

FRIENDS JOURNAL

Quaker Thought and Life Today

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EVERY past bravery of spirit lives in today's nobilities. No life, no spirit is futile. No witness is ever lost. Nor does the spirit dry up with the body. Consider what we owe to past men of God. Consider the pure stream of spirit that for two thousand years has flowed from the spring called Jesus.

—CARL F. WISE

The People Behind the Psalms

. *by Amelia W. Swayne*

Science and Quakerism

. *by William D. Lotspeich*

The Whittling Away of Fear

. *by Warren Griffiths*

A Revolution at Bay

. *by Maurice Webb*

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Courier of Friends Council on Education

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Thoughts from Turtle Bay

QUAKER UNITED NATIONS PROGRAM

Communist Chinese at the UN?

IF the Peking government should win its claim to China's seat at the UN, it could send to New York a major "Permanent Mission" of some fifty or more diplomats. The impact of China as a *major* power would affect not only the operation of the General Assembly and the Security Council, but also the many formal and informal caucuses, subcommittees, and operating units in the UN system. The People's Republic would automatically become a party to the Statute of the International Court of Justice; it would be offered a seat at the Eighteen-Nation Disarmament Conference. It would have many debating platforms from which to put forward its view of such issues as Formosa, Korea, Vietnam, and Tibet. It also would become engaged in international responsibilities and a network of communication.

In the UN, China would engage in dialogues with the Soviet Union, with the Afro-Asian Group, and with the USA. That within the Soviet voting bloc might be the most significant, for, should attempts at a common policy fail, the UN could become the arena for bitter Sino-Soviet rivalry.

Communist China probably would be, as Nationalist China has not been, a member of the UN's Afro-Asian consultative group. In its drive for leadership of the developing nations, it might well find itself in rivalry with India and the United Arab Republic.

If accepted for the Chinese seat at the UN, the People's Republic probably would be less a recipient than a giver of UN aid. (To receive assistance from UN field personnel, China would have to guarantee freedom of operation to such personnel.) But China could benefit from the many UN-sponsored technical conferences, and in specialized fields it could take advantage of UN fellowships for training in universities abroad.

The confrontation with the USA would not be only on the formal diplomatic level. Chinese diplomats would be reporting to Peking their impressions of America; they would be the object of probing by US reporters. In a crisis, they could communicate informally with US officials, perhaps through the Secretary-General.

In its formal confrontation with the US, the People's Republic of China might bitterly contest (at least initially) US strategy in East Asia. Ultimately, there could be softening of the rigid positions on both sides.

Communist China's participation in the councils of the world might test not only the patience but also the ingenuity of Americans: to find ways of living at peace with 700 million neighbors on our shrinking globe.

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Clarence E. Pickett

1884-1965

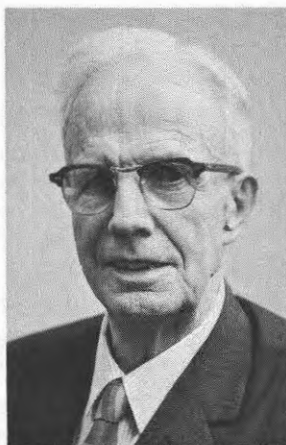
(From Henry J. Cadbury)

THE death of Clarence Pickett on March 17 marks the passing of a rare spirit. Impressive in retrospect as is the accomplishment of his full life, the spirit in which it was achieved deserves prior emphasis. The quality was as important as the quantity.

To the extent of his very great abilities he gave himself unstintingly to the well-being of mankind at home and abroad. He was involved in solving the complicated difficulties of rising above political and international red tape and prejudice. Particularly noteworthy was the way in which men of affairs or in public life, from the highest circles down, respected his character and judgment and used him as a consultant—much like a religious pastor—for their own uneasy involvement in duties which they regretted.

The solid middle years of his service were spent as executive secretary of the American Friends Service Committee from 1929 to 1950. This was the period during which that Committee, besides continuing its foreign relief work, extended into involvement in economic, educational, and racial matters. An annual budget once as low as \$70,000 expanded at times a hundred fold. It was in this period that the Committee was sharing the administration of Civilian Public Service. (It also shared the Nobel Peace Prize.)

Clarence Pickett was in the thick of these problems and contributed greatly to steady progress in both popular and unpopular tasks. They, in turn, contributed much to his own growth—whether as much as he contributed to the tasks would be hard to decide. The growth, in any case, was mutual. Fortunately he got down in print in his autobiographical history of the AFSC (*For More than Bread*, Little, Brown and Company, 1952) the extraordinary variety and spiritual depth of the story. It is worth rereading.



Born in a Quaker family, reared in a Kansas Quaker community, Clarence Pickett was committed to Quaker concern. Before 1929 he was pastor to Friends meetings, teacher in Friends colleges, or Secretary to the Young Friends Movement. When he was called to the AFSC his influence on young people was already marked.

When he "retired" to become honorary or emeritus executive secretary he retained his concern and contact not only with the Service Committee but also with concerns of Philadelphia Yearly Meeting and Friends General Conference. Much of his time and influence now extended to other causes whose advocates had discovered his judgment and sympathy. They were not all popular causes. Here, too, he continued to interpret Quakerism and to present its image to wider circles. I quote, for example, one of the many messages sent after his death. It is from I. F. Stone, editor and Washington correspondent: "To know Dr. Clarence Evan Pickett was to know what the Friends mean by the Inner Light. It shone from that most unassuming man. It did not dazzle, but it warmed and was unforgettable. Those whom the world forgot, the Friends Service Committee under his direction remembered. . . . Dr. Pickett carried the torch of kindness from one generation to another—a saintly figure in a ravaged world."

(From Colin W. Bell)

"LET us, then, try what love will do." So spoke William Penn, one of the earliest of those who had great dreams for this land and its people and, indeed, for all men. Let us give thanks for the life of Clarence Evan Pickett, one who heard this call of God, even as William Penn did before him.

He left behind him the finest sort of legacy a man can bequeath—three-score years of selfless Christian serv-

ice to his fellow men. He was an indomitable servant of God who gave tirelessly of his mind and spirit even when, as in the last years, the flesh was growing weak. He believed with all his heart in the nonviolent ordering of human society, though he recognized how far away we all are from that goal.

The simple yet penetrating directness of his thinking on the great issues of our time brought him into close contact with many of those who wielded power and influence in Washington, in academic circles, and in the business world. The roster of his friendships in high places was astonishing, but throughout all of his very public life he never lost that humility of spirit which expressed itself in a deep concern for the lowly.

For a great part of his life he found fulfillment as executive secretary of the American Friends Service Committee, an instrument of Quaker religious witness, in the shaping of which he had a major part. But his interests and initiatives radiated out from that point to the support of a multitude of socially significant endeavors. Since Clarence Pickett assumed his role of "elder statesman" of the AFSC in 1950 he had not ceased to apply his talents and his dedication to the furthering of God's peace. His life will be an abiding inspiration to us who follow.

(And from Clarence Pickett himself, in "The Choice Is Ours," 1955)

THE Society of Friends, viewed in historical perspective, is one of the many small groups within the Christian tradition which emphasize the personal, first-hand nature of man's experience of God. No routine rituals or warmed-over sermons would satisfy George Fox or Isaac Pennington. God Himself had come to lead His children.

All who are familiar with the history of our Society know full well that we have had our periods of conventional and stereotyped religion. And when Friends are dead they can be terribly dead. Instead of a silence filled with the living presence of God we may have only the bodily quiet of inertia. . . .

What are the persistent calls to us from the world of our time? . . . Friends have by word and deed proclaimed that good can overcome evil; that the love of God translated into human conduct can build the Kingdom of God. And yet in our time we have seen the two countries where the strongest bodies of Friends live, Britain and America, turn not chiefly to ventures in good will but to unprecedented development of economic and military strength for their security.

Within the framework of this arm of outward strength both countries have extended to Friends certain recognition of conscience. Valued as this recognition

is, is there not a more affirmative concern that we need to sound? Instead of acquiescing when people say "You Friends with your pacifism have a valuable testimony to bear, and so we tolerate you, but for practical and dependable security we must have the bomb and the bomber," we can truthfully retort "But in that way lies death for all—friend and enemy."

Nor is this enough. Can we by word and deed become living illustrations of the transforming power of God's love? Can we find practical ways to love our enemies? For an affirmative answer to this call many people wait in earnest hope. Beyond being tolerated because we stand for an ideal, the higher calling is ours to show that love incarnate is stronger than the cobalt bomb. . . .

One of the greatest forces in the world during the past 150 years has been the missionary movement. It aspired to bring the world to Christ in a generation. But see where it has landed us! In Asia and Africa, especially, it aroused such belief in the worth and dignity of man that this gospel of hope has burst the old familiar wineskins in which the gospel was carried and now is often finding new and strange forms of expression. Do we sufficiently understand these moving currents of new life so that with humility but persistent devotion we may find where truth and hope lie?

If we are to rise to this calling, together with all that it means to our own individual and community life, we shall need a more effective ministry by and for old and young, a more persistent search for truth, and an experimental attitude in applying it to life; and we shall need to see ourselves as a small but vital part of the whole Church of Christ in the world. God helping us, perhaps we may bring something unique and central to the Christian testimony. If we—even some of us—can rise to this call, we need . . . chiefly to be concerned that our minds and spirits are sufficiently disciplined to meet the openings that come.

And the more deeply committed we are to the life and spirit of Christ, the more our efforts will be charged with an inward power. For we work not for the glory of the Society of Friends but for the much more transforming experience of the glory of God.

The God whom in our religious life we worship and serve by various means is very close to us: He is as near to us as shadow. Sometimes we get on well with Him, and there is delightful communication; sometimes He gets in our way. Or we may take Him for granted, so that He speaks to us, but we are too restless or talkative to hear. A sincere but troubled friend once said in mock despair: "I can't get rid of Him." And that is the one essential fact in the religious life—that we cannot get rid of Him. In discerning this truth, we should indeed be thankful that it is so. —HORACE B. POINTING

The People Behind the Psalms

By AMELIA W. SWAYNE

OF all the books of the Bible, none is more interesting, more beautiful, more varied, or more inspirational than the collection of a hundred and fifty hymns of the Jerusalem Temple which the Hebrews called the "Book of Praises" and we call the Psalms. Each reading brings new discoveries of religious values and new insights into the spiritual experience of the writers.

Who wrote the Psalms? Most of them are attributed to David, Asaph, and the sons of Korah; but other authors are mentioned—even Moses. The English word used to indicate the Psalmist is "of," which has been variously interpreted. For example, "of David" may mean *written by him, collected by him, written about him, or written for him*. Scholars today generally agree that very few, if any, of these Psalms were written by David in the form that has come down to us, and that one cannot put much reliance upon the authorship mentioned in their introductions. So, with the knowledge that he is not completely disregarding the conclusions of scholarly research, the reader may set forth on his own imaginative path to discover what he can of the authors of this richly rewarding book.

