

FRIENDS JOURNAL

Quaker Thought and Life Today

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NUMBER 16

*W*HAT is God? In the universe, law; in the conscience, goodness; in the mind, truth; in nature and art, beauty and order; in the heart, love.

—BRADFORD SMITH

The Road to Maturity

. *by Bradford Smith*

Churches and Economic Change

. *by Walter P. Blass*

"... think that ye may be wrong"

. *by Erling Skorpen*

The Senecas and the Quakers

. *by Brooks Atkinson*

Thoughts from Turtle Bay

Letter from the Past

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FRIENDS JOURNAL



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Thoughts from Turtle Bay

QUAKER UNITED NATIONS PROGRAM

Despite new USSR threats to quit the UN over the cost-sharing issue, serious negotiations in the opposite direction are now going on, as noted below.

THE Soviet Union's statement of July 7 that it is ready to shoulder "its due share" of the expenses of certain UN peacekeeping operations might turn out to be even more historically significant than the test-ban treaty signing. The last (18th) General Assembly met in an atmosphere of relaxed tension, not so much because there had been a movement forward toward peace as because at least a brake had been put on the arms race. If this present Russian move's negotiating possibilities (coupled with the US peacekeeping proposals of last March) are developed with the same constructive patience, the 19th could meet this November encouraged by a major advance on the road to maintenance of peace. And what a relief it would be to achieve some financial agreement and thereby to avoid a procedural battle over application of the loss-of-vote penalty for nations over two years in arrears in paying assessments!

What continues to worry nations is security against attack. Until an accepted substitute for national armed forces guarantees this, nations that can will go on maintaining ultimate weapons, no matter what partial concessions they make to disarmament demands. Therefore progress in building peacekeeping machinery is the prime essential. Already the encouraging trend in the composition, conduct, and use of UN peacekeeping forces has been toward nonmilitary police operations and away from the collective-security warfare envisaged in the Charter. But more and more the Secretary-General has had to improvise arrangements for such operations, as in the case of Cyprus, partly because each situation is different and the whole area of action is politically unexplored, but especially because he has been hampered by constitutional objection of the Soviet Union and France to cost-sharing. This has brought UN peacekeeping close to bankruptcy and therefore to near-impotence as to further action. To have negotiations moving again, with apparent willingness and desire on both sides for established peacekeeping procedures and resources, is worth a good deal of procedural and financial compromise; it opens perhaps the only way to eventual control of violent outbreaks.

To reach agreement for this next step, many hesitations and objections have to be overcome. The US seems as suspicious of returning vital peacekeeping decisions to the veto-bound Security Council as the Soviet Union is of leaving authority with the General Assembly majority to circumvent the veto. As always, the US is cautious of proposals that might be bait. (What are the Russians after? Is this another move to close US overseas bases? Is it just an attempt to confine peacekeeping with the veto? Is it primarily bargaining to avoid the loss-of-vote penalty?)

But whose fishing have we in mind? Is there a bite on one's own line? The text of the Soviet proposal suggests the USSR may actually be ready to go far in sharing the burdens and responsibilities of the effective peacekeeping machinery we all need. If, after long waiting in impasse, this be the haul, we could not have angled for a better one.

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FRIENDS JOURNAL

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Editorial Comments

"Not Yonder but Within"

THERE are few of us who have not wondered how we would react if we were told that we had a very limited time left to live. Bradford Smith, whose "The Road to Maturity" appears on the following page, was a man who met this problem with supreme courage. "The Road to Maturity" is just one of many things he wrote during the months when he was awaiting the inevitable—months which, for some, might have been a period of inaction and depression. For him they were, as he himself puts it in this brief meditation, a time to "turn and live life to the hilt."

"I think it must have been in each of our minds," writes the clerk of his Quarterly Meeting, "that, if such a thing happened to us, this is the way we would hope to live and face it. This was something much more than courage; it was a kind of human exaltation. One can only say, with Plato: 'No evil thing can happen to a good man.'"

The inner resources that make possible such an exalted response to the prospect of life's imminent close are obviously the result of long cultivation. For Bradford Smith this cultivation was richly nourished by his devotion to the practice of meditation. "There is only one God who lives," he wrote in his last book, *Meditation: The Inward Art*, "and that is the one who is within." Essentially this same thought is expressed in his poem published in the July 15th *FRIENDS JOURNAL*:

Not height but depth,
Not yonder but within:
What better place than self
To find a heaven in?

True. Yet may we not also find it in the example of a valorous spirit undaunted by the coming of death?

The Spark That Fires the Churches

These are times (as, indeed, all times may have been) when we tend to be confused about our motivations. In some schools of thought any obvious motivation is suspect; the more obscure the impulse, the more likely it is to find credence. Still, there is fascination and a certain amount of likelihood in *The Christian Century's*

explanation of the causes behind the recent burning of ten Negro churches in Mississippi.

"Disruption of voter registration activities may have been one purpose," says a *Century* editorial. "Terrorization of the Negro community . . . may have been another. But a deeper reason was also at work. It was a recognition on the part of the terrorists that faith in the Christian gospel is actually at the heart of the Negro's assertion of his own dignity as a man. . . . When he began really to believe that the one God loves all men equally, that God is not a tribal deity but the universal Father of men of all races, then he could no longer be tolerated and his churches were suspect as sources of disaffection. In this sense the burning of churches is an act of defiance of the Christian gospel." Hence, the editorial's conclusion implies, all Christians should aid in restoring Mississippi's burned churches.

Quaker Old Age Insurance

The report on the Cape May Conference round table on automation, published in the August 1 *JOURNAL*, ended with the tongue-in-cheek suggestion that "automation will never be a problem for Friends, for there will surely be more committee meetings to attend!"

This is not exactly a new theme; it is a rare Friend who does not complain occasionally about the overplus of committee assignments he is expected to accept in order to keep his Monthly, Quarterly, or Yearly Meeting functioning on its traditional level of busyness. Usually these laments are accompanied by an expressed yearning for some time free from such commitments.

Despite this customary grumbling, however, it may be that the Society of Friends has, in its complex committee structure, a remarkably effective system of old age insurance. Having been exposed since early childhood to any number of elderly Quakers who have been so occupied with preparing reports, running schools, and raising funds to remodel the meeting house that they have had no chance to notice the encroachments of old age, the editor has been shocked of late to find how many non-Quaker "senior citizens" (to use an over-worked current euphemism) are beset by all kinds of ailments caused, in part, by the fact that their lives are

such empty ones, lacking in significant activity. In short, they serve on no committees!

Every now and then Friends start to worry not only about the Society's superabundance of committees but also about the need for retiring older committee members as younger ones are brought in. Though the cause of efficiency might be served by these reorganizers' proposals, it seems likely that the cause of conservation of valuable human resources would be gravely damaged. There is a vast difference between the retired person who has nothing to do but wait for the next meal or the next morsel of gossip and the one who is continuing to use his years of experience to help keep his Meeting's activities running on an even keel. Chances are strong that if all persons past seventy were dropped from Quaker committees the number of "confused elderly Friends" requiring psychiatric or institutional care would materially increase.

The Road to Maturity

By BRADFORD SMITH

ONE of the best-known legends of Buddha tells how his father kept him within the family park so that he would never know illness, old age, or death. But finally Buddha prevailed upon his charioteer to drive him three times beyond the gates. The first time he saw a man stricken with illness, the second time a man bent and wrinkled with age, and the third time a corpse.

"Must this happen even to me?" he asked. His charioteer assured him that it must.

So, with the knowledge that he too must die, Buddha began his long search for the way of life that would best cope with man's destiny.

The point of the story is that no one has reached maturity until he has learned to face the fact of his own death and shaped his way of living accordingly.

Then the true perspective emerges. The preoccupation with material things, with accumulating goods or fame or power, is exposed.

Then each morning seems new and fresh, as indeed it is. Every flower, every leaf, every greeting from a friend, every letter from a distance, every poem and every song strikes with double impact, as if we were sensing it for the first and for the last time.

Once we accept the fact that we shall disappear, we also discover the larger self which relates us to our family and friends, to our neighborhood and community, to nation and humanity, and, indeed, to the whole creation out of which we have sprung. We are a part of all this, too, and death cannot entirely withdraw us from it. To

the extent that we have poured ourselves into all these related groups and persons, we live on in them.

This relatedness of all life, as it binds us to all that has passed, surely binds us to the future as well. So the divine spark kindled in us can never really be extinguished, for it is part of a universal flame.

Once we have squarely faced the inescapable fact of our own death, we need never fear it, but turn and live life to the hilt, as we have seen that it should be lived. Then, whether that life be long or short, it will have been a full one.

But I Am White

By ROBERT HENLE CONNAMACHER

I am committed.

I believe in equality for all.

"But you are white.

How can you truly believe?

We can't eat there, but you can.

We can't work there, but you can."

But you are me.

They call me white, but I am Negro, Indian, Chinese.

I am Jew, Catholic, Quaker, Buddhist.

"But you are white.

Your time has come.

You were our masters,

But now we will be our own masters."

But I am you.

I've felt the lash, heard the door slam.

I know the cattle prodder.

Teethmarks are on my arms.

"We still don't believe you.

You talk.

You may even picket.

But where do you live?

Where do you work?

Where do you go on Saturday night?

Or Sunday morning?"

I go only where all can go,

I live only where all can live,

I work only where all can work,

Or I change it.

How much it hurts

To be kept out because of the color of your skin.

How much more it hurts

Not to be believed because of the color of your skin.

Please, God!

Let them believe me!

I am committed

I believe in equality for all.

Bradford Smith of Bennington (Vt.) Meeting died on July 14. (See Editorial Comments.)

Churches and Economic Change

By WALTER P. BLASS

RECENT announcements by Secretary of Defense Robert McNamara that some thirty-five military bases would be closed have drawn sharply contradictory comments, ranging from *The New York Times's* "The move . . . should be greeted with a chorus of approval" to Senator Jacob Javits' complaint that the decision was "a devastating blow to the New York State economy."

The churches in the nation and in the affected areas are caught in an upsetting rip tide. Both clergy and laymen have favored peace and have proposed moves by governments in that direction, but the minds of many are filled with fear and anxiety at prospects of the displacement of workers and over-all adjustment following any lowering of the \$55 billion military-preparedness budget. Churches, having promoted discussion groups and seminars on disarmament, and having encouraged participation in group efforts for peace, find themselves with a nagging question: what can we do as a *church* to alleviate economic suffering caused by disarmament measures?

In each of the major faiths there is a useful precedent relating to the task of resettling people displaced by modern economic and political forces. In the late 1930's and again after the war these religious groups collaborated to assist European refugees to resettle in the New World. Since 1961, 70,000 Cuban refugees and their families have been placed in communities throughout the eastern seaboard and the Middle West.

