What one sees as true in a moment of great insight must be experienced as true. All the world had a new smell for George Fox after such an experience.

The energies released in commitment cannot be left to dissipate themselves in ecstasies and exhilaration of spirit; they must be geared to the specific demands of the new life. Growth also means the experience of crisis created by two forces making contradictory demands simultaneously—to push toward the new and to hold the line against change. All our life long we are fashioning a private pattern made up of the resolutions of the crises of growth. The discipline of growth becomes the discipline of the spirit.

The words of the foregoing paragraphs are all those of the author, but they are imbedded in sixty pages of mellifluous writing. Other readers may find, as I have, that many insights are refined from the body of the book only after repeated reading. The chapters on suffering, prayer, and reconciliation are equally rich in concentrates designed to nourish the disciplines of the spirit. As with fine chocolates, however, we may be tempted to indulge in rich, attractive fare beyond our ability to assimilate all at once.

PAUL GOULDING

Friends and Their Friends

Elsewhere in this issue is a quotation from the late Richard K. Ullmann's Pendle Hill Pamphlet (No. 131), *The Dilemmas of a Reconciler: Serving the East-West Conflict*. It well illustrates the basis of Richard Ullmann's philosophy, which led to his tireless efforts in furthering relationships between Christians in East and West Europe. The pamphlet is based on the author's experience with the 1961 All-Christian Peace Assembly in Prague.

Pendle Hill has also published, as Pamphlet No. 129, George Lakey's *Nonviolent Action*. Recently appointed executive secretary of the Friends Peace Committee of Philadelphia Yearly Meeting, the author holds an M.A. from the University of Pennsylvania. His thesis on the sociology of nonviolent action was a major source of the pamphlet, which explores historical examples of nonviolence, as applied by Friends and others, and relates these to contemporary movements, such as the Negro "sit-ins."

Both pamphlets are available from Pendle Hill, Wallingford, Pa., at 35 cents each.

David S. Richie, executive secretary of the Social Order Committee of Philadelphia Yearly Meeting, will leave on March 5, to attend the Fourteenth Conference of Organizers of International Voluntary Work Camps, sponsored by UNESCO and being held in Linz, Austria. He then plans to take part in weekend work camps and leadership training seminars for youth leaders in Uganda, Kenya, Southern Rhodesia, South Africa, and Nigeria during the next two months.

Two work camps per weekend will continue to be held in Philadelphia during his absence, and chaperones are urgently needed to help make this possible. Suggestions may be sent to the Social Order Committee, 1515 Cherry Street, Philadelphia, Pa. 19102.

The Friends Committee on National Legislation is urging Friends to attend the 16th Annual National Civil Liberties Clearing House Conference, to be held at the International Inn, Washington, D. C., March 19 and 20. On the afternoon of the 19th the Civil Rights Bill will be discussed, and a dinner that evening will be addressed by Supreme Court Justice Arthur J. Goldberg. "Civil Liberties Aftermath of Dallas" will be the topic of the morning meeting on March 20; the afternoon will be devoted to "Assessment and Evaluation of the Voices of Protest," including discussion of civil disobedience. Friends interested in attending or wishing further information should write to the FCNL, 245 Second Street, N.E., Washington 2, D. C.

At the Cape May conference, June 20 to 27, 1964, there will be twenty-two round tables, each having five morning sessions, Monday through Friday. In addition to round tables on disarmament, race relations, Quaker education, prison reform, the devotional life, and family relations, there will be the following new entries in the field: "Automation, What Does It mean for Peace and the Social Order?" "How Can the

Meeting Help Teenagers Live in Their World?" "Quakerism and Its Objectives" (based on articles that recently appeared in the *London Friend*), "The Language of Faith," "The Ministry of Friends to the Academic Community," and "Coping with the Impact of Mobility on Friends Meetings." The FRIENDS JOURNAL will conduct a workshop on "Writing as Creative Experience." Round-table sessions will include periods of worship.