Before he can be comfortable with these people, the reader has to learn to accept the least attractive of them—those whose chief attitude seems to be vengeance. If he does not do so, he may stop reading the book and thus miss the opportunity to discover other completely delightful Psalmists. Perhaps learning how to deal creatively with such people here will open the way to coming to terms with similar attitudes that appear in our present-day world.

Many of these ancient hymns deal with enemies, both national and personal. When the enemies are those of the nation, many Psalmists feel strongly their racial and religious superiority and are extremely arrogant, even in their prayers. They ask God to judge the enemy, but they presume to tell Him what the judgment and the punishment should be. Some, like the author of Psalm 59, are impatient as well, and pray: "Rouse thyself, come to my help. . . . Awake to punish all the nations; Spare none of those who treacherously plot evil." If his prayer is answered according to these specifications, what will be the effect on this Psalmist and others of his kind? According to Psalm 58, "The righteous will rejoice when he sees the vengeance; he will bathe his feet in the blood of the wicked."

On the personal level, the Psalms deal with enemies who threaten within and without. The writers have suffered physical violence, mental humiliation, and spir-

itual distress, often because of insults to their God, Jehovah. Few can bear this without feeling that God should mete out the same treatment or worse to their foes. "Let there be none to extend kindness to him, nor any to pity his fatherless children!" "For he did not remember to show kindness." (This writer is totally blind to the fact that he himself, in praying in this manner, is even more guilty than is his enemy.)

Completely different is the author of the 23rd Psalm, who also has enemies, whom he mentions. Does he list their injuries to him or revel in thinking up harsh punishment for them? On the contrary, he has learned to accept and almost to ignore them. He can be in the presence of his enemies and in the presence of God at the same time! He can enjoy green pastures and still waters; but he also can walk in the valley of the shadow of death with the same joy and confidence. He has learned how to meet *all* of life. What an inspiring person this Psalmist is, and how beautifully and simply he writes of his deep spiritual security! King David, with whom this Psalm always has been associated, could not possibly have written it, for he never was able to achieve the emotional or spiritual tranquility which pervades every line here.

In Psalm 71 we meet an old man who has not yet learned how to accept and rise above the sufferings of his life. He has not lost faith, however, and continues to rely on God for strength to face the ills that still threaten.

For thou, O Lord, art my hope,

my trust, O Lord, from my youth. . . .

Do not cast me off in the time of old age;

forsake me not when my strength is spent.

His experience in the past has convinced him that, even though he has not been spared difficulties, he has been helped to meet them. He feels that he knows how to face such situations better now.

Thou who hast made me see many sore troubles
wilt revive me again.

Since the Old Testament has its women poets (Miriam and Deborah being the most famous), the possibility that there could have been women Psalmists may be assumed without going against Hebrew practice or tradition. One feels certain that many writers are men; but since most of the Psalms deal with universal spiritual problems that are common to everyone it is impossible

Amelia W. Swayne, a member of Newtown (Pa.) Meeting, has served as superintendent of Newtown First-day School, a teacher of religion at George School, principal of Newtown Friends School, and chairman of the Religious Education Committees of both Philadelphia Yearly Meeting and Friends General Conference.

to make sex distinctions in them. Behind Psalm 45, however, there might have been a poetess. She (?) writes:

I address my verses to the King

and continues by praising his manly beauty, his valor, the fragrance of his robes, the musicians and ladies of honor that adorn his ivory palaces. Then she describes in considerable detail his marriage to a beautiful foreign princess.

The longest Psalm in the collection, the 119th, is written in acrostic form, consisting of twenty-two stanzas each beginning with a different letter of the alphabet. In addition, every individual line of the eight-line stanza begins with the same letter as the first. Despite this artificial form, the Psalmist manages to reveal a great deal about himself, as well as to write a song in praise of the Law. He is a young man seeking how to "keep his way pure." He is, or has been, wealthy and of high station and does not always turn his "eyes from looking at vanities." Affliction, the nature of which is not revealed, has led him to God. "It is good for me that I was afflicted, that I might learn thy statutes."

The change in his way of life brings persecution and derision which add to his anguish and trouble. However, he has discovered something of the Law and is eager to understand it further. "If thy law had not been my delight, I would have perished in my affliction." To this young seeker the law is internal as well as external, and he feels that he must make it a part of his own experience. Intellectually he has grasped its meaning; he still has to learn to incorporate it into every aspect of his life. "I will run in the way of thy commandments, when thou enlargest my understanding." "Great peace have those who love thy law; nothing can make them stumble."

Many Psalmists struggle with the prevailing Old Testament philosophy that the righteous man is rewarded with health and strength, riches and honor, and the wicked man, with poverty and disgrace. Such a person is the writer of Psalm 73, who tells how he worked through this problem.

Truly God is good to the upright,
to those who are pure in heart.

So he begins, then adds:

But as for me, my feet had almost stumbled . . .
for I was envious of the arrogant,
when I saw the prosperity of the wicked.

Although he has kept his heart clean and has washed his hands in innocence, he has been "chastened every morning."

But when I thought how to understand this,
it seemed to me a wearisome task,

Until I went into the sanctuary of God.

There he achieves marvelous insight. He realizes that

When my soul was embittered,
when I was pricked in heart,
I was stupid and ignorant.

After putting his bitterness aside, the great revelation comes:

There is nothing upon earth that I desire besides thee.
My flesh and my heart may fail,
But God is the strength of my heart and my portion forever.

Thus he learns that spiritual maturity, not physical health or material prosperity, is the result of a life of righteousness.

Not all Psalmists are concerned with philosophical or personal problems. Many sing of the joy of life and of the beauty and inspiration of the natural universe. Such a poet is the sensitive writer of Psalm 104:

O Lord, how manifold are thy works!

In wisdom hast thou made them all.

As evidence of this wisdom, the author has observed the interdependence of all forms of creation.

Thou makest springs gush forth in the valleys:

They give drink to every beast of the field.

Thou dost cause the grass to grow for the cattle.

The trees of the Lord are watered abundantly . . .

In them the birds build their nests.

He has learned, too, that in addition to birth and growth and death, there is also constant renewal.

When thou takest away their breath, they die
and return to their dust.

When thou sendest forth thy Spirit, they are created;
and thou renewest the face of the ground."

He is happy to be one of earth's creatures:

I will sing praise to my God while I have being.

The lines have fallen for me in pleasant places;
yea, I have a goodly heritage.

Instead of becoming smug and complacent, he has been able to use the good soil of his heritage to produce rich spiritual fruit. He has learned to practice the presence of God.

I bless the Lord who gives me counsel;
in the night also my heart instructs me.

I keep the Lord always before me;
because he is at my right hand, I shall not be moved.

He knows that death will come sometime, but he "dwells secure," believing that

Thou dost show me the path of life;
in thy presence there is fulness of joy.

Not only has this Psalmist found "fulness of joy" for himself, he is able to pass it on to us. His is indeed a golden Psalm, bright, beautiful, and very precious.

Perhaps these few suggestions may lead readers to want to find for themselves their own special friends

among the many interesting persons who record their spiritual experience in the Psalms: nationalists and militarists, kings and commoners, legalistic Jews and universal thinkers, ritualists and mystics, tired old men and enthusiastic young seekers, saints and sinners, musicians and nature lovers—all those who, in these ancient hymns, share their experience of life, its joy and beauty, its sorrow and suffering, its success and failure, and their search for a deeper understanding of its purpose and meaning.

The Whittling Away of Fear

By WARREN GRIFFITHS

TODAY is a day of reckoning for many of our students, when some get sad news that their work here is below our standards and that they must leave. There is disappointment for those who have failed and for us who may have failed them as teachers. There is also hope that they will find themselves somewhere and that we too will do better. There is concern, as well—concern that we really meet the responsibility we have to the hundreds of young people given to our care for months or years.

In this mood I have reread some letters from students with whom we (or others) have succeeded. One of these students was in Mississippi last summer, facing (and passing) a test beyond the ability of most of us called teachers either to give or to take.

The letters are strangely moving and reassuring. Their writer did not come to us as a Quaker; officially she is not one now. But I find something here more satisfying than conversion to official Quakerism, and more flattering than any kind words she might say about those here who had some part in guiding her development. The letters are real, but in a larger sense they are symbolic. As I read them I know why it is that teaching is still a magnificent venture, in spite of the many times we fail.

The first excerpt is from a letter written shortly after her arrival in Mississippi.

Down in _____ with a mixture of feelings: fear, love, disgust, impatience all at once, with a few other emotions which I haven't named yet. It's so difficult to communicate the essence of a small Mississippi town in the throes of the birth of freedom. A few days here working on voter registration would do more good for freshmen government students than any amount of reading. Here we see not only with our minds, but with our hearts, the real meaning of

freedom. We see the real essence of what this country may someday become. Today I escorted the first group of potential voters to the courthouse. These people *know* what it means to be an American, and realize completely what the ballot really means—what it takes to win it.

These are the real Americans, these people of Mississippi and their brothers and sisters all over the South—*my* brothers and sisters—who are fighting, living, and dying for their birthright. These people, not the summer volunteers, are the real story. We will leave. They will stay where they were born, trying time and again to be recognized as human beings.

I am afraid, but I think I can use this fear.

Use it she did, as we see from a letter describing a jail experience. A strange thing this is, the freedom that through the centuries has come to those whose bodies, but not their spirits, have been seized!

My feelings are jumbled, yet clear. More than anything else, perhaps, this jail experience has helped to crystallize my feelings, to solidify them, to help me gain more knowledge about so many things.

I went down to picket in the third group after two groups had been arrested, the second with much brutality. We knew when we started that we would be arrested, but were unsure about the brutality. My first moment of panic came as I stared into the blank eyes of those many policemen armed with cattle prods, billy clubs, and helmets. I wondered how I would react, not only to brutality directed at myself, but would I be able to make the decision to protect someone else?

We walked about ten paces apiece, and were all arrested. I had wanted to go limp—to signify my total refusal to cooperate in any way with their frame of reference, but in Mississippi to go limp means that others will be hurt in this type of situation. So we went quietly. I joined hands with two Negro girls on the way to the paddy wagon, and we shouted "Freedom," realizing for the first time what that meant. I was amazed at the ease with which this ostensible freedom was lost through the arrest, and equally amazed at the freedom I found.

After the jail experience she writes:

The Negro community is beginning to organize. It is a beautiful thing to watch fear being whittled away, to see people for the first time realize their power as human beings, to see where they fit in as part of the world.

I'm so grateful to be alive and involved right now. To be even a small part of this revolution for

Warren Griffiths, professor of history and government at Wilmington College, Ohio, is a member of the Board of Christian Social Concerns of the Five Years Meeting of Friends.

humanity is such a privilege. To have the privilege of escorting an elderly Negro woman to the courthouse, to see her conquer her fear—this is a beautiful thing.