To handle this latter situation a Cuban Refugee Center was set up with U. S. funds in Miami, the prime impact area of refugees from Cuba. It is staffed by representatives of the Catholic Relief Service, the Hebrew Immigrant Aid Service, and the Church World Service (Protestant), together with the International Rescue Committee (nonsectarian). These representatives, serving under contract with the U. S. Department of Health, Education, and Welfare, register and interview Cuban refugees. Once registered, refugees who meet welfare criteria are helped financially by local government authorities and are advised where it is possible for them to relocate, to get jobs, or to get education to qualify them for jobs. Of some 170,000 Cuban refugees registered in the Miami Center, about 40 percent have now been resettled, for the most part through the good offices of these church groups.

What is the relevance of this experience to the present?

In both instances, the primary task is the finding of

new employment. A secondary task is to find a place for the wage earner and his family to relocate. From a strictly economic point of view, a free-enterprise system ought to have the institutional framework for moving workers from one area to another. It should provide for dissemination of information about work and for provision of incentives to attract displaced workers to new locations. In actual practice, however, information about new jobs travels, if at all, in very unsystematic fashion. Fears of relocation are seldom eased by the inexperience typical of many who are hardest hit. Funds for such relocation are usually least available when the user is about to depart from an area where he and his credit are well known.

A key to many of these problems can be provided by the church. In the home town of the worker hit by a defense cutback, his fellow church members know him and his family. They have known him for years and are in a position to vouch for his character. In the area where it would be possible for him to get work, most heads of households in the church hold jobs permitting them some access to information about the possibility of other workers being taken on. Similarly members living in the community could answer possible newcomers' questions about housing and other problems.

Beyond that, the churches have an organizational relationship of their own, whether through the denomination itself or through membership in such bodies as the Church World Service. Through these mechanisms information can be mobilized and distributed, not only about possible future homes and jobs but also about given individuals' need for help.

To meet the crises of economic change why should the churches not set themselves up now within much the same framework as they did for refugee resettlement? They could seek to accomplish the following purposes:

1. Serve notice on the public that they are actively concerned with the problems of worker displacement due to disarmament or automation.
2. Obtain from church groups in affected communities necessary information as to the identity, occupational skills, schooling, and family obligations of affected workers.
3. Coordinate and disseminate this information across denominational and regional boundaries so that the affected individuals could have the largest possible opportunity to find new jobs and new homes.
4. Mobilize the vast reservoir of help which the members of a congregation represent in aiding their fellow man when the need is clear and is accepted by

Walter Blass, an economist by profession, is a member of Summit (N. J.) Meeting. His own experience with refugee resettlement dates back to 1941, when he came to the United States from Belgium and France.

their church group. Such help would include meeting the new arrival, assisting him to find both a job and a home, lending furniture and other household objects, helping to enroll children in school, and carrying on personal follow-up measures.

5. Where necessary, set up small sums of money to tide new families over for the first few weeks of residence or to finance the initial move where that is the stumbling block.

What seems to be needed is the revival of an extensive network, not only of information but of action, which permitted the resettlement of 850,000 refugees after World War II and of 70,000 Cuban refugees since 1961. The present task of absorbing those displaced by defense cutbacks is a rather limited one compared to these earlier efforts, but it may serve as an important pilot project for a far more widespread effect to be expected from further easing of East-West tensions or, more certainly, from the displacement of workers through automation. Altogether, Secretary McNamara estimates there should be elimination of some 8,500 civilian jobs and diversion of 7,800 service men for a net saving of some \$106 million.

It is this latter consideration which makes an effort by the churches so vital at this time. Disarmament can be a disaster if it produces the kind of anxiety voiced by Senator Javits, stemming from a threat to only fifteen thousand out of the seven million wage earners supported by the total defense budget. Automation today becomes a subject for ever more speeches; such figures as forty thousand workers a week being put out of work are common. Regardless of the accuracy or meaningfulness of these figures, it is evident that rapid changes are occurring today in composition of the work force and in requirements for workers' education and training.

Displacement, readjustment, retraining, and relocation are inevitably the order of the day if we are to enjoy the fruits of higher productivity. Still, these changes are also costs—costs for which human beings will be paying. What will the churches do to reduce these costs?

This is not to say that the other institutions of society, such as business, labor, and government, do not also have active roles to play in the adaptation to economic change. Their participation, however, would not lessen the responsibility and the opportunity of the churches.

Such activities, as outlined earlier, can do much to relieve what economists refer to as the "friction" in the reallocation of resources. Almost always accompanying such reallocation, of course, are the incurring of debts, the soul-searing experience of leaving a home town of many years, and the trauma of starting afresh in a wholly new occupation or part of the country. Yet we know that reallocation is necessary both in the pursuit of peace

and in the provision of the economic bounty which Americans want and will pay for. What can be done is for churches, large and small, to participate more actively in the lives of their members.

An Alternate Birthplace for Quakerism

Letter from the Past—209

UNCERTAINTY about a birthplace is not unusual. It was said in antiquity that seven cities (and not always the same seven) vied with each other in the claim to have been the birthplace of Homer. I have heard debate as to which spring or little lake in the Adirondacks is the source of the Hudson River, and I expect the same thing is true of every big river.

Cotton Mather once declared dogmatically, "I can tell the World that the first Quakers that ever were in the World were certain Fanaticks here in our town of Salem" (Massachusetts). Friends themselves, especially since the 1952 World Conference, have fixed on 1652 as the date and have made pilgrimages to the Northwest of England as the place of their beginnings. Elsewhere I have shown that nearly every year of a dozen in the midcentury was noted by some early Friends as the year it all began. For example, of two well-known Scottish Friends and friends, one, George Keith, in 1 mo. 1670, says it "began in the nation of England some 26 years ago" (*The Benefit . . . of Silent Meetings*). Robert Barclay, the other, prefacing his *Apology* in 1675, speaks of "now these twenty five years since we were known to be a distinct and separate people." Keith at another time describes "the rise of Quakerism in England about the year 1646." All these references point well before 1652.

Obviously there must be some correlation of time and place. Whichever is decided determines the other. No one realized this better than George Fox, who wrote:

And the Truth sprang up first in Leicestershire in 1644, and in Warwickshire in 1645, and in Nottinghamshire in '46, in Derbyshire in '47, and in the adjacent counties in '48, '49, '50, and in Yorkshire in 1651, and in Lancashire and Westmorland in 1652 and in Cumberland and Bishopric and Northumberland in 1653, etc.

From these words, written in 1676, it will be observed that Fox himself gives several years' priority over the northern counties to that part of England which we should call the Midlands. With his own *Journal* we can fill in much of that earlier story, and we have confirmatory hints elsewhere. The local answers to a questionnaire first sent out in 1676 are very full for the northern coun-

"Letters from the Past," a feature since 1941 of the *Friends Intelligencer* and the *FRIENDS JOURNAL*, are by Henry J. Cadbury ("Now and Then"), Harvard's Hollis professor of divinity emeritus and the American Friends Service Committee's honorary chairman.

ties, but for the central ones they either were not sent in or were lost. Was the beginning of Quakerism more inchoate in them because it was earlier and more difficult to recover?

Thomas Edwards' *Gangraena*, published in 1646, mentions George Fox, I think, but without name, and, of course, without the word "Quaker": "a shoemaker from Coventry (Warwickshire) or thereabouts." It mentions also Elizabeth Hooton, Fox's first convert and the first woman preacher among Friends. According to her son Oliver, she had joined with the Baptists and left them to join another group. With many others she followed George Fox's teaching when he came to the community. The first record of Fox's miracles places them at her house in Skegby or in Mansfield or Mansfield Woodhouse near by in Nottinghamshire.

Fox's own arrests and imprisonments begin with Nottingham, Leicester, and Derby (in counties named for them). Convincements, miracles, sufferings—these are certainly the marks of the beginnings of Quakerism.

Perhaps the northern counties offer evidence of more numerous and important converts. There also Fox met both prepared groups and public resistance. The "1652 country" may well provide modern pilgrims with more attractive landscapes and surer landmarks, but if one wished to make a pilgrimage to the earlier scenes it could be done. Drayton-in-the-Clay in Leicestershire, where Fox was born, has a monument in his honor. In the same

county and in Nottinghamshire is the Vale of Belvoir, where he had two of his early "openings." Besides a romantic-sounding name (though it is pronounced today like *beaver* and probably comes from *belvedere*) it still has much natural beauty. One can still approach Nottingham from the South and look from Wilford Hill across to [St.] Mary's steeplehouse, as Fox did in 1649. One can enter the same church and see the list of names of the incumbent "priests" for over three centuries. The modern Quaker visitor finds the new and striking Friends meeting house across town more congenial. Mansfield is a short bus ride away. There meetings were held early at the house of Timothy Garland at the Green Dragon. (I am sorry to say that this inn has just been torn down to make room for a supermarket.) Across the market place on Quaker Lane are the meeting house that has served local Friends since about 1800 and a copy of Fox's *Journal* that has been in their possession a full century longer. Further afield is the hamlet of East Retford, where James Parnell, the boy martyr, was born.

I refrain from cataloguing all the Quaker interests, especially numerous if the whole general area is included. Nor do I wish to make any partisan claims. No wonder that four years before 1952, when Friends in Nottingham celebrated *their* tercentenary, their pamphlet, with natural local pride, remarked that their town "may claim to be the birthplace of the movement."

NOW AND THEN

"... think that ye may be wrong"

By ERLING SKORPEN

WAS General Douglas MacArthur a peacemaker or a war monger? Like many liberals in America, I believed that he was the latter, and my judgment in this respect seemed to be confirmed by widely publicized reports after his death that he had sought the use of nuclear weapons in Korea and had been scathing in his criticism of the peacemaking efforts of civilian leaders.

Following these reports, however, other reporters and editors came to MacArthur's defense by pointing to his influence in converting Japan from a warfare state to a nation renouncing war and to his 1955 American Legion speech in Los Angeles in which he declared modern warfare to be outmoded and suicidal and decried the tendencies of warfare statism.

The effect of these conflicting postmortems was to shatter my complacency with regard to MacArthur and to raise certain deeply troubling questions. I had to ask first

of all whether I had been irresponsible in condemning MacArthur, and, if I had, whether I could have done otherwise. To both parts of the question I could only answer yes. Since I count myself an educated man, my guilt was worse, for presumably an educated man is careful to reach conclusions and does so only after he has examined all available and relevant facts and has weighed conflicting evidence to reach a balanced judgment. Conversely, if an educated man does not have sufficient facts to go on, he does not draw conclusions and express them recklessly, but keeps his peace so as not to add to the misunderstandings and confusions that make up a good part of our daily lives. With regard to Douglas MacArthur I had not lived up to these requirements of thoughtful and responsible judgment, and I now wonder to what extent I have done so with regard to other matters.