Elizabeth Gray Vining, whose latest book, *Take Heed of Loving Me*, is reviewed in this issue, has been elected chairman of the Women's Planning Committee of the Japan International Christian University Foundation. She has been a member of the Foundation's Board of Directors since 1951 and is personally acquainted with the development of the University, which had its origin during her stay in Japan. Now living in Wallingford, Pa., Elizabeth Vining is a member of Germantown Meeting, Philadelphia.

These are crucial times for Seneca Indians facing eviction in 1964 by the Kinzua Dam. This huge, controversial project of the U. S. Army Corps of Engineers is nearing completion in Northwestern Pennsylvania. Seneca families on the Allegany Reservation in New York State have only a few months left—from now to September—to get out of their homes before the "Lake of Perfidy" forms behind the new dam. The reservoir will cover their homeland and drown all hopes of honoring the Pickering Treaty of 1794 between the United States and the Seneca Nation of Indians.

In spite of much hard work by the Subcommittee on Indian Affairs of the House of Representatives, by Seneca Indian committees, by Federal agencies, and by Friends and other concerned citizens, the Seneca families do not yet have any money with which to construct new homes. They are dependent upon action on House Resolution 1794, the reparation and rehabilitation bill approved unanimously on January 22 by the House Committee on Interior and Insular Affairs.

The 1964 Crisis for Seneca Indians, a pamphlet prepared by the Indian Committee of Philadelphia Yearly Meeting, contains an urgent appeal to Congress and to the people of the United States for immediate action on H.R. 1794. It is available free of charge, singly or in quantity, from Walter Taylor, Friends Kinzua Project, Box 231, Salamanca, N. Y. 14779.

"A Quaker View of Sex" is the discussion topic of an adult study group which meets every Sunday morning from 10 to 11 a.m. at the Morningside Heights Meeting, New York City. Further information about these sessions may be obtained from Edmund P. Hillpern, 149 East 72nd Street, New York 21, N. Y.

The editor of the *Friend* (London) reports having received 861 letters in the year 1963, of which they were able to print 413. It may be fairly said that in general British Friends are more voluble and lively correspondents than their American counterparts.

A rare Indian deed, written in 1678, granting Petty's Island in the Delaware River off Kensington (Philadelphia, Pa.) to the daughter of an early New Jersey settler, has just been given to the Quaker Collection at Haverford College.

When one Elizabeth Kinsey bought the island for 500 gilders, she agreed to allow the Indians to continue hunting and fishing on the island, and to dig for a root called "tuckahoes." The Indians, meanwhile, promised not to kill her hogs nor set fire to her hayfields. The agreement provided for an annual payment to the Indians of "fiveteen muches of rum and fiveteen muches of powder." (A muche is one-fifth of a pint.)

The deed was given to Haverford College by Richard R. Wood, former editor of *The Friend* and a member of the college's Board of Managers. It has been in the possession of Richard Wood's family ever since it was executed, "signed," and sealed by four Indians. The Indians had evidently also sold the same island to another white, a Swede named Gunnar Rambo. On the back of the original deed is a release from Rambo dated 1698.

Petty's Island is opposite Shackamaxon, where William Penn was supposed to have signed his famous treaty with the Indians. In 1680, Elizabeth Kinsey married Thomas Fairman, who lived at Shackamaxon, and it was their home, called the Fairman Mansion, which Penn used as his first dwelling after coming to Pennsylvania in 1682.

The Indian deed, early maps showing the island, and some other early material in the Quaker Collection about Friends and the Indians, are on display in the Treasure Room of the Haverford College Library.

For the tenth year in succession the Friends Service Council of London is organizing a summer school in Geneva on the social and economic work of the United Nations. It will be held this year from August 1 to 14. The summer school is intended for those who have not yet entered a university or begun other training or work. The average age is usually about eighteen. Applicants should be actively interested in international questions and closely connected with the Society of Friends. Further information may be obtained from the FSC, Friends House, Euston Road, London NW1, England.

Calendar of Yearly Meetings, 1964

The 1964 *Calendar of Yearly Meetings* is available free, on request to the Friends World Committee, which publishes annually the little eight-page aid to Quaker communication. The date and place of each Yearly Meeting or conference of Friends throughout the world are listed, along with the name and address of the official contact-person of each Yearly Meeting.