How many of us, like this girl, are involved in this revolution for humanity—this whittling away of fear?

A Revolution at Bay ***Letter from Southern Rhodesia***

By MAURICE WEBB

I HAVE been a silent correspondent for too long. I was in London in 1963 on my way to your country to attend meetings of the World Council of Churches at Rochester, New York, but was taken to hospital instead. Now, back in Southern Rhodesia, I find a situation similar to that which I described in my last letter, "A Revolution on My Doorstep" (FRIENDS JOURNAL, June 1, 1963), but more so. It might now be described as "A Revolution at Bay."

At the end of 1963 the Federation of Rhodesia and Nyasaland came to an end after ten years of prosperous, uneasy life. It fell to pieces because it failed to achieve that partnership between the African majority and the white minority that was stated in its constitution to be its aim. The three federated countries went their several ways: Nyasaland became Malawi, Northern Rhodesia became Zambia. Both, with Britain's blessing, achieved sovereignty and independence. Southern Rhodesia reverted to its state prior to the formation of the Federation: that of a self-governing (but not sovereign or independent) British colony. And there is the rub.

The Southern Rhodesian white minority (217,000 as against 10,000,000 Africans) claims that it, too, should have independence. Has it not governed itself for forty-two years? Britain replies that nothing would please it more, but independence must rest on the will of the people as a whole. Africans demand "majority rule" now. The government, which is all white and diehard right wing, talks of taking independence if it be not granted. At present the matter is subject to negotiations going on between the governments of Britain and Southern Rhodesia. While this letter is in the mail to you a compromise may have been reached, but this seems unlikely, as the two parties are so widely divided: white minority rule is unacceptable to Britain; majority (African) rule is rejected by Southern Rhodesia.

The position of Britain is somewhat curious. As a self-governing colony, Southern Rhodesia has had independence in all internal matters since 1923; Britain does

not interfere in its domestic affairs, which are in the control of a government elected by the voters, who are 90 percent white. Britain controls external affairs (representation at the United Nations, for example). Britain also buys half of Southern Rhodesia's exports and (through its influence in the Commonwealth) secures substantial benefits in prices and markets.

The African Revolution has reached the Zambezi, and for the time is being held there. Southern Rhodesia stands at bay. Political Africans—about 2,000 of them in detention or restriction without trial—look to the Revolution to carry them to power; white Rhodesians see the Revolution as an evil to be resisted at all costs, citing happenings to the North in justification.

In 1961 a new Constitution was negotiated between Britain and Southern Rhodesia. It opened the door to the participation of Africans in government, making fifteen out of the sixty-five seats in the Legislature available to Africans, who had had no seats before. Voting, which is nonracial, is subject to education and to property or income. It is calculated that in ten or fifteen years enough Africans could qualify as voters to give them the majority. But African political parties boycott the elections, claiming that ten or fifteen years is too long to wait. Some express themselves in violence.

We now stand uneasily poised between the African Revolution to the north and South Africa, with its apartheid, to the south. To the west in Bechuanaland, which is but fifty miles from Bulawayo, where I write, another African (but not yet independent) government, with Seretse Khama at its head, has come quietly to power almost overnight.

Christians (including the score or so of Quakers) are divided. Some are wholeheartedly with the Africans in their struggle for power, though deploring the violence used; some support the white minority in its determination to retain power; what is probably the largest number would like to see educational and employment opportunities stepped up so that majority rule might come about peacefully in reasonable time. But peace and reason are not much in evidence in Southern Rhodesia.

Southern Rhodesia is a landlocked country. For access to the sea and the shipment of its exports it is dependent on Salazar's Mozambique and Verwoerd's South Africa. There are those who would have it throw in its lot with these eastern and southern neighbors and, with them, hold the African Revolution at bay at the Zambezi. There are others, less vocal and perhaps only a few, who believe that even now it is not too late to bring about here, in this one piece of Africa, the partnership between black and white that the Federation that foundered failed to achieve.

Maurice Webb, who for many years was the FRIENDS JOURNAL's correspondent in South Africa, now lives in Bulawayo, Southern Rhodesia.

Science and Quakerism

By WILLIAM D. LOTSPEICH

WITHIN the Society of Friends there is a group of scientists who have come together twice in the past year for weekend retreats at Powell House, Old Chatham, New York, to explore questions pertaining to their Quaker faith and to their lives as practicing scientists.

We started with an exploration of the nature of religious belief, with an eye to the ways in which the findings and methods of science relate to the growth of a belief. Quakerism rests heavily on personal experience and on the shared testimonies of others. In this sense the Quaker approach to the discovery of religious belief and the scientific discovery of knowledge are related and compatible; both rely on the experimental, empirical method. Thus Quakerism has nothing to fear from the revelations of science; indeed, the discovery through science of new knowledge about man and nature can enhance our understanding of the unity within creation.

Those of us in the community of Quaker scientists who participated in these conferences had interestingly different ideas about the nature of science, defining it variously as simply "knowledge," "the study of the laws of nature and how to use them," "the way of seeking the truth as opposed to fancy; discovering the whys, hows, and whens," "the process of seeking basic truths—all truths being interrelated," "the process by which ignorance and wonder are transformed into a new awareness of ignorance," "the observation, classification, and organization of natural phenomena in an orderly manner," and "man's effort to understand reality by his reason and logic."

We were aware of the creative element in the scientist's approach to understanding nature. Francis Bacon believed that the experimenter needed only to use the instrument of inductive reasoning to uncover the true nature of things. Now, however, we realize the greater importance of the creative imagination and the capacity for abstract conceptualization in making a model of how things might be. This leads to the design of experiments which are often most fruitful in discovery and in formulation of data into workable concepts.

One member of the group stated it in this way: "Science is the activity of man which satisfies his drive to create a mental model of the natural world, and insists

that the model be constructed completely without regard to what man would like the outer world to be. The criteria for judging the validity of such a model are repeatability, predictability, consistency, and usefulness. They have nothing to do with what man aesthetically or morally would like it to be."

This process has led to the development of increasingly complex, sophisticated instruments. Now we need to ask whether we really are looking at nature as it is or at the way the instrument we have created sees it. Thus perhaps we are seeing nature less in terms of its true being and more in terms of our created formulations of it—something like the relationship between a landscape and an artist's painting of it.

The validity of such a process is the usefulness of its formulations in helping to give rise to new ideas and the hypotheses that grow out of them. Is this what happens in the process of religious seeking? If the religious "realities" we have discovered lack validity in the realm of experience, we discard them. Is the process of searching, in which we Quakers put so much stock, the only spiritual reality, or do we also find something that leads on to valid religious truths?

When a member of the group asked, "Why are we really interested in science?" another replied that the reason is partly curiosity and partly use of knowledge. The further we go in science the more difficult it becomes to be dogmatic. Will this sooner or later color the scientist's attitude toward religious belief? Will the skeptical attitude that is so necessary for the scientist carry over into the area of his belief?

Another member pointed out that this was the discovery Albert Schweitzer made for himself as he attempted to discover a life and a world view by purely rational means. As his skepticism became complete he found that the only way to a meaningful view of life lay in a nonrational commitment of his life to a work of service to others. This commitment, being both ethical and mystical, led to Schweitzer's philosophy of *ethical mysticism*. There was general consensus that when we reach this point science has little to say—that we make a life commitment which may hold for us the ultimate of religious meaning.

An interesting aspect of these conferences has been the shared testimonies of the participants about how they found their way into the Society of Friends and how their growing religious concern led them to certain lines of action.

A medical member, for example, described how his

William D. Lotspeich, a medical doctor in teaching and research and a member of Rochester (N.Y.) Meeting, is chairman of the Department of Physiology at the University of Rochester Medical Center. He and his wife, Sylvia, have served as staff for several American Friends Service Committee work camps and international student seminars.

developing interest in peace and race relations caused him to move from the more purely scientific aspects of medicine to its social aspects in the area of public health.

Another medical member spoke of his early home atmosphere of Christian concern and his own growing sense of urgency to cope with religious problems. After a period of abeyance in his religious growth, during medical school and internship, he entered the Society of Friends and grew into the pacifist position that he realized then he had been groping for. The emphasis he found in Quakerism on experience (as apart from dogma) seemed to him to provide a new-found compatibility between religious seeking and scientific research.

An engineer in the group told how he came to Quakerism through marriage, but only after seven years of seeking. Reaching a point where he needed to protest against the military application of his vocation, and with the desire to influence men who support a military regime, he started a small volunteer group which answers, on request, technological questions of the Peace Corps and groups engaged in technical assistance. He relates this area of concern directly to his religious convictions.

Another engineer told of finding himself in the direct military application of ceramic science, building heat-resistant nose cones for missiles. Becoming convinced that what he was doing was morally wrong, he resigned from his job and went to work as a laborer on a farm for a year to "sort things out and replan my future." After this period of withdrawal he planned to take up his work again, but in some line with more creative possibilities. For him the conference was a time of spiritual strengthening.

A seismologist, who had grown up in an isolated environment in the Sierra Nevada, first came on Friends through the book *Just Among Friends*. Several years later, on attending his first Friends Meeting, he felt for the first time a new meaning in worship.

Another spoke of his mixed religious background and of how, during his attendance at a Quaker prep school, he became interested in the faculty and their attitudes toward life. Although his subsequent college had a nonreligious environment, he continued to seek Quaker contacts in small campus meetings. Like William James, he developed a "will to believe," and he began to consider joining Friends as an experiment.

From these testimonies it was quite clear that scientists are drawn to Quakerism because of its tradition of seeking and its reliance on the validity of personal experience—its opportunities for discovering at first hand the meaning of God and His reality. It was also clear that a number of us felt the need to move closer to activities that express directly the concerns growing out of our religious belief.

The last phase of our discussions concerned the place of science in our society. We all felt that, in addition to the personal commitment which each scientist can make for himself as he decides on his field of work, the Society of Friends should speak more directly and forcefully to the matter of the relation between science and its use in the expression of national policy. In the Federal Government the annual expenditure for basic and applied research, development work, and construction of facilities has reached some sixteen billion dollars. The bulk of this is for the military; relatively little goes for health, disarmament research, urban planning, and other positive expressions of our national purpose.

As a result of our discussions we have reached a point where certain lines of action seem appropriate. We call on fellow members of the Society of Friends, both scientists and nonscientists, to make known in the halls of government their views about our national deployment of scientists and the use made of their findings. We particularly suggest that the Friends Committee on National Legislation utilize the scientists and other articulate spokesmen in the Society of Friends, and that it expand its testimony before appropriate congressional committees and its contacts with individual congressmen and senators when matters relating to science and the national purpose are under consideration. Among such matters may be mentioned not only the more obvious areas, such as disarmament and military spending, but foreign aid and technical assistance, public health, urban planning, water resources, control of pesticides, soil conservation, and use of agricultural surpluses. We should testify before the select committee of the House which is making a thorough investigation of the Government's whole research and development program. We would also suggest that the American Friends Service Committee include in its Washington seminar program problems of science as they relate to national policy.