To what extent do our fellow men in positions of trust, like newspapermen, commentators, and editors, keep good faith with us and with themselves? How has it been possible for informed and intelligent sources like these

Erling Skorpén, assistant professor of philosophy at the University of Nevada, is a member of Reno Meeting of Pacific Yearly Meeting.

to be so divided in their judgment about someone like MacArthur who was so much in the public eye? Is it that they are guilty of bad faith, that they are not privy to facts and parties to good sense, that they permit their political biases to prejudice their judgments, or that they report on, and analyze, men and events too complex and ambiguous to get at easily?

Some men are too complicated in their makeup to allow for accurate assessment. Even history books reflect disagreement about great men, including Oliver Cromwell, who said on one occasion to his followers, "I beseech ye by the bowels of Christ, think that ye may be wrong." And since it is not only individuals like MacArthur and Cromwell who are complex, but ordinary folk as well, if there is any case for judging at all (and we might usefully remember the counsel against judging anyone under any circumstance), we ought to do so scrupulously.

I have long believed that conservative and right-wing publications have let bias creep in and sometimes dominate what is supposed to be objective reporting and analysis, but candor says this is true of liberals as well. There is clearly nothing wrong with passionate involvement in the affairs of life that deeply affect us as individuals and groups; it would, in fact, be regrettable were we not capable of strong sentiments and attachments. But what is wrong is when we allow them to corrupt our judgments. We must try to limit the extent to which our biases infect our good judgment, and to curb our tendency to see things as we would like them to be, rather than as they are.

We should not forget that our news sources are not always in full possession of relevant information or capable of good judgment. There is the sheer volume of information to reckon with; scarcely anyone is competent to become acquainted with all that is needed for well-founded judgments. Suppose, for example, that General MacArthur had said in private to certain reporters that former President Truman was stupid, certain generals were vacillating, and so on, and that these reporters had chosen never to divulge such confidences. Who else could know this in trying to form an accurate and balanced picture of MacArthur? This example exposes the vulnerability of us all to lack of information, the testimony of others, and the simple accidents of time and space.

It is, therefore, dangerous to trust implicitly in our news sources and opinion-makers, and wise to doubt that everything that ought to be known is really known, even by those we assume to be in the know. This is far from saying that very often they do not have access to more information than do most of us, or that we should not pay attention to them, but we must not suppose that they speak and write oracularly. Nor should we lose sight of the distinction between having the facts at one's disposal

and giving them the proper interpretation. Facts without insight are meaningless, and those skilled at fact-finding may not be skilled at judgment.

In listening to our public informants, let us also entertain the possibility that those who disagree strongly are guilty sometimes of bad faith. Bad faith is more than unconscious distortion of facts and communication; it is intentional deception or the kind of irresponsible reporting of news and molding of opinion that could be avoided by greater openness to the facts as they are already known or as they could be known by more diligent research. If it is true, for example, that, in his 1955 talk MacArthur asserted that modern warfare is outmoded and suicidal, this is something about the man that the staff writer for a well-known liberal publication should have known before saying to his readers, "No man embodied the cold war more: General MacArthur was the postwar period incarnate in the sense of standing for unyielding opposition to Communism in any form. He was a total victory man; he tried to practice what Barry Goldwater preached."

This verdict is hardly compatible with MacArthur's public remarks, and it seems inexcusable in judging MacArthur to ignore what he said and to excoriate him so. This is bad faith no better coming from a liberal source than is the bad faith shown by a leading member of the John Birch Society who argued in the Society's journal that President Kennedy was a Communist agent who was shot because he failed to act quickly enough to suit the Kremlin.

Injustice of this kind goes on all the time. Many of us judge the great and the not-so-great in the absence of real knowledge and let our feelings follow our uninstructed judgments. It seems decent and necessary, therefore, to acquire defenses against this weakness of ours—defenses of the kind which would include love of the truth wherever it may take us, recognition of the inevitability of human fallibility, suspicion of dogmatism, whether in ourselves or in others, and awareness of the worth of each man, whoever he is and whatever his views.

The essence of all faith . . . is that man's life can be, and will be, better; that man's greatest enemies—fear, hatred, slavery, cruelty, poverty, and need—can be conquered and destroyed. But . . . they cannot be conquered by the sorrowful acquiescence of resigned fatality, . . . by the tragic hypothesis that things as they are . . . will ever be . . . To believe that the great Pandora's box of human frailty will never show a diminution of its ugly swarm is to help, by just that much, to make it so forever . . . We must speak, and speak the truth . . . With the courage of the truth within us, we shall meet the enemy and they shall be ours . . . In the affirmation of that fact, the continuance of that unceasing war, is man's religion and his living faith. —THOMAS WOLFE

The Senecas and the Quakers

By BROOKS ATKINSON

The "Critic at Large" of The New York Times shares the concern of many Friends and others over the US Government's flouting of its 1794 treaty with the Indians in order to build the Kinzua Dam, which will drive the Senecas from their homes and flood their lands. This column was published in the Times of June 30. (© 1964 by The New York Times Company. Reprinted by permission.)—THE EDITORS

IN 1794, four delegates from the Philadelphia Yearly Meeting of Friends (Quakers) journeyed to Canandaigua, N. Y., to counsel the Indians on a treaty with the United States. Two of them kept journals. . . .

Dr. William A. Fenton, of the New York State Museum, . . . has lent me a transcript of the journal of James Emlen of Middletown, Pa., who, with three other Friends, made his way for twelve days by saddle horse through 309 miles of primitive back country to Canandaigua. The journal is fascinating. It brings alive the homely details of back-country life—the loneliness of the settlers, the meager food, the prevalence of illness, the wild state of the roads and trails, the bears and wolves. As a Friend, Emlen particularly regretted the lack of religious consciousness in the back country:

"That holy fire which the Lord has kindled in their Souls may gradually become extinguished & their Minds be engrossed with the surfeiting Cares of this Life."

Today the most vivid parts of the journal are Emlen's characterizations of the Indians, and especially the Senecas. Emlen noted that Indians had little sense of time. Although Timothy Pickering and his staff and the Friends arrived at the appointed time, the Indians kept drifting in for another week, full of friendly apology. Emlen took a favorable view of them:

"It is somewhat remarkable that notwithstanding the universal weakness of the Indians in drinking to excess, yet Quarrels very seldom happen among them. Altho' they are deprived of any advantages consequent on a State of Civilization yet they are also free from some of its snares. When unprovoked they are certainly a very mild & humane people; having all things in common they are not tempted with many of those selfish regards which are the fruits of Avarice & Ambition & frequently tend to engender animosities amongst Mankind."

On Oct. 14, 472 Senecas arrived, "thankful to the great Spirit in thus favoring them to arrive in health." Two days later the illustrious Chief Cornplanter arrived with about 400 more Senecas. The impression Emlen gives of Cornplanter is of a man of dignity and social propriety. Since the Friends had come at the request of the Indians, who trusted them, Chief Cornplanter im-

mediately paid them a ceremonial visit to thank them and George Washington, who had approved. Emlen observed that "there is something pleasing in their natural & unaffected eloquence, as it proceeded from their Lips unadorned by art."

Drawing up the treaty took about a month. Since the Indians had no knowledge of private ownership of land nor of the values that white men attached to it, they were confused by many of the details. . . .

When the conference was finished Emlen concluded that white men easily condemn in Indians "any natural practices which differ from our own," but he added: "It requires a greater conquest over prejudices & more penetration that I am Master of clearly to decide that we are the happier people."

One final note: In 1964, the Philadelphia Yearly Meeting of Friends maintains a representative, Walter Taylor, in Salamanca, N. Y., to defend and counsel the Seneca Indians, whose rights under the 1794 treaty are being repudiated. The Philadelphia Yearly Meeting of Friends has kept the sense of honor that the United States has lost.

The Pathway of Prayer

By HENRY C. BEERITS

EACH man develops his own path to communication with God. The pathway may be a long one.

A beginning stage may be the elementary one of asking God for something for oneself, perhaps related to health or to material needs. This stage then develops to petition for the solution of spiritual needs—perhaps for tolerance, forgiveness, or humility.

From petition one progresses to the prayer of intercession—of requesting something for another. At first such a prayer is related to persons close to us; as in the prayer of petition, it may develop from a concern for material needs to one for spiritual needs.

The prayer of intercession may move on to a concern for acquaintances who are *not* close to us, and from there to a concern for those we see but do not know and for those whom we do not even see—governmental leaders or others in positions of power and opportunity. Finally, perhaps, it may be for the people of an entire nation, a particular race, or the entire human race.

There is also the prayer of adoration of God as an infinite Spirit, all-knowing and all-loving.

Being aware of the imperfections in our lives, we are nevertheless sensible of the many blessings which are ours

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and for the opportunity, ever present, to grow and to improve. From this awareness flows the prayer of thanksgiving.

There is now an increased realization of God at all times, not merely upon occasions set aside for prayer and meditation. George Buttrick has defined prayer as "fellowship with God." Perhaps our best fellowship with another human being exists when, although there is no actual communication between us, we nevertheless are sympathetically aware of one another's presence. This relationship normally is achieved only with those whom we know well. Likewise when we feel that, within reasonable limits, we know and are close to God, we are in a position to have such fellowship with God.

We now have reached the stage where we can "practice the presence of God," not only at certain times, but at all times. Difficult or well-nigh impossible as this may seem, we have it upon the word of authorities such as Brother Lawrence and Thomas Kelly that it can be done.

At first this is a matter of controlled thinking, but the objective is to carry it out so consistently at the conscious level that ultimately we reach the point where, at the subconscious level, we are continuously aware of God's presence. At this stage the concept that "the kingdom of God is within you" is brought into realization.

From the Facing Bench

By BARBARA WEISBERG

(This poem is the outgrowth of weekly meetings for worship in Race Street Meeting House attended by all students of Friends' Select School, Philadelphia. The author, a 1964 graduate, is not a Friend.)

And when I looked up I saw the faces
of all those whom I had ever known,
and tradition lay before me, ringing
its silence through the solemn wooden room.
And I thought how I had grown here,
grown from the very smallest child,
how now it was an end, and all
that could be done in this one place
was done—and I must move on.
A new life must develop,
new knowledge be sought.
And never again can I return
to sit within these quiet walls
as once before—I have seen
too many try and fail.
But what I am is none the less
imbedded here. The roots of my mind
and heart have flourished
and will lie always
in this place of utmost peace.

Our Promise

By MARJORIE SELTZER

IN *Bread and Wine*, a novel by Ignazio Silone, the main character looks back fifteen years after leaving school to view his youthful ideals. He thinks about his "infatuation with the absolute," his "repudiation of compromise and of the white lies of everyday life," even his "readiness for sacrifice." Then he asks: "Have I been faithful to my own promise?"