The attempt has been made to list Friends Centres in which a full-time staff is maintained. The *Calendar* is intended to supplement the *Handbook of the Religious Society of Friends* and the *Friends Directory of Meetings for Worship in the United States and Canada* (fifty cents). These items may be ordered from Friends World Committee, American Section and Fellowship, either at Wilmington College (Midwest Office), Wilmington, Ohio, or at 152-A North 15th Street Philadelphia, Pa. 19102.

Letters to the Editor

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

Philadelphia Quaker Women (formerly the Women's Problems Group), in session at the Meeting House at 4th and Arch Streets on 1st Month 31st, 1964, endorsed wholeheartedly the proposition in Robert Blood's letter in the *FRIENDS JOURNAL* dated 2nd Month 1st, prompted by questions raised by Colin Bell at the adjourned sessions of Philadelphia Yearly Meeting.

We wish to encourage the American Friends Service Committee to work with governments in underprivileged areas to combat the population explosion by supplying information on planned parenthood.

Philadelphia, Pa. ELIZABETH A. W. FURNAS, *Chairman*

We think other Friends will be interested in the experience of Baltimore Meeting (Stony Run) in a three-session discussion of *Towards a Quaker View of Sex*. As most Friends already know, the pamphlet inquires into three areas of morality: (1) public morality (the code carried by churches, schools, courts); (2) private morality ("under-the-table" behavior; we begin learning early in life that people act differently from the way everyone says everyone else does); (3) personal moral codes. By clarifying the issues and setting them in a Christian and Quaker tradition, the pamphlet removes the barriers to discussion.

Doubting the traditional view that the church always knows precisely what is right and what is wrong, the group explored the complications and bewilderment that love creates. Homosexuality, restrictions limiting husbands and wives from close relationships with members of the opposite sex, and the conflicting social attitudes toward pre-marital sex experience were among the areas considered.

In searching for agreement, the group found itself confused about current attitudes and practices, and asked a panel of Meeting members to lead the final session in investigating "What Is Our Moral Code Today?" A member's summary of *Sex Ways—Fact and Faith*, edited by Duvall and Duvall for the 1961 conference of the National Council of Churches, placed in perspective sexual behavior during this century.

A student at Goucher College described the plight of the intelligent, sensitive college student. He (she) is concerned with the discrepancy he finds between abstract values and his own inner needs. He has seen these values—faith, trust, love—become hollow, held in hypocrisy. He doubts their reality. He has little consciousness of personal worth, yet somehow he wants to combat the lovelessness and impersonal forces in modern society. Because of the seeming irrelevance and superficiality of college, he may leave school to see what life is really like. Or he may turn to sexual intimacy in his search for inner security. But in his stressful, frustrated condition his sex experiences are likely to produce a sense of guilt or lead to unwanted pregnancy. How can parents help? Are they failing to give a sense of purpose in life?

A third member reviewed "The New Morality," the chap-

ter in the pamphlet which calls for change. It affirms our need to maintain and enrich family life and insists that sex activity should be an expression of (1) love, and (2) responsibility for one's partner, family, and society.

It is obvious that we need a deeper, more creative morality. Our guidance must necessarily be internal and individual. Are we ready for self-guidance? The first step is to make sex a discussible subject so that conversation is possible, to allow us to exchange ideas and learn from each other. How can we meet the world's demand for love and trust? Should our new code involve a change in attitude rather than a change in actions? What should our new morality be?

Baltimore, Md.

HARRIETTE W. SHELTON
ANNE C. MORRISON

Thank you for the articles by Lawrence Barker and Larry Miller on programed and unprogramed meetings for worship. They are both fair, thoughtful, and eminently useful appraisals of these two "forms" of Quakerism. But is the form of Quaker worship important? These articles point up the fact that we are losing members. Why?

In the joyous, practical, patient, radiant message of Quakerism lies one hope for mankind. If there is any interpretation of Christianity that can speak to all men's condition, it is the Quaker message—as I have read it in the journals of Friends long dead and in the lives of some contemporary Friends. Quakerism is not only a way of worshipping; it is a mode of being, based in the perfect life.