We live in an age of science, and there always has been something in Quakerism that appeals to the scientific mind. There are in the Society of Friends many scientists who are thoughtful and concerned. We Quaker scientists hope to become increasingly acquainted, to continue our search for religious truth and the inner light, and to speak to the problems of our times from within our religious society.

The image of our God, as we see Him, is stamped on us, and our conception of God transforms us. Yet . . . our own image is willy-nilly stamped upon the God we see—we can only conceive of Him that way—so you will know the kind of God I worship simply by looking at me.

—OLIVE M. STANTON

A Question of Morality

By RACHEL WOLKIN

RECENTLY during weekly meeting at Friends' Central School, a student asked the question, "What are we doing in Vietnam?" Previous to this question, others had discussed the meaning of life; many felt, perhaps, that this question regarding war was incongruous to the spirit of the meeting. I feel, however, that this is not so; one cannot discuss the meaning of life without at the same time questioning the futility of war.

Since Benjamin Franklin wrote "There never was a good war or a bad peace" war has changed immeasurably, and his words have taken on a very personal meaning. For now it is not just the soldier who is involved in war; every citizen realizes that this may be the little war that leads to *The War*. So, with this unthinkable holocaust before us, one can readily ask: "What are we doing in these little wars; what are we doing in Vietnam?"

There are few people who can truly answer this question. One day it seems we are helping an underprivileged country to help itself, and the next day we are fighting Communists there.

Perhaps the most interesting answer is the one of the military leader. His answer is: "We must stay there to keep the Communists out; we can't let them infiltrate the country. We must safeguard democracy." This leads one to ask if the best way to "safeguard democracy" is by fighting.

Here a paradox arises. We believe democracy is the best form of moral government. Therefore we try to keep this political philosophy alive in underdeveloped countries by giving them foreign aid and by "fighting the Communists." We excuse the war as being for a moral purpose, but I submit that there is no such thing as a moral war.

We recognize the existence of politics and of morality, yet we treat the two separately. If the same military leader who excused the war in Vietnam were faced by the murder of a loved one, he undoubtedly would regard it as brutal and immoral. Why would he place this death in a different category from the business of death: war?

When we engage in war, it is not against our fellow man, but truly against God. For, as the Bible says: "it is He that hath made us, and not we ourselves." Who is man, mortal as he is, to assume he has the right to destroy something divinely created? Yet this is the choice that we are given by the Creator. Friends believe there is that of God in every man; surely each person recognizes the uniqueness of the individual. When this is consid-

ered, it is inconceivable that anyone could find any moral reason for war.

Life is a very precious gift—not one to be regarded lightly. Therefore, we must not be complacent and accept a supposedly moral reason for war. We must question for ourselves, and we must not be easily satisfied.

Blessed Are They Who Hunger and Thirst

By HERTA ROSENBLATT

We ask so much: bread, joy, peace, happiness; and we keep asking: Why? Why must we suffer? Why hunger, pain, strife, loneliness, and death? "I tell you, blessed are . . ." and we forget that hunger is the better part of bread, that shadow shows us substance in the sun, thirst sweetens drink, and only sorrow knows the song of joy.

And so, I ask no more, but take Thy gifts, knowing that hunger comes to bless my bread; Who gives the thirst will surely give the water; not being loved means learning how to love; fulfillment comes to banish emptiness, and he who knows the night knows well the day; —let me remember.

This Inward Green and Glowing

By DAN WILSON

As grass alone can grow no green without the sun,
nor earth bestow a light its own
to pulse the dark with roots unseen,
so life that hidden swells within
is not a seed self-sown.
This inward green and glowing is begun
whenever love is known.

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Rachel Wolkin is a member of the junior class at Friends' Central School, Philadelphia.

Ferment in Ann Arbor

By FRANCES S. ELIOT

EDITOR'S NOTE—*In the FRIENDS JOURNAL of March 15 was a news item about Johan W. Eliot, a member of Ann Arbor (Mich.) Meeting and of the University of Michigan faculty, telling of his refusal, as a Friend and in keeping with Friends' peace testimony, to pay the balance of his 1964 income tax because so much of that tax money goes for armaments which threaten the world's peace. The following statement from Johan Eliot's wife, Frances, has been written for the JOURNAL in amplification of that note.*

THE concerns of many Friends about war taxes, expressed from time to time in letters to the JOURNAL; the Yellow Springs (Ohio) Meeting's Discipline on Friends and Taxes; the Bill for a Civilian Income Tax Fund proposed by Pacific Yearly Meeting; the historical material prepared by Franklin Zahn of Claremont (Calif.) Meeting; *The Catholic Worker* and its witness against participation in war and preparation for war; and the Peacemakers' movement—all of these have helped to guide our thinking in the past several years. Friends might appreciate being reminded, via the JOURNAL, that the definitive study of the moral, legal, and factual aspects of refusal to pay our taxes is the *Handbook on Nonpayment of War Taxes*, published by Peacemakers, 10208 Sylvan Avenue, Cincinnati 41, Ohio (35¢ or 4 for \$1).

As far as we personally are concerned, I expect the government will just fetch the taxes due out of our bank account. There is a possible penalty of \$10,000 fine and/or a year in prison, but relatively few tax-protesters have been prosecuted under this provision. Meanwhile, Jo has sent to the United Nations twice the amount of taxes due, earmarked "for technical assistance," with a letter to U Thant, expressing appreciation for his efforts for world peace. In terms of this year's taxes, this gives roughly \$2000 to Caesar (the withheld portion) and \$180 to God—still not a very satisfactory balance!

Jo is planning to leave on Easter to work for three months in Algeria with the AFSC family-planning project. We were relieved and gratified that he received his passport, for which he was applying just as his tax stand aroused this truly unexpected volume of publicity. Our mail is running 8-to-1 in favor of Jo's stand!

As evidence of the ferment that is taking place just in Ann Arbor, high school students of the "Saturday Night Discussion Group," meeting at the Friends Center and including, but by no means limited to, teen-agers in the Ann Arbor Meeting, recently organized over a hundred students in the local high schools and junior highs to fast for forty-eight hours and wear tags declaring: I'M HUNGRY FOR RIGHTS AND PEACE IN SELMA AND VIETNAM. The last I heard, they had collected \$100 (representing the food they did not eat) and plan to give it to SNCC.

The "teach-in" concerning problems of Southeast Asia, especially Vietnam, held all one night by a group of University of Michigan professors, was a success which surpassed wildest expectations. One of the planning committee said: "In a

burst of hysterical enthusiasm, we printed up 1500 programs—hoping that, with luck, half of them might be used." An estimated 2500 people, mostly students, with a good sprinkling of townspeople, attended from 8 p.m. till 8 a.m. a well-varied program of speakers with an impressive combination of expertise and experience. There was an opportunity to ask question of the resource people, and later there were "seminar sessions" which gave a real chance for exchange of facts and ideas in discussion. Three "bomb scares," outdoor rallies between the discussion and lecture sessions, a coffee-and-snack bar operated by the Ann Arbor Women for Peace, and a bit of folk-singing provided relaxation and a change of pace.

Perhaps mention of these projects in the JOURNAL may encourage others to devise *their* form of protest against the Threat System.

John Woolman School's Second Year

By MADELEINE STEPHENSON

THE College Park Friends Educational Association has announced appointment of Harold Blickenstaff as principal-elect of John Woolman School, Nevada City, California. A high-school teacher of long experience, he also has worked with the American Friends Service Committee in high school and college programs in this country and abroad; for two years he was director of the Friends Secondary Summer School, and he has long been involved in the plans and problems of John Woolman School.

Harold Blickenstaff's objectives in accepting the position of principal include building a staff that not only is strong in academic background and teaching experience, but also is firmly grounded in Friends' beliefs and methods; relating the school more closely to the community of Friends; making it easier for Friends to take advantage of the school; and developing social awareness in the students, as well as readiness to take on social responsibility. Until June, when he will assume full responsibility, he will be part-time consultant.

Great improvements are to be seen on the campus this year. The dormitory rooms, now for girls only, are comfortable and uncrowded; the boys live in attractive A-frame cabins that blend into the background of hills and trees. The center of community life has shifted from the recreation hall (converted hay barn) to the new dining room. This provides not only a modern kitchen and a beautiful setting for meals, but also a place for holding the weekly general meetings, student-staff meetings, and other gatherings. A contract will be let shortly for construction of a new residence for the principal; this will be ready for occupancy well before the fall term. The library now contains nearly three thousand volumes; there is excellent audiovisual equipment, and the science laboratory is well-equipped.

The first three weeks of March were given over to a "special projects" period. For a little less than half of the students, this meant a trip to Mexico to practice their Spanish and to

Madeleine Stephenson, member of Berkeley (Calif.) Meeting and chairman of the American Friends Service Committee's Northern California Regional Office, is a member of College Park Friends Educational Association, governing body of John Woolman School.

observe Mexican culture at first hand. In a large bus equipped for both cooking and sleeping, nineteen students and five staff members traveled along the west coast of Mexico, stopping at Guayamas, Mazatlan, and Tepic. Students who elected to remain at the school had a wide range of special projects and courses from which to choose enriching new experiences.

Recently the school was able to add to its 120 acres of ranch land an unimproved 60-acre plot which should protect the school property from undesirable future developments and allow for further expansion. No plans have been made yet for use of the land, but the Association hopes that eventually it may be developed in ways that are useful to Pacific Yearly Meeting as well as to the school.

The relationship of the Society of Friends is central to the meaning and purpose of John Woolman School. One of its purposes is to provide a sound education, both of the mind and of the spirit, for children of Friends. From this, we believe, there can come forth young Friends well prepared to lead useful and fulfilled lives; here can also emerge leadership for the concerns of Friends in years to come. (For information address the school at Route 1, Box J 26, Nevada City, Calif.)

A Quaker Adventure in Education

By TERRY EVANS

ONE of the purposes of the Earlham School of Religion is to prepare men and women for leadership in all types of Friends Meetings. As one of its students since 1963 I have been privileged to be in on the ground floor of this new adventure in Quaker education. These past two years in the school have borne testimony to the Spirit working amongst us, deepening our dedication.

Intellectual growth goes hand in hand with spiritual growth. The courses at the school are designed to cover the field of religious thought, particularly the Judeo-Christian tradition. The course of study leads either to the one-year Master of Arts degree or to the three-year Bachelor of Divinity degree, though special students not seeking degrees are also accepted. Classes are informal, with extensive discussion encouraged. Alexander Purdy, as visiting professor of New Testament, has opened my eyes to the riches particularly of the Gospel of John and Paul's letters. Wilmer Cooper, the dean, has been patient in guiding me beside the not-always-still waters of theological study; and Charles Thomas, who has been both a Friends pastor and the secretary of an unprogrammed Meeting, has helped me to see the practical problems that Quaker Meetings are facing in their organization and worship. One of the high points of my studies here was a seminar in Quaker history with Hugh Barbour. I shall never forget the tender moments in one class when Hugh tried to convey to us what the early Quakers were experiencing when they spoke of the Inner Light.