The glory of youth is that it is a time when one can develop absolute values. Partly because of his inexperience and partly because of the need to experiment, the student fashions his own ideals. He creates his own standards of good and evil. He is free to experiment with new ideas and to reject established institutions. He dislikes any ideas which are accepted because of their source; his inquiring mind questions books, teachers, parents, and authorities. He is dedicated to the thought of himself as a unique being who will always be faithful to his own promise.

The liberal atmosphere of a Friends' school is conducive to the growth of such ideals. The student is encouraged to think for himself. As he graduates and looks toward the future, he sees great possibilities for applying his values to his future life. The world before him is "apparelled in celestial light"; there is no looking back on shattered dreams.

But once he leaves the atmosphere of the school, what will happen to that "vision splendid"? Will his glittering ideals "fade into the light of common day"? We are told that to survive we must compromise, that absolutes are inoperative in our world. With increasing economic and social pressures, will we forget our values? Too many people relinquish their ideals for an easier course. They choose the unchallenging book, not the controversial one. They cease to question; they accept stereotypes. They yield to outside pressures.

In the future, situations will arise which are not choices between good and evil but which involve varying degrees of these extremes. Perhaps if we understand the essential difference between compromise and betrayal we will be better able to preserve our values. Compromise can be a bringing of ideas together for the purpose of finding a new and better course. Betrayal is a setting aside of ideals to make life easier. The man who is willing to understand another man's values will learn more about his own. The open-minded man will avoid self-righteousness, the result of believing that his values are better than anyone else's. A re-examination of ideals can

Marjorie Seltzer is a 1964 graduate of Friends' Select School, Philadelphia.

be an enlightening experience. Perhaps we have set up the wrong values, or perhaps we have set up values which are so rigid that attempts to realize them bring only frustration. On the other hand, the man who yields continually is left with no values at all.

I believe that the measure of the "rightness" of a value is gauged by relating it to a self-transcending absolute standard. Without recourse to such an absolute, there is only relative truth. Our moral values would be lost in a world which makes allowances for everything. Perhaps some of us have caught only a glimpse of the absolute during our years in school, but that glimpse has enabled us to fashion our ideals.

To the degree we can retain a measure of the "vision splendid" we can remain faithful to our promise.

Quashers

This dissertation on a certain type of Friend is taken from the British Wayfarer (now Quaker Monthly). That Quashers should exist in any Meetings in the United States is, of course, unthinkable.—THE EDITORS.

THEY generally frequent large Meetings. One such Meeting with which I am familiar knows them as "the Quashers"; another, as "the Old Guard." The female sex predominates; . . . the age ranges from young-elderly to old. . . .

Their chief aim is to retain the *status quo*. They can be heard saying to each other: "We can't have that," or "We must quash this"—hence the nickname. They deeply love the Society—far more than they do its members. Any attempt to introduce something unfamiliar or unorthodox is met with "Friends don't do that," in a tone which precludes any further discussion. . . .

The most unpleasant feature of some Quashers is their gratuitous rudeness, sometimes called "speaking the truth in love." One of them, looking an appalling mess, sat down beside a Friend in a Quaker guest-house, eyed her from head to foot, and remarked in a tone of marked disapproval: "You dress very expensively." No Quasher ever has the interest to inquire into the why and wherefore of that of which he disapproves; the Friend in question was a professional woman who, out of her hard-earned salary, bought one good coat and skirt every ten years and by skill and taste adapted it to present-day trends.

"Would Friends like the door open or shut?" inquired the clerk of a small Meeting one summer's day. A few gentle voices said that sunshine would be very nice. "Shut," said the Quasher, and it was shut. This kind of behavior causes terrible havoc among uncommitted Friends and great pain to the committed.

An unpleasant species, you say? Penetrate their Old

Guard disguise, and they are often sterling and saintly people; the trouble is that many of them quash without being aware of it. The blame largely rests with us for being too pusillanimous to make them aware. A single protester may be, and often is, ridden over roughshod. A band of *determined* protesters cannot be so easily turned aside. Quashers are more likely to listen to the voice of the church which they love so well, and love in the wrong way.

BEATRICE SAXON SNELL

Queries from a Junior Quaker

FURNISHING a refreshing note in the June *News Letter of Sandy Spring* (Maryland) Meeting are several proposed new Queries and Advices contributed by children in Sandy Spring's First-day School. Here are two of them, both written by Robin Johnsen.

1. Worship

Do you come to First-day School or meeting whenever possible? Are you sure not to stay at home on Sunday when you have done something that has troubled you during the week? Do you ever have silent worship by yourself when you are feeling low? Do you ever go to meeting during the week?

Advice:

You should go to meeting every First-day even if you don't want to go to First-day School. If you have had some kind of trouble during the week, an hour of silence in meeting on Sunday or any day will do a lot of good. You should hold a silent meeting with yourself after doing something wrong or being hurt, or even when you are happy. You should remember the meeting house is never locked and would enjoy you to come and sit any day of the week.

2. Friendship

Do you ever dislike someone just because they are not very good looking? Does the color of skin matter to you, or does it make you dislike them? Do you cherish friendship?

Advice:

You should never hold looks against anyone; if you do you don't know friendship. This should never influence you, thinking the person whose skin is darker or lighter than yours is your equal and no better. You should know that he is trying to get your friendship and he needs it most. You should cherish friendship above most things for everyone needs it.

Even the white dove
looks dark against the sun; near
me the blackbird shines.

HERTA ROSENBLATT

The Friend-in-Washington Program

By CATHERINE HARRIS

THE "Friend-in-Washington" program began in 1960. It operates from the office of the Friends Committee on National Legislation, the idea having been initiated by Pacific Yearly Meeting. The program's purpose has been to supplement the work of the regular FCNL staff, especially on the level of getting to know individual Congressmen as persons from various localities. The FCNL has hoped that eventually there will be "Friends-in-Washington" from every section of the country.

Richard W. Taylor, who was "Friend-in-Washington" from June 1963 to June 1964, carried the major share of responsibility for FCNL work on civil rights legislation. Coming from Iowa, where he is chairman of the political science department of Coe College, he concentrated especially on work with mid-western Congressmen, but he got into many other activities as well: giving talks before local Friends' groups in various parts of the country, writing to Friends in key states, and working closely with the Leadership Conference on Civil Rights, though not as an official representative of the FCNL. His work for civil rights was so much appreciated that the Conference presented him with a citation when he left Washington.

Other Friends-in-Washington have done equally important work. Ben and Madge Seaver from northern California served in this capacity for six weeks in the spring of 1963. Ben Seaver was the FCNL witness at the Senate Foreign Relations Committee's hearings on the Arms Control and Disarmament Agency. He had many opportunities to discuss the Agency and also the problem of United Nations financing with members of Congress.

Cecil Thomas, a member of Berkeley (Calif.) Meeting, carried a major share of the FCNL work on United Nations bonds. He served as "Friend-in-Washington" from mid-January through May of 1962. In his parting "chronicle" to interested Friends, he wrote that he considered peace lobby work so important that he was "very much concerned about having several dozen Friends-in-Washington."

The first "Friend-in-Washington" was Stuart Innerst, a Quaker minister who had spent eight years as a missionary in China. He was on the FCNL staff for two years, writing interesting "chronicles" of his activities and on his thoughts about affairs in Washington. He discussed Far Eastern affairs and other issues with many persons on Capitol Hill. He reported that one Congressman said to him, "You Quakers do much to educate, inform, and inspire, and you make some of the rest of us *perspire*." Stuart Innerst added that "... to make people aware, to be a thorn in the side of complacency—this is an indispensable service someone needs to render in our time."

The "Friend-in-Washington" program is not confined to those who have large blocks of time to give to FCNL work. Local Friends' groups may finance or encourage their own members to come to Washington to serve for short periods. Philadelphia Friends have a continuing "Friend-in-Washington" program, with each volunteer staying for only a few days. In 1963 about a dozen Friends from Philadelphia came down on this basis.

The longer-term Friend-in-Washington program has been

supported primarily by contributions from Friends in Pacific Yearly Meeting. Other Yearly and Monthly Meetings have also contributed earmarked funds for this purpose. It is hoped this longer-term service of Friends coming to Washington may be resumed in the future.

Counseling Youth on the CO Position

"RECENTLY one of the counselors of the high school group at Yearly Meeting expressed his concern to the Yearly Meeting Peace and Service Committee that there exists an almost complete lack of knowledge and understanding of the conscientious-objector position on the part of young Friends," says a letter sent several months ago to Monthly Meetings by the Peace and Service Committee of New York Yearly Meeting. "The military establishment," this letter continues, "has a well-organized system of presenting the various branches of service in which our young people can serve as soldiers. . . . What are Monthly Meetings doing to prepare young Friends, not only spiritually but also with factual information, on the alternatives to military service?"

The following excerpts from the response made to this request by the Peace and Service Committee of Montclair (N.J.) Meeting may be of some value to other Meetings confronted by this problem:

"Montclair Monthly Meeting has had a Committee to Aid Men of Draft Age since 1948. . . . The C.O. position has always been discussed in the First-day School. . . . Private discussions have been held with any of our young men upon their request; they have been accompanied on visits to their draft board or when called by the examiners for the appeal board. Literature has always been available, and the *Handbook for Conscientious Objectors* has been in the library since it was first published; it has been consulted frequently. . . .

"The Committee hopes to expand its activities this year to include a wider distribution of literature to non-Friends by making draft information available to them through public high school libraries.

"Our observations are that when parents are pacifists children *usually* adopt the C.O. position. Therefore we believe that there must be two lines of education: one for parents and another for children. Douglas Steere's pamphlet, *Cells for Peace*, is an excellent instructor for parents. . . .

"We believe that our First-day Schools should teach Friends' message of peace in their classes and that each Meeting should have a counselor as a member of the Peace and Service Committee or should have a separate Committee for Men of Draft Age. Parents should be encouraged to send their children to Friends' schools and colleges or at least to colleges which do not have compulsory R.O.T.C. All Meetings should be encouraged to seek the repeal of the Selective Service Law, which is now being studied by a President's Committee. . . ."

God grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to distinguish the one from the other.

—REINHOLD NIEBUHR

Book Reviews

MY PEOPLE IS THE ENEMY. By WILLIAM STRINGFELLOW. Holt, Rinehart, and Winston, New York, 1964. 149 pages. \$3.95

East Harlem in New York City is a disadvantaged urban area which has experienced a small invasion of middle-income young adults settling in two of its neighborhoods. Near 100th Street the imported neighbors are members of the group ministry of the East Harlem Protestant Parish. Several blocks uptown, on East 111th Street, a project of the American Friends Service Committee provides occasion for a few of us to choose East Harlem as our residence.