The whole life of Jesus was a commandment, an example, a witness, to which Friends have dared to aspire. Jesus lived in the world. He worked in the world. He was condemned for consorting with drunkards and the political undesirables of his time. He loosed his clear, clean rage only at the godly, decent hypocrites of his day. He owned nothing. He carried no weapon. He asked no one to be good. He asked them to perform the impossible task of becoming perfect. And he said over and over that you don't have to do this by yourself. There is One, he said, Who knows all your weaknesses and needs and will fill them.

George Fox directed his followers to this teacher, who is not dead as many teachers are dead, who is not coming in some uncertain future, but who lives, who is here, now, within every human being, whether he has ever heard his earthly name or not.

Living ministry can never come from lives devoid of commitment. The fire of God's spirit cannot blaze from a lukewarm heart. Eastern Friends go to meeting on First-day and go home to lives differing only occasionally and in minor ways from the lives of their neighbors. Friends in other parts of the country seem (to me) to be blandly uninterested in today's ills and evils. (One can read many publications of evangelical Friends and never know there is a Negro in the United States, let alone a social revolution going on.)

I remain a Friend because I love Friends so much: their stubbornness, their provincialism, their elitism, their patience, their grudging fair-mindedness—and the living, breathing

message we hide under tons of paper and words and unimportant traditions.

Friends, let us *be* what people think we are. *Be* what our young people are seeking and longing for. *Be* the light that shines in the darkness—the salt of the earth—the city on a hill. *Be* the peacemakers, speaking to that of God in every man, in love—the Negro, Communist, Cuban, Red Chinese, alcoholic, dope addict, existentialist, fellow-Christian, Jew, Moslem—without fear of the world's opinion, without smug self-righteousness, without fear of ridicule or loss of property or even of life.

We have all sinned, each in his separate, individual way. We are all weighed in the balance and found wanting. We cannot tithe of our lives to God. We give him all or we give him nothing, and yet in his infinite Mercy, he strengthens and blesses the little we give, and stands quietly outside our meeting houses and churches, waiting in eternal patience. His presence is an embarrassment to us. Are we *ever* going to be any different?

Philadelphia, Pa.

BARBARA HINCHCLIFFE

"If the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather then when he saith to thee, 'Wash and be clean?'"

No doubt the washing in Jordan seven times had a humbling and cleansing effect upon Naaman's heart, and if he had not been willing to submit to what the Lord required he would not have been healed.

It is well for us to examine and reexamine the grounds of our various practices and testimonies. Having done this, some of us find we cannot cease to use the Scriptural language of thou and thee to a single person. It is a testimony to everyone that we believe in living holy lives and that our religion extends to our words and actions even in very small things.

If we are willing to submit to all that the Lord requires, we have a reaching effect on those around us which we cannot otherwise have.

I would have us consider whether our wish to cease to use the plain language comes from a desire to please ourselves or whether it is the will of the Lord.

Barnesville, O.

PHEBE J. HALL

BIRTHS

BORTHWICK—On January 20, a son, THOMAS C. BORTHWICK, JR., to Thomas C. and Josephine Chapman Borthwick, of Rosemont, Pa. The mother is a member of Haverford (Pa.) Meeting.

CALLENDER—On November 1, 1963, a son, ROY BRADFORD CALLENDER, to Mr. and Mrs. Wesley Callender. The father is a member of Scarsdale (N.Y.) Meeting.

COOPERMAN—On January 16, a daughter, HANNAH BROOKE COOPERMAN, to Harris Lee and Esther Leeds Cooperman, of Chestnut Hill, Philadelphia, Pa. The mother is a member of Germantown Meeting.

GUTHRIE—On September 20, 1963, a daughter, JEANINE FRANCOISE GUTHRIE, to Paul and Lolette Guthrie. The mother and grandparents, Gaston and Martha Sudaka, are members of Scarsdale (N.Y.) Meeting.

KILPACK—On December 17, 1963, a daughter, PHEBE MOTT KILPACK, to Gilbert and Joanne Kilpack, of Rochester, N. Y. The father is a member of Rochester Meeting.