Studies at the School of Religion are coupled with work

Terry Evans, a student at the Earlham School of Religion, Richmond, Indiana, is a Princeton graduate and a member of Cleveland (O.) Meeting. Shortly after this account was written the Earlham School of Religion received from the Lilly Endowment of Indianapolis a \$150,000 grant subject to the raising of a matching amount from other sources.

in the field. This may be community service or it may be an apprenticeship with a local Friends Meeting or church. For the past year and a half, I have been serving Hopewell Friends Meeting as an apprentice secretary. Hopewell is a rural, unprogrammed Meeting of not more than fifteen adults and a handful of children. Unprogrammed Meetings in Indiana are not favored with growing numbers, and those still here have had and continue to have rough ground to hoe. My work at Hopewell has given me the opportunity to experience the problems of a small Meeting and to see the Quaker faith in dialogue with other denominations. I have been able to meet with the local ministerial association and thus to participate in this dialogue.

At the heart of the school is the worship life. When I first enrolled I became part of a breakfast worship group that met for an hour on Wednesday mornings in the basement of the school building. I came to look forward to this hour of reading, prayer, and fellowship more than to any other part of the week. It became a focus for sharing in depth and a time for finding our spiritual center.

Every student is encouraged to become part of a worship-fellowship group. These vary in form from prayer partnerships to denominational groups or, more broadly, to groups that form for the discussion of a common book. In addition, on Tuesdays, we have a common meal when all students and faculty take lunch together and afterward share in a lecture-discussion session. Private prayer and devotional reading are encouraged as part of the school life. There is also plenty of chance for informal get-togethers and recreation. We are fortunate in being near Earlham College, so we are able to enjoy the use of its facilities and to take part in its social events.

The students here, now numbering forty, come from a wide variety of backgrounds. Each year we have had at least one foreign student. About half of us are Quakers. Some are just out of college, others may have a few gray hairs to show for their experience in the ministry. One man, for example, took a year out from pharmaceutical studies to deepen his understanding of Quakerism and the Christian life. One will become the director of a lay retreat center outside of Chicago, and another will go into the mission field with Friends in Jordan. Others hope to find secretarial positions with Friends Meetings or associations of Meetings. The role of this type of worker is not easily defined, but Elton Trueblood has called him the "catalytic agent" who works behind the scenes with committees and individuals, particularly those on the thresholds of new life. There appears to be increasing demand for this type of workers within unprogrammed meetings.

My life in the School of Religion has not all been easy sledding. Wading through church history, the philosophy of religion, systematic theology, etc., has been difficult, but in the end it has been rewarding. The experiences of seeking that I have undergone here have meant a shaking of the foundations which at times has been awesome. But I have felt buoyed up through prayer and fellowship, and I trust that soon I may have the freedom to give as much as I have received. Being new, the school itself has been undergoing growing pains. It has been exciting to be part of this new Quaker adventure.

Book Reviews

CONVERSATIONS ON THE EDGE OF ETERNITY. By MARY K. BLACKMAR. Set down by BRUCE GOULD. William Morrow & Co., New York, 1965. 150 pages. \$3.50

When Bruce Gould decided that he wished to preserve for posterity the flavor of the personality of his mother-in-law, Mary K. Blackmar, he had available various possible methods of procedure. He might have written a biography, incorporating birth, family relationships, and a host of other matters. He might have produced a philosophical essay, explaining her Quaker religious beliefs. What he did, however, was, like Boswell, to reveal personality through conversation.

Having chosen his method, he employed a tape recorder as his aide. For this reviewer the result is wholly delightful. Here is Mary Blackmar: charming, witty, intellectually alert, stimulating, even in her ninety-first year.

For almost twenty years Mary Blackmar attracted to her adult First-day School class at Solebury Meeting (near New Hope, Pa.) a host of Friends and non-Friends. Many of the latter eventually joined the Meeting. Those who read this work will understand her appeal.

With wide knowledge of Biblical history and scholarship, as well as of religious philosophers of all times, she herself had a simple religious belief. This she presented to Bruce Gould as a philosophy satisfying to one "on the edge of eternity."

Many Friends will want to own this book. More will wish to have it among the volumes available in their Meeting libraries.

HELEN W. WILLIAMS

MEMORIES OF TEILHARD DE CHARDIN. By HELMUT DE TERRA. Harper and Row, New York, 1964. 142 pages. \$3.50

For admirers of Teilhard de Chardin, Helmut de Terra's *Memories* offers a welcome opportunity for intimate glimpses into the personality, scientific methods, and thinking of this great scholar and seer. Helmut de Terra had ample opportunity to become acquainted with these as a fellow paleontologist on field trips where they worked together in Kashmir, India, Burma, and Java. With many well-chosen anecdotes of their companionship and selections from Teilhard's own writings, Helmut de Terra presents a very sensitive and appreciative picture of this man who was not widely known during his life but is now coming to be known by many through his posthumously published works (*The Phenomenon of Man*, *The Future of Man*, *The Divine Milieu*, and others).

Homely details of their life together in the mountains and jungles of Asia show the man. Descriptions of Teilhard's painstaking search for fossils and perceptive observation of them show the scientist. Quotations from their conversations give valuable insights into his thinking. Descriptions by both de Terra and Teilhard contribute vivid impressions of the beauty of Asia and the excitement of paleontological exploration. The only drawback of the book may be the amount of paleontological detail and terminology which lacks interest for the layman.

MARK F. EMERSON

CHRISTIANITY IN THE COMPUTER AGE. By A. Q. MORTON and J. MCLEMAN. Harper & Row, New York, 1964. 95 pages. \$2.50

This book comprises two almost independent essays ("On the Bible Today" and "On the Church Today") and twelve pages of tables. The first essay uses text critique to show that, of the letters attributed to Paul, only four (Romans, 1st and 2nd Corinthians, and Galatians) are written by the same author; similarly the gospels are analyzed and some details about authorship are given. Connection between this part of the book and the title is established by giving the reader some explanation and some tables which are arrived at by using computers to analyze the sentences; the essay is an example of the use of large computers in nonscientific fields.

The second part challenges the church in a way similar to *Honest to God*. ("... the church's programme of modernization has been limited to methods. It has not extended to aims." "Now the Church speaks more exclusively of itself, and the more it does so the wider yawns the gap between the church and the outsider.") This part, though directed mainly at the Protestant Church (the book is written by two Scottish ministers), presents a valid challenge to Friends. For many of us the following sentences would also hold: "It is generally assumed that religion is something which begins in church . . . Yet our religion is our life".

The book, particularly the second part, is important and interesting. But I would borrow it from a library. For the 36 pages of importance the price seems too high.

VICTOR PASCHKIS

THE KU KLUX KLAN, A CENTURY OF INFAMY. By WILLIAM PIERCE RANDEL. Chilton Books, Philadelphia, 1965. 300 pages. \$5.95

This is a comprehensive history of the Klan from its birth in 1865 to its formal dissolution in 1944 for inability to pay Federal taxes. (The Klan continues today no longer as a united body, but in splintered, unattached units.) In the post-Civil War era it had a half-million members; then it dwindled, to be revived again in 1915. In the early part of the twenties it reached its maximum size: five million members.

In Professor Randel's view the principle tenet of the Klan has always been white supremacy. Thus the original organization was concerned with regaining the status quo of before the Civil War, in so far as this was possible. The Klan of the twenties was still interested in suppression of the Negro, but Jews, Catholics, foreigners, and purveyors of un-American ideas were also added to the list. The Klan looked upon itself as a sort of private police force, dedicated to maintaining the values of the past and in particular the values of the white, Protestant Anglo-Saxons who were no longer a majority of the population at the time of the Klan's birth.

The book should be helpful to the reader who may want to revise his own ideas of post-Civil War history. The author is professor of English and director of American Studies at Florida State University.

RICHARD HAYDOCK

THE COURIER

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Freedom for the Young and the Old

By WILLIAM HUBBEN

BILLY LIAR, in the British novel named after him, has his full share of frustrations. They are of such extreme nature that in his imagination he grabs a submachine gun to mow down anyone in front of him. Fortunately, the men and women at whom he aims the deadly weapon are not really hit. They continue to live, as Billy, too, goes on living a seemingly drab life that leads to suffering and conflict only because his mind insists on surrendering to the impulses of volatile fantasies. Instead of rising in time for work, he stays in bed for prolonged spells of daydreaming. He is a general who leads his legions to victory, and the jubilant masses of his people celebrate the presence of their adored dictator. Billy carries these self-deceptions into the funeral establishment where he has a subaltern position. He lies to his family and deceives his innocent girl friends.

At the end we leave him without knowing whether he will pull out of this web of lies and dreams. If asked for counsel, we would probably not know what to advise, except that he try out sincerity as a way of life. But there is no instant solution. It probably never has occurred to Billy, who dreamed of world fame, that he represents the problems of countless young men of his age. He considers himself a balked genius.

Holden Caulfield in *The Catcher in the Rye* (now a minor American classic) has become a near-archetypal figure in a milieu close to that of many of our students. Whereas Billy surrenders to the seductive whispers of a thousand voices in radio, TV, and the magazines, Holden Caulfield (like his older counterpart, Roquentin, the hero of Sartre's *Nausea*) is disgusted with his milieu. Both Billy and Holden shout at us, their parents and teachers, that we have failed, that we have cheated them or lied to them, and that they have been abandoned in a "world they never made." They and millions of their "skeptical generation," as the German sociologist Schelsky calls them, find themselves in the wilderness of life searching, like Robinson Crusoe, for footprints that might lead to fellowship or even friendship.

The present literary and general interest in problems of adolescence may express more than just guilt or anxiety. It

William Hubben, author and former FRIENDS JOURNAL editor, is on the faculty of the William Penn Charter School, Philadelphia.

may be the belated testimony of a generation that formerly had neither freedom of articulation nor an audience willing to listen. But these barriers now are down and, as Marc Connelly's "de Lawd" says in *Green Pastures*, "All dat was fastened down is comin' loose." The memories of past sufferings, imagined or real, are ever present. George Orwell's tale of his own childhood, *Such, Such Were the Joys*, is a shocking report about adult obtuseness draped in charitable "love" that makes hell of the life of at least one child for whom the story speaks. The classical stories of Rousseau, Tolstoi, and Strindberg dealing with their childhood and adolescence are painted against a backdrop of a still seemingly secure and steady world.