William Stringfellow, a lawyer, is one of those who originally came to East Harlem in connection with the Parish. His book is as potent in its searching theological analysis of what it means to be a "rich" man among the poor as it is in its quest for the meaning of law in a nation where the plight of the very poor makes it possible for others to be comfortable.

The book is in the same vein as much else which is now being written about Northern urban ghettos. It points up the depth and complexity of the tragedy which is a city slum. It exposes the ineffectiveness of treating symptoms and taking half-way measures. It strips conventional Northern liberalism of its holy garments and reveals it as another form of prejudice. It warns us to heed the explosive nature of our racial problem, and presents the clear alternative between, on the one hand, bold action and acceptance of sacrifice, and, on the other, a bloody conflagration. Beyond its forthright analysis, it offers well-told stories from experience. Beyond fearless social commentary, it offers a Christian layman's powerful and thoughtful religious convictions.

"My People Is the Enemy" is Stringfellow's theme as well as his title. The one disturbing factor is that, while one of his purposes is to announce the hard truth about how hated and suspect are white men in Harlem, another recurring purpose seems to be that of showing how popular and trusted is William Stringfellow in Harlem. The book sets the stage for urgently needed repentance, but it fails to set the tone for the thoroughly personal repentance which must now be. Perhaps it does all that a book can be expected to do. Let us hope that those of us who read it can take it from there.

ROY HANSON

NONVIOLENCE: A CHRISTIAN INTERPRETATION. By WILLIAM ROBERT MILLER. Association Press, New York, 1964. 372 pages. \$6.95

Less than five years ago, nonviolence was a word used only in small, specialized circles, where its structure and function were meditated upon reverently or were hotly debated. Today it is in common usage in everything from the hastily read tabloid to the most serious religious publication. This has not meant, unfortunately, that nonviolence is now widely understood; it is obviously not widely accepted, although as a concept it goes back to long before the Christian era. In its various forms, it has been used successfully many times.

William Robert Miller, who has been associated with the

publications of the United Church of Christ and the Fellowship of Reconciliation, has produced a comprehensive study of the theory and practice of nonviolence—as history, as philosophy, as religion. His section on "The Dynamics of Nonviolence" may be of particular value to Friends as they look for a Quaker role in the worldwide social revolution that in our country is manifesting itself in the field of civil rights. It describes the phases of action in nonviolent strategy, nonviolent conduct and discipline, active love and reconciliation, sources of strength, and Christian nonviolence and the Church.

"We live in a revolutionary age," says the author, "and if revolutions are not led by good men they will nevertheless occur." Here is a Christian's guide to the nonviolent revolution.

BARBARA HINCHCLIFFE

THE PSYCHOLOGY OF AGING. By JAMES E. BIRREN. Prentice-Hall, Inc., Englewood Cliffs, N. J., 1964. 288 pages. \$6.95

"The term 'aging' refers to something closely related to chronological age, but not identical with it. Aging is a natural phenomenon . . . with profound personal implications for each individual. The normal psychology of later life is beginning to be understood, leading to expectations for successful adaptations for most persons."

This publication should be a valuable source of information for professional workers and all individuals interested in an exhaustive study of the social, physical, and especially the psychological factors of aging. Dr. Birren discusses at length the "Dynamics of the Life Cycle" and the effect that the social and cultural background of an individual may have on his personality; then he moves from these factors to the effect of aging on the special senses of touch, hearing, and perception; of learning, thinking, and intelligence; of speed in development and action. "Physical factors are being increasingly recognized as having not only a depressive effect on older persons but as a factor in precipitating mental disorder. More knowledge of the normal psychology of aging will bring more specific and more rationally based treatment of the aging."

The very comprehensive summary of each chapter is helpful to the lay reader, and if he has "arrived at the resting stage of development" it should help him to gain a sense of his worth to society and a reassurance of his ability to face the unknown future better prepared and fortified because he has read Dr. Birren's book.

ANNA S. BARTRAM

THE FOURTH AMERICAN FAITH. By DUNCAN HOWLETT. Harper & Row, New York, 1964. 239 pages. \$4.50

It is noteworthy that a busy minister of prominent Unitarian churches, formerly of the First Church in Boston and now of All Souls' Church in Washington, should have maintained a scholarly interest in contemporary theological literature. It is more noteworthy that his teeming criticisms of the theologians are as philosophically keen as you could find.

His book's title is based on the premise that alongside the

stable Jewish, Catholic, and Protestant faiths there stands an adventurous "fourth faith," professed by many both within and without the other three. This faith is one that rejects the notion of special revelation. "The doctrine of revelation," we read, "is perhaps the most pernicious idea ever invented by the human mind. It admits to advanced standing whatever is alleged to have been revealed. . . . It is when an idea or a fact is said to be true because God said so, that the trouble begins."

Freed from dependence upon special revelation, and repudiating the efforts of Christian and Jewish theology to make sense out of traditional beliefs and practices, the "fourth" faith seeks to devise the best possible beliefs and practices, whether or not they are to be found in the traditions. There may be an increasing number of people who are ready to do that, and this book will encourage them.

Some intimation of the liberal religious faith's method may be found in Dr. Howlett's "God is ultimate meaning . . . God is not mystery. He is not the unknown. He is not the as-yet-to-be-explained. He is the meaning that constantly unfolds before us."

The word "faith," in addition to naming a set of intellectual propositions, is also often used to refer to an attitude of cordial confidence in a loving God or a righteous Karma. It seems to me that it has been faith in this sense which is integral to that experience upon which man's religious adventure has been primarily based.

ROWLAND GRAY-SMITH

DRINKING: A CHRISTIAN POSITION. By ARNOLD B. COME. The Westminster Press, Philadelphia, 1964. 84 pages. Paperback, \$1.25

Arnold B. Come, a California professor of theology, tries here to do three things: to explain why people drink, to analyze the effects of drinking, and finally to arrive at a "Christian" answer to the questions "How can men indulge in drinking so as to experience its pleasurable and beneficial (if any) effects, yet . . . avoid the danger and damage . . . that . . . result?" and "How can a nondrinker survive in a drinking society without giving in to the constant pressure to drink?"

In this reviewer's opinion the author has been successful in his first two aims, but he has bogged down in a morass of confusion, ambiguity, and Biblical citations in his dogged attempt to provide pious answers to the questions posed by his third objective. We have conscientiously read and reread that final chapter, and we still have not the faintest notion what the "Christian position" on drinking is.

Still, this little book is not entirely a failure, for its analyses of alcohol's effects and of men's reasons for drinking are among the clearest we have encountered.

F. W. B.

THE PRISON MEDITATIONS OF FATHER DELP. Introduction by THOMAS MERTON. Herder and Herder, New York, 1963. 193 pages. \$4.50

This book was written by a Jesuit priest while awaiting sentence and death in a Nazi prison. Whenever he could free his hands from their manacles, Father Delp would write. He kept a diary and also wrote down various religious meditations. Included here are selections from his diary and reflections

upon the meaning of the Advent season, of Christmas, and of the various verses of the Lord's Prayer.

Although based at times on Catholic liturgy, the book has universal appeal and meaning. It records a personal encounter with God similar to those recorded by the founders of our own Quaker faith. In tone and sincerity it may remind some of *A Testament of Devotion*, by Thomas Kelly. It will appeal to the practical person because of its clear facing of the world's sickness; and to the religious person because of its deep and mystical faith. Here is a man who has been through the fire, come to grips with himself and his death, and emerged victorious.

His message is trust and faith in God; and his life and death proved its validity. He asks that mankind go back to God in prayer, to practice constantly this creative dialogue. He says surrender to God is the only path to freedom and life. At the end there is no bitterness and no despair. He can say "God offers words full of wonderful comfort and encouragement; he has ways of dealing with the most desperate situations. All things have a purpose and they help again and again to bring us back to our Father. . . . But one thing is gradually becoming clear—I must surrender myself completely. This is seed-time, not harvest. God sows the seed and some time or other he will do the reaping. The one thing I must do is to make sure the seed falls on fertile grounds."

JULIA KNICKERBOCKER

CHILDREN'S FESTIVALS FROM MANY LANDS. By NINA MILLEN. Illustrated by JANET SMALLEY. Friendship Press, New York, 1964. 192 pages. \$3.95

Smell the Breezes Day in Egypt, the Dragon Boat Festival in China, Moon Viewing in Japan, the Candy Holiday in Turkey, and the Cricket Festival in Italy—these are among the fascinating folk festivals which the reader celebrates vicariously as he reads this new book. Here, too, are accounts of religious festivals, including Christmas, Easter, Succoth, and Yom Kippur, as they are observed in a variety of ways around the world. This dramatic procession of 165 holidays and holy days, overflowing with feasting, fun, and good fellowship, takes the arm-chair traveler to Tongo, the Scandinavian countries, China, Israel, Argentina and many intervening points.

Children's Festivals from Many Lands is a book to keep within easy reach as the cycle of seedtime and harvest, summer and winter, cold and heat continues, bringing, year after year, the red-letter days which make glad the hearts of children.

MARY ESTHER MCWHIRTER

ADA AND THE WILD DUCK. By EDITH BRECHT. Illustrated by CHARLOTTE ERICKSON. The Viking Press, N. Y., 1964. 63 pages. \$3.00

If you never had a pet duck when you were a child, this charmingly written book will make you wish you had been more fortunate; and, no matter how old you are, you may wish for one even now. The story is very simply told, but it is full of a fine feeling for life on a farm, for woods and fields and streams, for animals and people. Small children will adore it and its illustrations, which do not omit a detail.

KATHERINE HUNN KARSNER

Friends and Their Friends

Brooks Atkinson's column on "The Senecas and the Quakers" in this number of the JOURNAL may serve to remind readers that time is running short if they have been putting off intended protests to their Congressmen about the Kinzua Dam project's flagrant betrayal of the United States Government's 170-year-old treaty with the Seneca Indians that "as long as the moon rises, the grass is green, the river flows, and the sun shines" the US will never claim land in the Senecas' reservation. Unless some drastic change is made in announced government policy the Senecas must move from their ancestral homes before October 1 so that their land can be inundated.

Three members of Seattle's University Friends Meeting (Heury Maier, Gordon Orians, and William H. Matchett) were among the University of Washington faculty members who brought the suit opposing required loyalty oaths that resulted in the U. S. Supreme Court's decision of June 1 striking down the Washington State loyalty-oath laws of 1931 and 1955 on grounds of vagueness and of danger to free speech, thus casting doubt on the legality of such oaths in a number of other states. "The whole process," writes William Matchett, "has taken us nine years!"