KLINEBERG—On November 23, 1963, a son, **GEOFFREY MORRIS KLINEBERG**, to Stephen and Peggy Klineberg. The father and grandparents are members of Scarsdale (N.Y.) Meeting.

SCHUERHOLZ—On December 13, 1963, a son, **KEITH SHALLCROSS SCHUERHOLZ**, to Peter and Leigh Magee Schuerholz, of Tappan, N. Y. The mother is a member of Radnor Meeting, Ithaca, Pa.

ADOPTION

GILBERT—By Jean and Richard Gilbert, members of Lincoln (Nebr.) Meeting, **DAVID WAYLAND GILBERT**, two-year-old Omaha Indian.

MARRIAGES

BAKER-TOLLES—On December 21, 1963, in the Swarthmore (Pa.) Meeting House, **ELLEN TOLLES**, daughter of Frederick B. and Elizabeth E. Tolles, and **WILLIAM MARSHALL BAKER**, of Washington, D. C. The bride and her parents are members of Swarthmore Meeting.

STUHELMULLER-METCALF—On November 29, 1963, at Scarsdale, N. Y., **ANNE METCALF** and **BRIAN STUHELMULLER**, members of Scarsdale Meeting.

DEATHS

CADWALLADER—On November 12, 1963, **J. AUGUSTUS CADWALLADER**, aged 73, a member of Yardley (Pa.) Meeting. He is survived by his wife, **Laura Parry Cadwallader**, and by a daughter, three sons, seventeen grandchildren, and four great-grandchildren.

GLICK—On January 11, **WILLIAM A. GLICK**, aged 66, of Mill Creek Road, Morrisville, Pa., a member of Chesterfield Meeting, Trenton, N. J. He is survived by his wife, **Anna E. Winder Glick**.

HANNUM—On January 19, **CAROLINE D. HANNUM**, aged 99, widow of **Charles B. Hannum**. She was a member of Kennett Meeting, Kennett Square, Pa., and is survived by three sons, **Edward D. Hannum**, of Rosedale; **William Hannum**, of California; and **C. Beverly Hannum**, of Kennett Square; and by two grandsons and three great-grandchildren.

MOON—On December 16, 1963, in Sandy Spring, Md., **BEATRIX TYSON MOON**, sister of **Mary Moon Warner** and **Estelle Tyson Moore**. She was a member of Sandy Spring Meeting (United).

PHILLIPS—On January 12, 1964, in Williamsport, Pa., **HELEN J. PHILLIPS**, of Kennett Square, Pa., a member of Kennett Meeting. She was a daughter of the late **William H. and Sara Hicks Phillips**, and is survived by a niece, **Leone Ladley Taylor**, of Williamsport.

PRICE—On January 24, at Sunnyfield Nursing Home, Cranbury, N. J., **ELLA MAY PRICE**, aged 91, widow of **Harry Price**. She was a member of Chesterfield Meeting, Trenton, N. J. She is survived by a son, **John Russell Price**, of Philadelphia, and a grandson, **John Russell Price, Jr.**, of Houston, Tex.

ROBERTS—On January 13, at her home in Baltimore, Md., **ISABEL CHAMBERS ROBERTS**, wife of the late **Robert F. Roberts**, of Baltimore. She was a member of Baltimore Meeting, Stony Run, and is survived by a sister, **Mrs. George M. Bassett**, of Philadelphia; and by two nephews, **C. Lester Comly**, of Philadelphia, and **Robert R. Comly**, of Princeton, N. J.

SCHEIBLEY—On January 2, at his home in Florida, **FRANK M. SCHEIBLEY**, aged 90.

TRIMBLE—On January 3, at Orinda, Calif., **JEAN ANN TRIMBLE**, wife of **George M. Trimble, Jr.** She was a member of Middletown Meeting, Lima, Pa.

J. Augustus Cadwallader

1890 - 1963

J. Augustus Cadwallader was one of the Friends instrumental in founding Yardley as a monthly meeting. It had originally been an indulged meeting of Makefield Meeting. He was both a birthright Friend and a Friend by conviction and served his Religious Society well.