Ten years ago James Dean's *Rebel Without a Cause* depicted as many mixed-up American parents as there were confused adolescents who made Dean their temporary messiah. A year after his film aroused the American public, there broke out the Hungarian revolt against Russia—largely in the hands of older teen-agers who displayed a heroism worthy of a historical epic. In the preceding ten years, Hungarian literature had devoted an unusually large share of its works to adolescent life. And, years earlier, literature on the European Continent had become youth-conscious, thus renewing a tradition that had produced some outstanding literary art in France, while an entire genre of German literature had occupied itself with youth and early manhood. At this moment Jean-Paul Sartre's childhood story, *The Words*, is in the best tradition of Paul Bourget's and André Gide's works in this field.

This year 3,100,000 persons in the United States celebrate their seventeenth birthdays; in 1970 there will be more than 4,000,000. More than half the population of North Africa and of China are below twenty years of age. We see no end to this particular "wave of the future"; even the Catholic Church is now reexamining birth control. In 1967 half of our United States population will be aged twenty-five and younger.

Any study of the moral and spiritual status of a nation must take into account the psychological profile of youth. Prominent Catholic churchmen in Europe maintain that only about 17 per cent of their youth are still "church-oriented." Youth is witnessing the rapid breakdown of our traditional ways as well as of our faltering attempts to establish new norms. Can we blame the young for transferring fluid technological changes and their accelerating speed to social and moral norms? Youth is impatient, while spiritual traditions are by nature conservative, only slowly orienting themselves to new patterns. Continuity in moral customs is, therefore, as difficult to maintain as is moral education.

The general instability among adults is affecting social and moral attitudes among the young. Physical maturity is easily definable, but moral and social maturity are elusive as to measurement. Even sexual maturity is undergoing a mutation. In each generation the young seem to achieve it about one year earlier because of the intensified visual and auditory stimuli in their environment. The urge to marry early is increasing, while at the same time the marriage bond is losing its enduring quality. Many young married couples are thus merely spending some years of their adolescence together until they add to the appalling divorce statistics in the teen-age ranks.

Adults have bestowed upon the latchkey type of children an unwonted sense of freedom that expands into all areas of life. Our high mobility, our racial conflicts, our taste for violence in print and on the screen—in short, our collective unrest—all foster a permanent juvenile rebellion. Rebellion in middle-class circles may be less demonstrative, but it remains, nevertheless, symptomatic of the crises among our young. Alcoholic excesses, with resulting traffic accidents; occasional cases of violence and of parties ending in destructive orgies; the high rate of illegitimate births—these are some of the well-known symptoms.

Erich Fromm's diagnosis of the causes of violence as a lack of creativity and a general sense of frustration appears convincing. He who cannot create is apt to destroy. It is, therefore, of paramount importance that children and adolescents be offered satisfying work and creative outlets. It is equally important to know that many, if not most, of our attitudes toward social and religious problems are acquired through casual and unplanned conversations. The absence of certain topics in table-talk is an effective hint that these topics are insignificant. Many parents have acquired some skill in discussing sex with their children, but few are ready to discuss religion. The paramount importance of the example set by elders cannot be overstressed at a time when the links of tradition are weak and when the meaning of freedom has been perverted to serve license, if not chaos.

Freedom was hard to bear when it was less misused. But the few areas of freedom that remain in our time need even more to be guarded. The crisis of freedom has its roots in the limitations freedom is undergoing in all areas of life. The self is experiencing a growing anonymity, if not total cancellation, of the kind foreseen by artists and writers for more than a generation. Again, it is no accident that our novelists have stressed this theme. Musil's *Man Without Qualities* is the classical example of the life lacking in authenticity. The shrinking self is no longer entitled to the full name that formerly was a precious birthright. To quote a few examples: Kafka's "hero" does not carry a family name beyond the symbolical letter "K." Joyce's protean hero in *Finnegan's Wake* is merely HCE—letters open to many interpretations. In Faulkner's *The Sound and the Fury* Quentin is the name of the uncle as well as of his nephew, while both mother and daughter are Caddy, and we have to search for meager remnants of individual personality to know who confronts us. The good old days of Pecksniff and Scrooge are gone. This leveling process is a matter of daily experience as we meet so many pleasant anonymities in all areas where a neutral functionalism prevails. The very primacy of science has fostered this impersonal spell; coming true are Rilke's words of forty years ago: "Alas, the world has fallen into the hands of man!"

No wonder that the liberal is confused as to the nature of his liberalism! Formerly a near-aristocratic attitude hard to acquire and difficult to maintain, liberalism—now almost a household word—is in danger of becoming the victim of a mediocre conformism or, worse, a flabby indifference. Hardly ever do we encounter those indignant moral sentinels who inadvertently created a liberal protest reaction. Their minis-

try on earth seems to be over. Political and economic issues have become so pressing that the near-neutral attitude of the well-meaning liberal is ineffectual. Does that perhaps mean that the peacemaking function of the true liberal is more needed than ever?

Although youth senses this confusion, old-fashioned rejection no longer needs to be the standard answer. The pace of progress is unexpectedly coming to youth's aid. As commercial and academic competition are intensified, the swift pace of scientific disciplines leaves even well-educated parents behind. The elders may grow biologically older than did former generations, but in cultural vitality they are likely to age more rapidly. The tensions between the generations may thus be lessening imperceptibly as parents today find it easier than in former times to become the friends of their growing children. Where misplaced pretensions of dignity only do harm these parents are glad to dispense with the hocus pocus of maintaining parental status. A healthy self-consciousness about their age, including an unashamed frankness about their own problems, is the best attitude for them to acquire. The most severe problems of our time have become the cruel property of all ages. Over all of us hangs the apocalyptic threat of sudden annihilation—an experience unknown to former generations.

Liberalism and freedom, then, need a new representation in our lives. Freedom remains meaningful only as a privilege associated with commitments. Liberals will realize that many of their tenets have been appropriated by groups that formerly shunned liberalism. The standing temptation of an orthodox posture is arrogance. The liberal ought to watch the equally obnoxious pitfalls of indifference and vagueness.

Freedom ought to be taught, lived, and preached less as an emancipation from unwanted restrictions than as the wise choice of commitments that yield their inherent privileges at their own bidding. Such commitments could produce a sense of order that would prevent man's roving disposition from idealizing the freedom of unhampered choices. The days in which to make our choice are growing short, and freedom at long last must express in terms of human living some of the quality of the divine order.

Children Unlimited

By FRANCIS BOSWORTH

TOWARD the end of last summer I walked through a street that was ankle deep in broken glass and wreckage; all the stores were demolished. It looked like the insane aftermath of an invading army; actually, it was the grim work of ten thousand teenagers on a holiday spree. It was the day after Labor Day, and, while driving from Cape Cod to Maine, I stopped off at Hampton Beach, New Hampshire, to see what it really looked like.

As I had left Philadelphia during the middle of August, I had missed the riots just north of the Friends Neighborhood Guild's locale. I was kept informed by phone of the senseless destruction on Columbia Avenue in which youth broke loose from all restraints and wrought over two million dollars' damage.

I tried to compare the action of these unrelated teen-agers.

Could they have something in common? The Philadelphia group were Negroes who had been living in a hot, dry city all summer. The school-age group could not find summer jobs, and half the young men and women over school age were unemployed and living in a miserable ghetto: poverty in the midst of an affluent society. This could not excuse what they did, but it helped one to understand a part of it.

But how can we understand Hampton Beach? I saw the young people, dozens of them, brought in front of magistrates and trying to hide the names of their prep schools and colleges on their sweaters and sweatshirts. I heard shocked parents, who came to pay fines and to bail their children out, saying to one another, "I can't believe my Alice [or Joe] would do such a thing. I didn't even know she was here." But ten thousand of them *were* there!

Up in Maine, I had a group of my friends in to meet a young man and his wife. Jim Matlack had been a Rhodes scholar and was in graduate school at Yale. He and Jean had a boy fifteen months old, and they were going to become parents again in December. They spent last summer teaching in Rust College, Mississippi, forty miles south of Memphis. They were the only white people on an all-Negro campus, and when Jim went out evenings to help in voter registration he had to report at checkpoints every five miles or every half hour to signify that he was safe.

These were but two of more than six hundred youth of the Northern student movement who left their comfortable homes and colleges to work for human dignity in the South. Many more thousands of young people gave their summer to service programs throughout the nation. They were recreation leaders, tutors, case aides, and teachers in neighborhoods such as the Guild's. Added to these were thousands in the Peace Corps, the VISTA program, Operation Crossroads, and the many other youth-service programs. Yet on Halloween Andrew Wyeth, preeminent American painter from Chadd's Ford, Pa., had his studio totally vandalized by fifty neighborhood youths. These were of the same age as the "Carpenter for Christmas" young people of Oberlin College who raised \$4,500 and spent their Christmas vacation rebuilding the burned-out Antioch Baptist Church in Ridley, Mississippi — certainly an example of youth at its finest. All of these are our American youth: the rioters, the teachers, and the builders. All are products of our culture. They come from American homes; they live in our neighborhoods and are products of our American schools and churches and neighborhoods.

Never has American youth been so vocal; never has it taken such responsibility for its world; its achievements go far beyond anything accomplished by older generations. At the same time, our rate of juvenile crime is spiralling ten times faster than our population growth. New York City now spends half as much on juvenile correction and welfare as on the entire school system. Juvenile crime is not only rising, but shifting. The lowest rate of increase is in our large cities; the highest is in our suburban areas and small cities of 25,000.

All that I have said is to emphasize that it is the responsi-

bility of all adults to think deeply about the problems of children and youth — to keep the broad picture of all children and youth before us, to understand and to act intelligently. We can't find the answer to these problems if we isolate one age or geographic or cultural group, or one class or economic level. These children and young people are reaching out and finding one another; they are developing their own lines of communication across all barriers. Only a few years ago high school valedictorians spoke of "a world we never made," but today they are setting out to remake it and to protest — some peacefully and intelligently, others violently and irrationally. There is a common core in their hope and their hostility. They are trying to find their way in this Affluent Society in a suicidal world.

It is the task of all adults to care, to understand, and to try to preserve and reinforce what is sound and to bring about radical changes in those institutions or forces which are obsolete and destructive. Teachers, psychologists, social workers, clergy, and leisure-time specialists must do more than ever has been done before, but professionals cannot do the job alone. Such professional people do not make up the power structure of the community; it is community leaders who make our public and voluntary social and educational policies. They can quicken and sharpen the striking power of professional workers by a total involvement in our institutions for education, welfare, and cultural growth. Edmund Burke put it more succinctly: "The only thing necessary for the triumph of evil is for good men to do nothing."