The weekends of Powell House (New York Yearly Meeting conference and retreat center at Old Chatham, N. Y.) have become so filled with adult activities that not enough time has been left for youth groups. The Powell House Committee has decided, therefore, to convert the well-built carriage house into a year-round youth center named for Anna Curtis, New York Yearly Meeting's well-loved story teller. The rebuilt structure will be capable of accommodating thirty young people overnight and will have separate meeting, dining, and recreation facilities. Meeting architects are contributing their skills, and fund-raising has begun with a successful auction of antique and used items contributed by many local Meetings. Plans also call for establishing a family camping area and for developing the full fifty-seven acres to serve three different but integrated groups: adults, youth, and families.

Morris Mitchell, a Friend who was formerly head of the Putney Graduate School in Teacher Education, has been appointed director of academic programming for the projected Friends World College at Glen Head, Long Island, New York, whose sponsors are hoping it may start functioning in the autumn of 1965.

The Swarthmore-Wade House Summer Studies Program, which has been held at Swarthmore College this summer for thirty-two talented ninth-and-tenth-grade public-school pupils from non-college backgrounds, has been so enthusiastically received by the children involved that the program will not end with the summer, but will be continued on Saturdays during the college year.

A somewhat unconventional Friends Meeting is described in a note recently received from Hildegard Herbster of Lucerne, Switzerland. "We are far from Quaker groups," she writes, "but we intervisit between Basel and Zurich. . . . Several weeks ago we were forty (twenty-three adults and seventeen children). That was quite an event, as we at home are usually three or four. . . . Last Sunday we were fifteen (Friends came from Basel). I taught the Sunday School class in our bedroom; meeting was in the living room. . . . All Quakers in Switzerland meet in homes. . . . At Yearly Meeting (attended by over a hundred Swiss Quakers) I had an art class for the children. We sold all the paintings done in the three days—for Algerian refugees. Also the children sold oranges, etc.; 150 francs was earned, plus another 200 francs for two art items that were auctioned off. So the children are really a cheery part of Yearly Meeting."

The first National Quaker Men's Fellowship School of Christian Thought will be held at Richmond, Indiana, November 19-22, with the cooperation of the Earlham School of Religion. Theme of the school will be "The Christian Man Confronts the Real World."

Earl L. Coun, executive secretary of National Quaker Men, will be director of the school, at which two faculty members of the Earlham School of Religion, Charles Thomas and Calvin Redekop, will teach. Wilmer A. Cooper, dean of the School of Religion, and Charles Carter, Quaker Men's representative, have assisted with the planning.

Attendance, open to any man who is a member of the Society of Friends, will be limited to twenty-five. A twenty-five-dollar registration fee includes meals, rooms, and supplies. Registration forms will be available after August from 101 Quaker Hill Drive, Richmond, Ind. 47374. Some limited scholarship funds are available.

The inside-front-cover column, "Thoughts from Turtle Bay," appearing for the first time in this issue, is planned as a regular JOURNAL feature about once a month. Comments, questions, and suggestions from readers will be welcomed by the Quaker Program at the United Nations, 345 East 46th Street, New York 17, N. Y.

"One-Stop Shopping" is the title of the fall training program being planned by the Religious Education Committee of Philadelphia Yearly Meeting for September 10, 11, and 12, at 1515 Cherry Street, Philadelphia. The hours on the 10th and 11th will be 10:30 a.m. to 9 p.m.; on the 12th from 10:30 a.m. to 2 p.m.

First-day School teachers and administrators, parents, and Meeting members are invited to come at whichever of these hours suit them. Experienced consultants will be available to discuss individual First-day School and Meeting questions. A wealth of books, courses of study, and other program materials will be displayed for browsing or buying. Samples of creative activities, service projects, and other appropriate resources will be included.

This open-house-type program will take the place of the Workshops formerly held in the fall.

The Search Will Make You Free, an attractively bound and printed 52-page pamphlet, has just been issued as its first publication by the Friends Conference on Religion and Psychology. It contains the two lectures given at this group's 1963 conference at Haverford, Pa., by Bernard Phillips, chairman of the Department of Religion at Temple University, Philadelphia. Copies may be obtained at a dollar apiece from Pendle Hill, Wallingford, Pa.

An example of "turning swords into plowshares" was demonstrated recently when Haverford College received a check for \$2000 derived from the sale of firearms. The sum represented proceeds from sale of a double-barreled flintlock pistol, a sword of Italian origin, and a pair of 19th-century French pistols which were owned by Joe Kindig, Jr., of York, Pa., a Quaker antique dealer who has assembled the world's largest collection of Kentucky rifles but has never fired a gun.

Charles Palmer, a member of Chester (Pa.) Meeting and an 1882 graduate of Swarthmore College, celebrated his 101st birthday on July 9 by working as usual in his law office at Chester. He has been practicing law for seventy-four years.

In Richmond, Indiana, construction is under way of Friends Fellowship Community, an apartment house for those nearing or having arrived at retirement age. The building is expected to be ready for occupancy by early 1965. With many of its 129 units already spoken for, full occupancy seems assured. For the apartments still available, Friends will be given preference, but applications from non-Friends will also be welcomed. The Community, on a 25-acre lot at 2000 Chester Boulevard, is within a few minutes' drive of Richmond. Its facilities include hobby areas, library, medical care, and carports.

Further information may be obtained from Friends Fellowship Community, 1106 East Main Street, Richmond, Indiana.

At Honolulu Meeting, the Library Committee is inaugurating a novel plan of bringing new and especially interesting books to the attention of members and attenders: they are displayed on the meeting-house porch each Sunday.

"The Peace Testimony: Does Christian Commitment Make a Difference?" by T. Vail Palmer, Jr., is the leading article in the latest issue of *Quaker Religious Thought* (Volume VI, Number 1), published by the Quaker Theological Discussion Group. The issue also contains comments on Vail Palmer's article by Stephen G. Cary, Stephen B. Ross, and Eric S. Tucker. T. Canby Jones, professor of religion and philosophy at Wilmington (Ohio) College, is the publication's new editor.

Copies are available at 75 cents each from *Quaker Religious Thought*, 379 Yale Station, New Haven, Conn., from whom information about subscriptions, group rates, etc., may also be obtained.

From one of the JOURNAL's readers comes this unusual explanation of his reasons for recently joining the Society of Friends: "We had been attending Friends' meetings quite regularly for two or three years but had kept our membership in the Methodist Church. When we despaired of making Quakers out of the Methodists we decided to make formal our spiritual affiliation with Friends."

Concerned with the expansion of the war in South Vietnam, members of Cleveland Meeting and other Ohio Friends were the moving force in the publishing of a 3/4-page "open letter" advertisement in the *Cleveland Plain Dealer* on June 18, the day the US State Department held a public briefing conference in Cleveland. The ad, which was read by several high State Department officials, asked the Department for "An Approach to End the War in Vietnam" and for conference and negotiation. Of the sixty-nine signers about one-third were Friends. A thousand dollars was raised to pay for the advertisement and for distribution of reprints, which were sent to (among others) the hundred US senators.

The Committee for Nonviolent Action has announced that members of the Quebec-Washington-Guantanamo Walk for Peace, immobilized for months by the State Department's failure to validate their passports for travel to Cuba, will proceed to Cuba in disregard of the travel ban, hoping at last to complete the final leg of their walk, which began in Quebec on May 26, 1963.

Tax-supported institutions in the United States have begun to show "a clearly discernible, though still nascent, pattern of assumption of responsibility for family planning services," according to the president of Planned Parenthood-World Population, Dr. Alan F. Guttmacher, who adds that there are "unmistakable signs" that public hospitals and health and welfare departments "are at last beginning to remedy the long-standing medical practice which has virtually restricted effective family planning to those able to employ the services of a private physician." Of great significance, he points out, is the approval by Congress of a \$25,000 appropriation to provide birth control services and supplies in Health Department maternity clinics of the District of Columbia and \$30,000 for similar services for relief recipients.

The Meeting for Ministry and Counsel of New York Monthly Meeting has formed a Committee on Counseling for members and regular attenders who wish individual, confidential assistance with psychological problems. A fee is charged in accordance with ability to pay. Counselors serve without compensation. The chairman is Rachel Davis DuBois, leader of the Quaker Dialogue Program. Edmund P. Hillpern, psychotherapist, is secretary. Assistance is limited strictly to counseling; if therapy is desired, referrals are made to specialists who work in cooperation with the committee, which will also be a clearing house where experiences of counselors can be shared and studied, with the aid of specialists in psychotherapy and social work.

Four Friends schools in the Philadelphia area—Friends' Central, Friends' Select, William Penn Charter, and Germantown Friends—have made plans to set up a "Quaker Movie Combine." During the school year 1964-65 they will cooperate in obtaining and showing, either in a local theater or in one of the member schools, five or six outstanding film classics, *not* films that are "educational."

The Fellowship of Reconciliation has been notified of restoration by the Internal Revenue Service of the tax-exempt status it enjoyed as a nonprofit religious organization for 37 years until the revocation of that status in January, 1963. This action follows a decision by the Appellate Division of the New York State Supreme Court affirming that the Fellowship is a legitimately religious organization whose property in Nyack, N. Y., is not subject to taxation because it is used exclusively for religious purposes.

The FOR is celebrating this year the fiftieth anniversary of its founding at Cambridge, England, in 1914.

Poverty in Britain Today is the title of a 24-page pamphlet by Harriett Wilson just published by Friends Home Service Committee, Friends House, Euston Road, London, N.W. 1, England (price one shilling). It is a fact-filled discussion of (to quote the pamphlet's introduction) "a very human and disturbing problem in our so-called 'Affluent Society,' and one which ought . . . to excite the interest, sympathy, and concern of Friends." One of the arresting facts it brings out is that for many families where the father is employed the income is less than it is in families whose income comes entirely from National Assistance.

Gathering of Friends at Quaker Haven

"The starting point of our social testimonies is a oneness not of our own making. We affirm the primacy of God, whose love is the first motion." With these thoughts James Vaughan opened the 1964 Gathering of Friends, held at Quaker Haven in Indiana, July 3-6. He urged that we avoid theological ambiguity by learning to be articulate about the incarnation, crucifixion, and resurrection of Christ, for only thus, not by silence or by hedging, does our understanding grow.

Developing further the Gathering's theme of "Radical Oneness," Norval Webb spoke on worship, "the point at which barriers are transcended in a crucial center." In true worship—not spectatorship—the meeting becomes *a meeting with God*, who lays His eternal purpose upon sensitive spirits and makes us partners in His ministering love.

The message of George Sawyer brought to Friends sharply the urgency of today's racial revolution. "We are on the road to destruction," he warned, "unless Christians will dare to leave the sanctuary and speak out on the streets. Responsibility weighs upon the church, and the church is you."

Approximately one hundred and thirty Friends met to hear and discuss these talks, to worship, to play, and to seek together for deeper oneness. Nine Yearly Meetings were represented at

this second Gathering sponsored by the Continuing Committee on Greater Unity Among Friends. Special features were a workshop (led by Catherine McCracken) on teaching primary-age classes in First-day Schools; a Peace Caravan from the Young Friends of North America; and family recreation, led by Olcott Sanders. Children and those of high-school age had activities of their own, and a volunteer work project left three camp cabins newly varnished. Those who attended the Gathering returned to their home Meetings spiritually refreshed.