For six years after World War I he was chairman of the Philanthropic Labor Committee of the Friends General Conference. About the same time he was clerk of the Peace Committee of Philadelphia

Yearly Meeting. Previously, he had been executive secretary of the Pennsylvania Arbitration and Peace Society. He was active in the Young Friends Movement at the time of its formation.

He had also been assistant to **Wilbur Thomas**, doing all the purchasing and shipping for the child feeding in Germany and famine relief in Russia. He remained much interested in peace and temperance. His last major concern was the correctional program of Bucks County, including the building of a prison farm.

Let his own modest comment conclude this brief account of his life: "I am just a garden variety of Friend, of which I hope there are many."

Stanley R. Yarnall

1872 - 1964

Stanley R. Yarnall was the principal of Germantown Friends School from 1907 until his retirement in 1941. He had joined the faculty in 1899 as a teacher of Latin, Greek, and ancient history.

Stanley Yarnall was a native Philadelphian and a member of Germantown Meeting. In 1892 he was graduated from Haverford College; one year later he received his degree as master of arts. He later served on the Haverford College Board.

He was a past president of the **Richard Humphrey Foundation**, a past vice-president of **Dunwoody Home for Convalescents**, and for forty years was on the executive board of the **Philadelphia Council of Boy Scouts**.

He was a regular attender of Yearly Meeting, where Friends will miss his counsel and impressive presence.

Coming Events

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

FEBRUARY

15—American Friends Service Committee Regional Meeting, Brooklyn Meeting House, 110 Schermerhorn Street, Brooklyn, N. Y., 4 p.m. to 8:45 p.m. Speakers: **Anna Brinton**, **Barrington Dunbar**, **Earle Edwards**, and **Robert S. Vogel**, "Is the AFSC Still Needed?" Special programs for children and high school students. For further information call AFSC, 2 West 20th Street, New York, N. Y. (OR 5-4200).

15—Caln Quarterly Meeting, Downingtown Meeting House, Route 30 east of Downingtown, Pa. Quarterly Meeting at 10 a.m. Luncheon, served by **Uwchlan Friends** at the School House, 12:30 p.m. Quarterly Meeting on Worship and Ministry at 1:30 p.m. Program for children.

15—Bucks Quarterly Meeting at Yardley, Pa., 10 a.m.

15—Potomac Quarterly Meeting, under the care of **Adelphi Meeting**, at Friends Meeting of Washington, 2111 Florida Avenue, N.W., Washington, D. C. Ministry and Counsel at 10:30 a.m. Luncheon, served by host Meeting, followed by meeting for business and conference session.

16—**Clinton F. Duffy**, former warden of San Quentin Prison in California, will speak on "Capital Punishment" in the Ethical Society Forum, 2 West 64th Street, N.Y.C., at 8:30 p.m., sponsored by the New York Committee to Abolish Capital Punishment. At 4:30 that afternoon a series of workshops on capital punishment will be held.

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

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

20—Chester Monthly Meeting Forum, 24th and Chestnut Streets, Chester, Pa., 8 p.m., following covered-dish supper at 6:30 p.m. Program by Chester Council of Churches.

21-24—Brotherhood-Fellowship Weekend at the **John Woolman Memorial**, 99 Branch Street, Mt. Holly, N. J. Persons interested in a quiet retreat, with appropriate study and interchange suggested by the "Call to Action" of the National Council of Churches, should notify **Samuel Cooper** at the above address (Phone: 609 AM 7-3226).

Room and meals available at modest cost. On Sunday, February 23, a Brotherhood Tea will be held, with a speaker, in the Moorestown Baptist Church, sponsored by the local WILPF and the Zeta Phi Beta Sorority.

23—Warrington Quarterly Meeting at York Meeting House, West Philadelphia Street, York, Pa. Meeting for worship at 11 a.m. Bring box lunch; dessert and beverage served by host Meeting. Meeting for business and conference session, with Frederick H. Ohrenschall, of Baltimore, speaking on the Midwinter Institute on the Religious Life, held at Pendle Hill.