Congress has now passed the President's Anti-Poverty Bill, called the Economic Opportunities Act, by which we will spend billions to wipe out poverty and ignorance. But how this money is to be spent, or how we are to create vast changes in our total culture, or what those changes will be will depend entirely upon the vigilance of the citizen. Are we just going to have bigger school systems, more playgrounds, large manpower-training centers operated by bigger bureaus and bureaucrats? Or is this to be the Second American Revolution? And remember: never in history has a bureaucracy led a revolution against itself.

It is for the citizens to form the policy and set the guidelines. What do people want education to be? Education is not the acquisition of collections of knowledge, but the process of human growth and development. It is the skills by which children learn to think clearly and independently and to develop a set of values. Through looking at pictures, listening to music, or experiencing and participating in arts this purpose can be achieved as readily as through reading a textbook. It is not material comfort which should be the goal of education, but how a human being builds quality and meaning into his life. Public high schools have no meaning for millions of youngsters today; perhaps if they are neither living nor learning for earning they show good sense in dropping out; they are "doing time" for a diploma which makes them eligible for a street corner.

And what of those going on to higher education? Is the goal of the top group to be only greater scientific achievement? Of all the scientists known in recorded history 90 per cent

Francis Bosworth is executive director of the Friends Neighborhood Guild in Philadelphia.

are living today. We have become enamored of the scientist and the engineer, but we should not steer all of our brightest minds into the mathematical and physical sciences. We need all of the professions—the humanities and, above all, the arts—if we are to be a whole people. It is the arts and the humanities which give us meaning and fulfillment. Lloyd Pulliam said in a recent article in the *Saturday Review*: "Science and technology can bring man material wealth and comfort; but they cannot bring him intelligence, wisdom, moral discipline, security, health, peace or happiness."

President Kennedy in a speech at Amherst College said: "Art establishes the basic human truths which must serve as the touchstones of our judgment." The Rockefeller Foundation has just published a study of the performing arts in the United States which points to the great danger we face in our laissez-faire attitude toward the support and nurture of the performing arts.

Crawford Greenewalt, president of the DuPont Company, in accepting the Scientific Medal of Achievement for 1964, warned the assembled scientists not to try to turn education into a supertalent search for scientists. He said: "A society which creates scientists by diminishing the ranks of its philosophers and creative artists may soon have little need for all three."

It is the people, all the people, who will determine public policy either through their involvement or through their neglect.

At Friends Neighborhood Guild we are helping to point the directions public education must go. We are in partnership with the schools, helping classroom teachers and counselors and principals demonstrate to the citizen taxpayer what must be done if we are to provide education for living for every child. Ours are not massive million-dollar programs, but we hope we can indicate the way in which millions should be spent.

Children continue to come to us for art, sculpture, music, and theatre. Entire classes now come during school hours. But we also go to them with programs in the arts. We are sponsoring Prints in Progress (a fascinating demonstration by which children help to make a print), as well as concerts by Young Audiences, Inc., to be given in a public housing project. One of our Guild artists now has a painting class for mothers in Spring Garden School. This program, which has unlimited possibilities, is called the Andrew Wyeth Program of Art in Education, since the money to initiate the plan is to come from sale of a painting given to the Guild by Mr. Wyeth for that purpose.

One of the most exciting new projects is a cooperative program between Friends' Select School and the Guild. This began three summers ago, when Friends' Select offered 31 scholarships to Guild children. With the help of a local foundation, this became 95 scholarships in 1964 and will increase to 140 for the coming summer. This is for all grades and includes bus transportation.

Another program we have helped to develop between Friends' Select School and Stoddart-Fleisher Junior High School is called REAP (Reading Education Alliance Program).

This is a remarkable interchange of experiences and help which would make an exciting article in itself.

High school students meet in two groups for counseling in post-high-school education, whether for trades, for business, in technical fields, or for college. The Guild gives some scholarship money and explores scholarship help for a substantial number of youth. We now have Guild youth at Pennsylvania State University, Georgetown University, Swarthmore College, and Haverford College.

Our library, which has an average monthly circulation of 1,400 books, uses high school students for assistants. The library is also a homework and tutoring room, sponsored by the Child Welfare Committee of Philadelphia Quarterly Meeting.

For several years we have had a special program called Theatre for Children, which provides language learning and a study of the classics for 93 of the brightest fifth and sixth graders in the neighborhood, who have produced plays of Shakespeare, Yeats, Sophocles, and Enesco, besides Greek satyr plays with choruses in Greek. This winter eighteen students from Swarthmore College and four from the Curtis Institute of Music were volunteers in this program, producing *The Play of Daniel*, a thirteenth-century music drama directed by Ann Murphy of Swarthmore, with the assistance of a music major from Antioch College. (We have a succession of such Antioch music students obtaining practical experience at the Guild.) The expanded summer program was financed by two grants: from Mr. and Mrs. Lessing J. Rosenwald in 1963 and from the New World Foundation in 1964. This program has been written up in the *New York Times*, *Time Magazine*, *Teachers College Record* (Columbia University), and other publications. The young man who directed it, Christopher Speeth, has been invited to work with Jerome Brunner at the Center for Cognitive Studies at Harvard.

These are but random samples of what the Guild is doing in the area of learning. We are hoping to expand and coordinate all of this into a Threshold Program of education and the arts. We do not see it as a permanent part of the Guild, but hope rather that much of it will be adopted and absorbed by public education in three to five years. We shall always have some part in it, but now we plan to use all our resources and to enlist others to help us. Now is the time when we can make our greatest contribution to the revolution going on in education today. But it will be important only if the people of the wider community join with us and with their schools to make education "the moral equivalent of war."

Harold Taylor to Speak in Philadelphia April 24

Harold Taylor, noted educator who directed an experimental session of Friends World College in 1963 and who recently has been consultant on human rights to Adlai Stevenson, will give the opening address at a joint meeting of Friends Council on Education and Philadelphia Yearly Meeting's Committee on Education at Friends' Select School, 16th Street and the Parkway, Philadelphia, on April 24th. The time of this meeting is from 10:30 a.m. to 2:30 p.m. All are welcome. Details may be obtained from Friends Council on Education, 1515 Cherry Street, Philadelphia 19102 (LO 8-4111).

Editorial Staff: George Peterson, 3rd; Peter Dow; Walter E. Engle; William Hubben; Oscar E. Jansson; Alexander M. MacColl; Edwin W. Owrid

Friends and Their Friends

What for over sixty years has been called the Five Years Meeting of Friends is changing its name. Beginning January 1, 1966, it will be known as Friends United Meeting, according to a decision made by the Meeting's Executive Council at the end of March. The old title became a misnomer in 1960 when the Five Years Meeting decided to meet every three years. The soon-to-be Friends United Meeting includes fourteen member Yearly Meetings, the largest of which is Kenya in Africa. Others are Baltimore, California, Canada, Indiana, Iowa, Nebraska, New England, New York, North Carolina, Western, Wilmington, Cuba, and Jamaica.

A group of thirty-six young Friends from pastoral Meetings in North Carolina came to the Philadelphia district early in April to see what they could learn about Philadelphia Quakerism and unprogrammed Friends meetings. In the course of their visit they attended a number of different Meetings and First-day Schools and were entertained in many private homes, besides having a Philadelphia sight-seeing tour and sessions with executives of the Friends World Committee, Friends General Conference, Philadelphia Yearly Meeting, the American Friends Service Committee, Pendle Hill, and the Quaker collections at the Swarthmore and Haverford College Libraries. Their expedition to Philadelphia was arranged by the Young Friends Movement of Philadelphia Yearly Meeting.

From an increasing number of Meetings comes word of concern over the actions of the United States in Vietnam. Some of these Meetings have written official letters of protest to the President; others are urging their members to do so as individuals. A few of the many Meetings recently heard from to this effect are Lake Forest (Ill.), Madison (Wis.), Chapel Hill (N.C.), Radnor (Pa.), and Moorestown (N.J.), as well as Philadelphia Yearly Meeting, which, as a body, took action that will be reported in the May 1st JOURNAL.

On the campus of Sandy Spring (Md.) Friends School construction is starting (according to Sandy Spring Meeting's *Newsletter*) on a residence to be known as "Hallowell House," designed as a memorial to the Hallowell family and in particular to Helen Hallowell, who died recently in her ninetieth year.

The Religious Education Committee of Philadelphia Yearly Meeting is planning open house for First-day School teachers and committee members on April 30 (10:30-9:00) and May 1 (10:30-3:00) at 1515 Cherry Street, Philadelphia. An extensive display of study materials and curriculum resources will be available for browsing. Experienced leaders may be consulted and orders placed for fall. Special features each day include half-hour demonstrations of creative activities (11:30) and audiovisuals (1:00). Further information may be obtained from the Religious Education Committee at the above address.

A Friends meeting for worship in Athens, Greece, is held every Sunday at 10 a.m. at the American School of Classical Studies, 54 Souidias Street, Athens. Friends visiting in Athens and wishing to meet Athens Friends may obtain information by writing to Rebecca Robinson at that address or by telephoning her at 712-208. "We are a small meeting," she writes, "and very glad to have visitors."

A columnist in the *San Francisco Chronicle* reports that "Cecil Thomas, official of the American Friends Service Committee here, was in Selma on Black Sunday. As the cops hit him (and the others) with tear gas and whips to drive them back into the town he looked up, teary-eyed, to read a big billboard that announced: 'The City National Bank welcomes you to Selma, Alabama, the city with 100 per cent human interest.'" (Although Cecil Thomas is on the staff of the AFSC's Northern California Regional Office, he is at present temporarily in Washington, D. C., working on plans for the Conference on the United States and China, to be held in Washington April 29-30.)

Friends National Conference on Race Relations will be held at Earlham College, Richmond, Indiana, June 18-21. Its theme is "The Fivefold Revolution: Race, Nuclear Weapons, Population Explosion, Automation-Poverty, and The Required Moral Revolution." Anyone interested is eligible to attend. Detailed information may be obtained from Herbert Huffman, 101 Quaker Hill Drive, Richmond, Indiana.

Among the conference speakers and leaders will be A. J. Muste, secretary emeritus of the Fellowship of Reconciliation; Charles Wells, editor of *Between the Lines*; Colin Bell, executive secretary of the American Friends Service Committee; Victor Paschkis of the Columbia University faculty; Paul Peachey, executive secretary of the Church Peace Union; John Yungblut, director of Atlanta's Quaker House; and Lawrence Scott, Philadelphia and New York Yearly Meeting's representative on the Mississippi church-building project.

The cost of the conference will be \$25 for adults and \$15 for students.

The Friends Meeting House at 144 East Twentieth Street, New York City, just off Gramercy Park, has been sold to an investor who plans to demolish it and construct a tall apartment house on the site, according to a news account in *The New York Times*. The meeting house, built in 1859, has not been used regularly as a Friends' place of worship for some time. For the last six years it has been occupied by the Ninth Church of Christ, Scientist. Howard Carey, chairman of the Friends' board of trustees, is quoted in the *Times* as saying that he and other Friends would have preferred to sell the property to a religious group, but none offered "what we felt was a fair price," and "we couldn't preserve it indefinitely for sentiment alone."