DONALD STARBUCK

ISABEL N. BLISS

Co-Chairmen

Letters to the Editor

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

A New Jersey Yearly Meeting?

I feel moved to write concerning the divided situation of Quakerism in New Jersey.

Meetings in the northern half of the state belong to New York Yearly Meeting, in the southern half to Philadelphia Yearly Meeting. The New Jersey concerns of Friends (penal problems, proposed legislation, proposed Friends Center, etc.) are not given the attention they deserve. There is lack of real communication between Meetings and between Friends and the New Jersey Council of Churches, also lack of Friends Centers and Meetings in the large cities that might serve poor, alienated Negroes and Puerto Ricans.

Last January in Atlantic City I attended the New Jersey Conference on Religion and Race. Out of over four hundred attenders only five were Friends. This in the state of John Woolman!

I propose the creation of a New Jersey Yearly Meeting, composed of all twenty-five Friends Meetings in the state. Organization on a New Jersey State basis has already been accomplished by Catholic, Jewish, and most Protestant groups.

Linden, N. J.

LOUIS KOPECKY

Member Plainfield Meeting

Birthright Membership

Thank you for printing the letters on membership (JOURNAL: June 15, July 1). Many of us are deeply concerned about "paper membership," in which birthright membership plays a considerable part.

One Meeting places a child with at least one parent on its records at birth as a "junior member." On or about his 16th birthday, the child is made aware of the Meeting's continuing concern and interest in his becoming an active member and convinced Friend. This concern is repeated verbally and in writing from time to time to the youth and the parents. If no action is taken by the 25th birthday, the former junior member is notified (following final inquiry) that his membership as a junior member has ceased.

Aside from this one situation, that Meeting does not dismiss members, but transfers "paper members" to other categories.

Worcester, Mass.

FRANCIS J. W. WHEELER

"An Open Heart"

Never have I read a more important article anywhere than "An Open Heart" (by Margaret Bacon) in the July 15 JOURNAL. It is a great help in understanding that God is an all-pervading and all-creating Spirit, even in the billions of solar systems our scientists tell us may exist, as well as in *all* our earth and in *us*. I hope to use this article to help the many fearsome "nervous" friends here who think of Him only as the "Great He Was"!

Stryker, Ohio

BERTHA BECK

Agnostic C.O.'s

Replies to Howard Kershner's concern over Friends' views—on exempting a war objector without belief in a Supreme Being—have not quite made clear the reason why this is deeply consistent with our principles. The more strongly we believe in the universality of divine power, the more readily we recognize its working in the minds of those who cannot rationalize their motives into a systematic theology.

We cannot persuade today's puzzled youth of anything by acquiescing in military coercion to murder, nor, certainly, by insisting that it is easy to believe in cosmic supremacy of the moral law, except by mystical vision. But we *can* show that one of the greatest summations of Christian revelation holds out a welcome to those who can only feel, not rationalize: "He who loves is born of God and knows God. He who does not love does not know God, for God is love." So did Whittier, in his "In Quest":

The riddle of the world is understood
Only by him who feels that God is good,
As only he can feel who makes his love
The ladder of his faith, and climbs above
On the rounds of his best instincts; draws no line
Between mere human goodness and divine,
But, judging God by what in him is best,
With a child's trust leans on a Father's breast.

If the youth still asks, "Can you prove that God is love?" our reply need only be, "If love, to you, is *supreme*, you have found the God we worship. Join us."

Pittsburgh, Pa.

JOHN C. WEAVER

"MY Lord Saith Something Different"

EDITOR'S NOTE—*The editor regrets that a number of readers have been disturbed by what they feel are the implications of the editorial in the JOURNAL of July 15, "MY Lord Saith Something Different." In all humility, the editor confesses that the implications to which the letter-writers object were unintentional; they were not the result of malice or fancied superiority, but of a perhaps thoughtless choice of words and of failure to probe her own manuscript with the same critical eye that is customarily used on the manuscripts of others. To those who have taken offense she can only say that she is sorry.*—F. W. B.

The editorial of July 15th is most challenging, and I am grateful that you have raised such a crucial issue as why a sincere seeker cannot find what he needs among us.

I fear, though, that the ex-Friend's objection is not thoroughly understood. He seems to be charging that Friends are not Christ-centered, while the answer given is that we do not crave dogma or uniformity. Splendid! But is this pertinent?

It appears that he discovered the incarnation and resurrection while a Friend, and then left to have fellowship with others who shared his feelings. If this is so, we are in deep trouble. Has our testimony against creed and liturgy become such a ritual that the reality behind them has been forgotten? Would anyone have had to leave the society of Fox and Barclay in order to confess his faith in Christ?

I hope that the Society is struggling to "make up its mind on these points" and that with the aid of the Holy Spirit we shall rediscover our original vitality and usefulness to the world.

Portland, Ore.

PHILIP H. MILLER

Your Editorial Comments of July 15 must not go unchallenged. How can one be a "convinced Friend" without convictions, and how can one have convictions without certainty? I suggest that all men have a need for certainty, and those who disclaim this are in fact proclaiming that they are certain that they need not be certain. The real crux of the matter is not the need for certainty as such, but the ground on which one bases one's certainty.

Surely you realize that the World Council and most Protestant churches only claim certainty in God the Father and Jesus Christ His Son and Savior. One of the authors quoted in this editorial has some religious presuppositions when she speaks of "the school of Christ" or "setting our faces toward the Light." Another of the quoted authors contends: "Whereas most of the others are wont to put an external revelation on record first, . . . Quakerism places inward religious experience first all the time. . . ." I do not know who these "others" are, but the main stream of Protestantism knows nothing of a purely "external revelation," nor does the Bible. It might be called a contradiction in terms. No perception is possible if the revelation does not speak to my condition. The content of religious revelation is not some body of abstract propositions about God, but God Himself; the recipient experiences it as a renewal, a transformation, a greater understanding.

Furthermore, I fail to see how only offering a "path" is sufficient. For a path must lead some place, must have a goal in mind, or who would embark upon it?

Harrison, N. Y.

SUZANNE H. DETTMER

The "Editorial Comments" in the July 15 issue, querying a man on why he left the Society of Friends, could be a reason in itself for leaving the Society. The poor man, supposing you asked in good faith, answered in good faith, pointing to *one*—just *one*—tenet. Thereupon, he was immediately clothed with all the Fundamentalism of the National Association of Evangelicals. Declining to be "the Lord's mouthpiece," which is made to mean "being overbearing," the editorial proceeds to lay down the law that there is no law, for "My Lord saith something different." How Fundamentalist can we get? Must we seek only, but never find? Like the dissident Republicans who will stay

with the party but not follow its mouthpiece, I shall remain in the Society but not follow this dictum. The quotations are good, but they are used meanly. I shall never erect a wall around my seeking, for, to me, seeking implies sometime finding.

Chicago, Ill.

IRENE M. KOCH

I wonder how many Friends would agree with the implication in the July 15 "Editorial Comments" that, because one believes in the incarnation and resurrection of Jesus Christ, he therefore needs "some sort of end assured" and has a "compulsion for absolute certainty." Many of the most creative personalities of the Society of Friends, it seems to me, have come to a belief in the centrality of Jesus Christ, not because of a compulsive need to be sure, but because they found Christ in living experience. Fox himself found "one, even Christ Jesus," who could speak to his condition, and his *Journal* is radiant in its witness to the power of Christ's resurrection.

The ex-Friend referred to in "Editorial Comments" may indeed have come to his belief because of some compulsive need, but I find myself uneasy at the *assumption* that this is the case and the implication that all who so believe need "inflexibly black-and-white answers to all their religious questionings."

Philadelphia

RICHARD K. TAYLOR

US Tactics in Vietnam

People ask questions before they buy something they don't know much about, like a car or a building lot. But lots of apparently smart people lack sales resistance when buying a piece of national policy, even though their lives may depend on it. Many are the peoples who have bought a war like a pig in a poke.

Now some of our generals are talking about blowing up villages in North Vietnam. They say this is the way to stop the Viet Cong from getting weapons and fighters. However, veteran US reporters on the spot say that the war in South Vietnam is a civil war: South Vietnamese fighting South Vietnamese, with most of the weapons for both sides furnished by the USA. Americans are the only foreigners fighting in South Vietnam in significant numbers. Even the US State Department does not claim that infiltration is sizable from North into South Vietnam.

Why, then, do US generals talk about bombing North Vietnamese villages and industries as reprisals when South Vietnamese villages are overrun or headmen are killed by the Viet Cong? Do they want to involve our country in a war with North Vietnam and China, its ally? Are they getting ready to destroy China's industry, war potential, and plans for a better life? If such wickedness were accomplished, would it end war in South Vietnam, or spread it?

Generals are highly specialized public servants supposed to carry out public policy, not to create it. Patriotic citizens are not afraid to ask questions, study answers, and decide what is right. It is their duty to rule their public servants.

Philadelphia

ARTHUR AND HELEN BERTHOLF

BIRTHS

HOAG—On June 2, at Laurel, Md., a daughter, MARGARET ANNE HOAG, to Joseph H. S. and Elizabeth B. Hoag. The father and the paternal grandparents, John H. and Isabel Hoag, are members of Haverford (Pa.) Meeting.

WENNY—On June 19, to Betsy and Douglas Wenny, a son, DANIEL GAY WENNY, their second child. The mother and the maternal grandparents, Donald and Margaret Baker, are members of Schuylkill Meeting, Phoenixville, Pa. The father is a member of Oberlin (O.) Meeting.

MARRIAGES

LOHAUS-PRICE—On June 14, at Purchase (N.Y.) Meeting, PATRICIA JEAN PRICE and ALLAN WILLIAM LOHAUS, a member of Purchase Meeting.

WALKER-OTTO—On July 25, at and under the care of Newtown (Pa.) Meeting, OLIVIA ROSS OTTO, daughter of George Edward and Ella Ross Otto of Newtown, and WILLIAM RICHARD WALKER of Mt. Airy, Md., son of Dwight Talmadge and Ruth Davis Walker. The bride and her parents are members of Newtown Meeting.

DEATHS

ALLIS—On July 9, at Andover, Mass., ELEANOR GUMMERE ALLIS, aged 53, a member of Haverford (Pa.) Meeting. She was the daughter of the late Richard Mott and Christine Robinson Gummere.