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

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

MARCH

1—Haverford Quarterly Meeting, Merion Meeting House, Montgomery Avenue and Meeting House Lane, Merion, Pa. Meeting on Worship and Ministry at 10 a.m. Meeting for worship at 11 a.m. Luncheon served (donation basis) at 12:15 p.m. Meeting for business (including annual report of the Nominating Committee) at 1:10 p.m. At 2 p.m., Curt Regen, chairman of the Advancement Committee of New York Yearly Meeting, will speak and lead discussion on "Outreach and Strengthening Our Meetings." Program for children.

1—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m. Edwin T. Rome, Attorney, will speak on "Justice in Our Criminal Courts." Social hour with tea will conclude the meeting.

MEETING ADVERTISEMENTS

Arizona

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

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

California

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

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

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

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

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

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

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

SANTA BARBARA—Meeting for worship, Sunday 11 a.m., 326 Cota Street.

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

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

Colorado

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

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

Connecticut

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

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

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

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

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.

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

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

7—Haddonfield Quarterly Meeting at Haddonfield (N.J.) Meeting House, 3 p.m.

7—Salem Quarterly Meeting at Woodstown (N.J.) Meeting House, 10:30 a.m.

7—Nottingham Quarterly Meeting at Oxford (Pa.) Meeting House. Ministry and Counsel at 10 a.m., followed by meeting for worship. Luncheon, served by host Meeting. Business and conference sessions in the afternoon.

8—Baltimore Quarterly Meeting at Baltimore Meeting House, Stony Run. Ministry and Counsel at 9:45 a.m. Meeting for worship at 11 a.m. Luncheon, served by host Meeting. Business and conference sessions in the afternoon. Jessie Bernard, of State College, will speak on "Nonviolence in World Affairs."

14—Philadelphia Quarterly Meeting at Green Street Meeting House, 45 West School House Lane, 4 p.m.

14—Conference on Alcohol, Race Street Meeting House, west of 15th Street, Philadelphia, 1 to 5 p.m. Registration and refreshments at 1 p.m. Address, "Cultural Conditioning in the Use of Alcohol," by Dr. Albion Roy King, 2 p.m. From 2:50 p.m. until about 4:30 brief statements by representatives of six agencies interested in the prevention or treatment of alcoholism will be presented, and discussion will follow. Parking available after 12:30 p.m. on the grounds of Friends' Select School, 16th Street between Cherry and Race Streets.

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. Patricia Westervelt, Clerk. Phone 373-0914.

Illinois

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

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, 2020 30th Street, worship, 10 a.m.; classes, 11 a.m.

Louisiana

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

Maine

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

Maryland

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

Massachusetts

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

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

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

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

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

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

Michigan

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

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

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.

MONADNOCK—Southwestern, N.H. Meeting for worship 10 a.m., The Meeting School, Rindge, N.H.

New Jersey

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

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

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

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

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

MOORESTOWN—Meeting for worship, First-day, 11 a.m., Main St. and Chester Ave. First-day school, 9:45 a.m. Midweek Meeting with school, 10:15 a.m. Fifth-day.

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

New Mexico

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

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

New York

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

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

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

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

NEW YORK—First-day meetings for worship, 11 a.m. 221 E. 15th St., Manhattan
2 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th Floor
Telephone GRamercy 3-8018 (Mon.-Fri., 9-4)
about First-day schools, monthly meetings, suppers, etc.

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

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

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

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

North Carolina

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

CHARLOTTE—Meeting for worship, 11 a.m. First-day education classes, 10 a.m. 2039 Vall 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.

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.

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 Waln Streets, 11 a.m.
Green Street, 45 W. School House Lane.
Powelton, 36th and Pearl Streets, 11 a.m.

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

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

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

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

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

Switzerland

LUCERNE—Salzfasstr 7, The Herbsters, last Sunday of the month. Worship, 3:15 p.m. Friends and friends of Friends welcome.

Tennessee

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

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Virginia Schaefer. Phone 327-4615.

Texas

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

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

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

Virginia

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

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

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