GILBERT—On July 10, at Rochester, N. Y., KARL V. GILBERT, aged 69, husband of Margaret L. Gilbert, both members of Rochester Meeting. Also surviving are a son, David B., of Washington, D. C.; a daughter, Martha G. Stein of New Paltz, N. Y.; a sister, Mrs. Edwin (Helen) Weaver of Pompano Beach, Fla.; a cousin, Emma Walton Martin of Downingtown, Pa.; and two grandchildren. Karl Gilbert served recently as clerk of Ministry and Counsel of Scipio Quarterly Meeting.

UTTERBACK—On June 19, at Worthington, Ohio, WILLIAM E. UTTERBACK, emeritus professor, Ohio State University. A member of North Columbus (O.) Meeting, he is survived by his wife, Helen Tappan Utterback.

WAY—On July 15, at Bellefonte, Pa., WILLIAM FISHER WAY, aged 84, a member of Centre Monthly Meeting, Port Matilda, Pa.

Dana Greenleaf How

Dana Greenleaf How, member and spiritual leader of Lansdowne Meeting, Lansdowne, Pennsylvania, died on July 8. Surviving are his wife, Thelma Harrison How, two sons, and four grandchildren.

He had served some thirty years as executive director of the Christian Association of the University of Pennsylvania and was in charge of the three University Settlement Houses. He received the U. of P. Alumni Award of Merit in 1942 and an honorary degree of master of liberal arts in 1959, and in 1963 he was honored by the American Camping Association for his many years of service as director of the university's camps for disadvantaged children. Laying the concerns and physical needs of the camps and campers before generation after generation of college students was one of his chief delights. The trials of running these camps on meager budgets was never obvious, for he had a magic wand of faith to wave over contributions of both time and money.

Armed with a tremendous conception of the brotherhood of man and the fatherhood of God, Dana How truly ministered. Long before one knew he was a Quaker or had even a dim vision of what "Quaker" meant, one knew that this man was uncommon.

J. H. F.

Coming Events

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

AUGUST

15—Bucks Quarterly Meeting, Newtown, Pa., 10 a.m.

15—Caln Quarterly Meeting, Caln Meeting House, Route 340, three miles northwest of Downingtown, Pa., 3 p.m. (See announcement in August 1 JOURNAL.)

16—Meeting for worship, Brick Meeting House, Calvert, Md., 2 p.m., William Eves, 3rd, guest speaker.

17-22—Peace Exhibit on Economics of Conversion and Disarmament at Tri-County Fair, Altamont, N. Y., 10 a.m.-10 p.m., arranged

by Capital District Peace Council, including Schenectady Friends Meeting.

18-23—High School Young Friends Camp and Conference, Powell House, Old Chatham, N. Y.

19-23—Wilmington Yearly Meeting (Five Years) at Friendsville, Tenn.

19-23—Illinois Yearly Meeting, Clear Creek Meeting House, near McNabb, Ill., 6 p.m., Wednesday, to Sunday dinner, 12:30. Principal speakers: Henry J. Cadbury, George H. Watson, Gilbert F. White, and Charles F. Wright. Registrations should be sent to Margaret Dupree, 4816 Francisco Avenue, Downers Grove, Ill. 60515.

20-23—Lake Erie Association/Yearly Meeting, Wilmington College, Wilmington, Ohio. Rachel Davis DuBois, discussion leader. Lawrence McK. Miller, Jr., speaker. Report from Ireland, William and Isabel Bliss. Clerk: Robert O. Blood, Jr., 2005 Penncraft Court, Ann Arbor, Mich. 48103.

20-23—Indiana Yearly Meeting, Waynesville, Ohio. For further information write to Sara C. Cook, Waynesville, Ohio 45068.

20-26—High School Institute of World Affairs, Littleton, Mass., sponsored by New England Region of American Friends Service Committee. Theme: "The Challenge to Tradition." Resource leaders: Victor Paschkis, Eddy Asirvatham, John Sullivan, George Rae. Age limits 14-18. For further information address Rosella Hill, High School Program, AFSC, Box 247, Cambridge, Mass. 02138.

28-30—"Quakerism and the Scriptures," seminar with Henry J. Cadbury as leader, Powell House, Old Chatham, N. Y., 7 p.m., Friday, to Sunday lunch. Cost, \$15.00, including \$3.00 registration fee which should be sent in advance. (Some scholarship help available.)

30—Annual Open House, Powell House, Old Chatham, N. Y. Meeting for worship, 11 a.m., followed by lawn picnic (bring box lunch). At 3 p.m. Henry J. Cadbury will speak on "The Relevance of the Historical Jesus."

SEPTEMBER

5—250th Anniversary, London Grove Meeting, near Toughkenamon, Pa., at intersection of Route 926 and Newark Road, north of Route 1. At 2 p.m., talk by George Walton on "The History of London Grove and the Society of Friends" and historical pageant written and directed by Helen Walton. Supper platters available. Evening session, 7 p.m.; speakers: Richmond P. Miller and Louis Schneider.

6—Annual meeting for worship, meeting house, Adams, Mass., 3 p.m., conducted by Adams Society of Friends Descendants. All cordially invited.

11-14—Third Annual Conference for College-Age Young Friends, Powell House, Old Chatham, N. Y., from 7 p.m. (supper) Friday through lunch on Monday. Harrop and Ruth Freeman of Ithaca, N. Y., will be present. Cost: \$16.00, including \$3.00 advance registration fee. Scholarship help available. Those willing to provide transportation for others or needing further information should write immediately to Powell House.

12—Salem Quarterly Meeting, 10:30 a.m., Mullica Hill, N. J.

12—Haddonfield Quarterly Meeting, 3 p.m., Medford, N. J.

12—Nottingham Quarterly Meeting, Brick Meeting House, Calvert, Md. Ministry and Counsel, 10 a.m., followed by meetings for worship and business. Bring box lunch; dessert will be served. Yearly Meeting Advancement Committee Conference in afternoon, with program by local Friends.

13—Haverford Quarterly Meeting, 11 a.m., Valley Meeting, Old Eagle Road, 1½ miles west of King of Prussia, Pa.

13—Baltimore Quarterly Meetings (Stony Run and Homewood), Sandy Spring Meeting House, Sandy Spring, Md. Ministry and Counsel, 9:45 a.m. Meeting for worship, 11 a.m. Lunch (served by host Meeting), followed by meeting for business and conference session.

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, 10:30 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, 11 a.m., 957 Colorado.

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

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

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

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

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

Colorado

BOULDER—Meeting for worship, 10 a.m.; First-day School, 11:00 a.m. Hans Gottlieb, HI 3-2770 or HI 2-5853.

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

Connecticut

HARTFORD — Meeting for worship, 10 a.m.; First-day School and adult discussion, 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 288-2359.

STAMFORD-GREENWICH—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk: William E. Merriss. Phone: Greenwich NO 1-9878.

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. First-day School, 10:30 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

Florida

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

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

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

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

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

ST. PETERSBURG — First-day School and meeting, 11 a.m., 130 19th Avenue S.E.

Georgia

ATLANTA—Meeting for worship and First-day School, 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, 7:30 p.m. BU 8-3066.

LAKE FOREST—10 a.m., Sundays. Deerpath School, 95 W. Deerpath. Clerk, Elizabeth Simpson. Phone 537-0412.

PEORIA—Meeting, Sundays, 11 a.m., 912 N. University. Phone 674-5704.

Iowa

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

Louisiana

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

Maine

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

Maryland

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

Massachusetts

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

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

NANTUCKET—Sundays, 10:45 a.m., through July and August. Historic Fair Street Meeting House.

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., Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

DETROIT—Friends Church, 9640 Sorrento. Sunday School, 10 a.m.; worship, 11 a.m. John C. Hancock, Acting Clerk, 7911 Appoline, Dearborn, Mich. 584-6734.

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. Phone 488-4178.

Nevada

RENO—Meeting, Sunday, 11:00 a.m., 210 Maple Street. Phone 329-4579.

New Hampshire

DOVER—Meeting, First-day, 11 a.m., Central Avenue, Dover.

HANOVER—Eastern Vermont, Western New Hampshire. Meeting for worship, 9:30 a.m., Sunday, D.C.U. Lounge, College Hall, until Labor Day. Child care available. 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, 10:45 a.m.; worship, 11:15 a.m. Quaker Church Rd., just off Rt. 10.

HADDONFIELD—Meeting for worship, 11 a.m.; 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, 10 a.m. Visitors welcome.

MOORESTOWN—Meeting for worship, First-day, 9:30 a.m. and 11:00 a.m., Main St. and Chester Ave.; 10:30 a.m., Mount Laurel.

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

New Mexico

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

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

New York

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

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

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

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

NEW YORK—First-day meetings for worship, 11 a.m. 221 E. 15th St., Manhattan
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110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing

3:30 p.m. Riverside Church, 15th Floor
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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.

QUAKER STREET—Worship and First-day School, 11 a.m., Quaker Street Meeting House, Route 7, nr. Duaneburg, Schenectady County.

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 for worship in Chapel House of Syracuse University, 711 Comstock Avenue, 9:45 a.m., Sunday.

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

CINCINNATI—Meeting for worship, 10 a.m. No First-day School until 9th Month. 1828 Dexter Ave.: 861-8732. Grant Cannon, Clerk, 752-1105 (area code 513).

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, 11 a.m., 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 7-9194.

Pennsylvania

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

BUCKINGHAM at Lahaska—Meeting for worship, 11:00 a.m. First-day School, 11:00 a.m. Family meeting the 4th First-day of the month, 11:00 a.m.

CHESTER—24th and Chestnut Streets. Meeting for worship, 11 a.m.

EAGLESMERE, Sullivan County—Sundays through Sept. 6th. Worship, 8 p.m., Crestmont Inn.

ELKLANDS at Wheelerville, Sullivan Co.—Meeting for worship, 11 a.m., Sixth through Ninth Month only.

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, 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, 11 a.m., Mary F. Bussler, Clerk. Tel. LI 6-5796.

NEWTOWN—Bucks Co., near George School. Meeting, 11 a.m. First-day School, 10 a.m. Monthly Meeting, first Fifth-day, 7:30 p.m.

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 20 South 12th.

Chestnut Hill, 100 E. Mermaid La., 10 a.m. Coulter Street, with Green Street.

Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 W. School House Lane, jointly with Coulter Street.

Powelton, 36th and Pearl Streets, 11 a.m. **PITTSBURGH**—Worship, 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, 9:30 a.m.; meeting for worship, 10:45 a.m.

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

Rhode Island

JAMESTOWN—Conanicut Meeting, First-days July, August, and on Sept. 6, 10:30 a.m.

Tennessee

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

MEMPHIS—Meeting and First-day School, Sundays, 9:30 a.m. Eldon E. Hoose, Clerk. Phone 275-9829.

Texas

AUSTIN—Worship, Sundays, 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.

Vermont

BENNINGTON—Meeting for worship, 10 a.m. (note time change), Old Bennington School House (toward Troy).

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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