Fred Etcheverry, a member of Santa Monica (Calif.) Meeting, began in January to serve a three-year prison term in the Federal Correctional Institution at Lompoc, California, for violation of the Selective Service Act. According to a report from Dick Zumwinkle of Santa Monica Meeting's Committee on Ministry and Oversight, Fred Etcheverry, when he registered for the draft, applied for classification as a conscientious objector, but this recognition was denied him by the local draft board, "presumably because his highly individual description of the supreme being did not sound sufficiently orthodox."

Jan de Hartog of Houston (Texas) Meeting is the subject of "Author Shakes Up a City," a feature article in the March 26th issue of *Life* telling of the successful campaign by de Hartog and other Houston Quakers to dispel public apathy about the shockingly bad conditions in the local Jefferson Davis Hospital, a large city-county charitable institution handling mostly Negro and Mexican patients. According to *Life's* report, Jan de Hartog's book on this subject, *The Hospital*, "slammed into Houston like a May tornado." The account adds that because the author feels his usefulness to the hospital ended with the disappearance of his anonymity as a volunteer orderly he has now given up his volunteer work—an activity for which hundreds of other Houstonians have offered their services since he and the small local Friends Meeting brought the hospital's deplorable situation to their attention.

Alice King, a Friend from New Canaan, Connecticut who is a member of Wilton (Conn.) Meeting, is the author of *Galant Heritage*, a new Vantage Press book recreating the period from 1844 to 1873 as revealed in the letters of the author's grandparents, Joseph and Sarah Nason. The book's locales include Boston, New York, Washington, and Russia, for Joseph Nason traveled far and wide in his role as a pioneer in the field of central heating.

Green Pastures Quarterly Meeting, which includes Monthly Meetings and worship groups in Detroit, Ann Arbor, Kalamazoo, East Lansing, Grand Rapids, Flint, and Saginaw (all in Michigan), approved on January 30 a nine-part statement on peace, disarmament, and international relations. In this statement, which is the result of nearly two years' effort by the constituent Meetings (suggesting, combining, augmenting, condensing, and editing), the Green Pastures Friends have sought to put into words their concerns and convictions, such as worldwide disarmament under UN supervision, a shift from military spending to a long-range peacetime economy, opposition to civil-defense measures, foreign aid to developing nations, and termination of the draft. "As Friends," they say, "we seek to develop in ourselves and our children the concept of international conflicts as *problems to be solved*, rather than as *fight to be won*." They point out that Monthly and Quarterly Meetings should give support and understanding to members who are witnessing to the truth as they see it, whether or not they themselves join in the others' stand.

Members of Daytona Beach (Florida) Meeting opened on April 4 their centrally located new meeting house at 201 San Juan Avenue. This small group, which has been meeting since 1947 in private homes and rented quarters, looks forward to expanded service to the local community and the Society of Friends now that it has its own meeting house, made possible by a bequest of funds and a gift of land. Meetings for worship are held every Sunday at 11.

Carolina Friends School, which added a kindergarten only last September, reports that the kindergarten now has an enrollment of about three dozen children, divided between two classes and three teachers. The school expects its 1964-65 enrollment to be trebled in 1965-66. Pending construction of permanent facilities, Carolina Friends School is housed at the Durham and Chapel Hill Meeting Houses. Toward construction of the needed quarters the Claremore Fund has pledged \$10,000, contingent on the raising of \$20,000 through private subscription.

Headed "The I.B.M. Age," the following excerpt from the *Bulletin of the American Friends Service Committee* appeared as a column-filler in a recent issue of the *New Yorker*: "If more than one copy of this Bulletin comes to your home, please send us the address panels from each. If it is feasible, the duplication will be eliminated; however, the duplication is often less expensive than the special procedures necessary to avoid it."

Confronted with the above item, Harold Evans, the AFSC's former chairman, commented: "Well, I think they're getting the bugs out of it. I used to get five copies of everything, and now I get just one or two." But he added, "Of course, that may be because I'm no longer chairman."

War-weariness is now the prevailing mood of the Vietnamese people, according to Gilbert F. White, chairman of the American Friends Service Committee's board of directors, and Russell Johnson, director of the Committee's Southeast Asia Seminars and Conferences Program, who returned recently from an AFSC-sponsored visit to Saigon.

Among their observations were (1) that there is general support for increased American bombing of supply depots and other strategic spots in North Vietnam, but that such support is based on the assumption that the bombings will lead to a cease-fire, with negotiation and an end of the war; (2) that even if aid to the Viet Cong could be cut off completely, the Saigon Government would continue to be plagued by social injustice as long as the standard-of-living gap between rich and poor remains so great; and (3) that a few Buddhist leaders, although reluctantly approving the American air strikes, are anxious for the war to end and for nonviolent solutions to be found to the problem of social injustice.

The resignation of Anne Wood of the Westtown School • faculty from the FRIENDS JOURNAL's Board of Managers has been received with regret. Winifred Cadbury Beer of Haddonfield (N.J.) Meeting has been appointed in her place.

Easter Vigils as Peace Witness

A Times Square peace vigil will be held in New York City on Easter weekend, beginning at noon on Good Friday (April 16) and featuring a special sunrise meeting for worship at 5:13 a.m. on Easter Sunday (April 18). As in former years, the vigil has been planned by a committee composed of members of New York Monthly Meeting's Peace and Service Committee and representatives of other Meetings in the New York metropolitan area.

Meetings that have not already agreed to be co-sponsors of the vigil may wish to obtain information immediately from Margery Haring, 25 Grace Court, Brooklyn 1, N. Y. (Area Code 212: TR 5-2732). Individuals making a last-minute decision to join the vigil (which involves standing in silence in the traffic island in the center of Times Square) should also call Margery Haring to let her know at what hours they can participate and to acquaint themselves with vigil facts and discipline. Participants may sign up for as many two-hour shifts as they wish. Vigil headquarters will be in the Hotel Claridge, 160 West 44th Street, where those taking part must register. Cots and refreshments will be available at the Claridge headquarters around the clock.

A similar vigil is scheduled for Boston on Good Friday, when the Friends Witness for Peace, co-sponsored by the Peace Committee of New England Yearly Meeting and the New England Office of the American Friends Service Committee, will gather near the statue of Mary Dyer on Beacon Street from 11 a.m. to 4 p.m.

Also scheduled for Good Friday is a "March on Washington to End the War in Vietnam," sponsored by a number of peace organizations.

South Central Yearly Meeting

South Central Yearly Meeting met in its fourth session November 26-29, 1964. Because of the illness of the Yearly Meeting clerk, John Barrow, the assistant clerk, Paul Reagan, presided. Many welcome visitors were present, including not only representatives of national Friends' groups but also a number from the Missouri Valley Conference, our neighbors immediately to the north. Reports from Friends' organizations were received with interest.

The Yearly Meeting considered in detail the current work of Friends in Mississippi. South Central Young Friends responded to the need for support in rebuilding burned churches by preparing Christmas ornaments which were sold to those attending Yearly Meeting. In this fashion approximately a hundred dollars was raised, and more was added after the young Friends returned to their home Meetings. Subsequently, a piano for one of the new churches in Mississippi was purchased with this money.

We are a young Yearly Meeting with considerable growing pain. During this, our fourth session, our meetings for business, as well as our meetings for worship, were truly a spiritual adventure. Officers for this coming year include: clerk, Kenneth Carroll; alternate clerk, Garnet Guild; recording clerk, Jane Lemann; treasurer, Warner Kloefer; editor of publication, Ethel Haller. PAUL REAGAN, *Acting Clerk*

Hammar skjöld Fund Aids Friends' Work

After the Nobel Peace Prize had been awarded posthumously to Dag Hammar skjöld in 1961, his brother Sten, who was his sole heir, decided that the money should be placed in a "Dag and Sten Hammar skjöld Fund," of which the interest should be used for purposes near to Dag Hammar skjöld's heart. Administration of this fund was entrusted to the Nobel Committee of the Norwegian Parliament, which was empowered to decide each year, beginning with 1964, what use should be made of the accrued sum.

This committee's first grant, amounting to 17,000 Norwegian kroner (\$2,400) has been awarded to "Kvekerhjelp," the Quaker Service Project in Kabylia, Algeria, in which all European Yearly Meetings (except London and Ireland) are cooperating.

Letters to the Editor

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

The "Friendly Roundrobin"

At last year's New York Yearly Meeting, a concern we had had for many years took shape as *The Friendly Roundrobin*, a monthly or bimonthly letter for "scattered" Friends. We were encouraged in doing this by Paul Goulding, who keeps in touch with nonresident Friends for Friends General Conference, and by Anna L. Curtis, chairman of New York Yearly Meeting's Committee on Nonresident Friends. A number of Friends wrote articles for the first issue, in which we explained that we were trying to reach isolated Friends or those ill and incapacitated, in the hope of becoming for them a sort of unseen Meeting. And we asked them—and other interested Friends, as well—to send us some of their thoughts for publication in future *Roundrobins*.

The Friends General Conference office sent out this first issue to about 850 nonresident Friends who had expressed interest in hearing from other Friends. The second issue (sent out to 350 Friends in December by the New York Yearly Meeting office) contained some of the responses, with articles and poems by twelve Friends; and the third (mailed in March) contains additional ones, including an article by Levinus Painter on his visits with Friends in places near and far.

Does all this not sound encouraging? We do indeed feel grateful for every response, but we must admit that there are, so far, less than thirty actual subscribers! And this although we plan to get out six issues a year for a dollar—or (if enough letters, articles, and poems are sent in) twelve for two dollars. It does seem, as one Friend has written us, "too bad if it has to be given up before it has a real chance to get off the ground."

Hence this is another attempt (perhaps the last) to find enough interested Friends to be able to continue. Possibly our hope, expressed in the first issue, to have the *Friendly Roundrobin* resemble a shared Meeting was too ambitious. We would be satisfied, we think, with accounts of particularly interesting or informative travels and of the concerns isolated, ill, and nonresident Friends are feeling—and plenty of

poems. One could hope that amidst all the variety one could always feel this is indeed a Friend writing—and feel the gatheredness.

Every one of us who has met a number of new Friends at Cape May or at a Yearly Meeting has been a little surprised at how much each one had of insight or concern to contribute. It is this this we would like to carry from one to another.

We still have copies of the first issues available, and we should be glad to hear from Friends interested in the *Friendly Round robin*.

357 Tom Hunter Road GILBERT & GRETE PERLEBERG
Fort Lee, New Jersey

On Friendly Differences

Suppose a young man who had been attending your Meeting should apply for membership. You would doubtless consult with him concerning his motives and beliefs. Suppose he confessed that he had left his own church and did not believe in God but admired the AFSC and thought he could become a Quaker without making a creedal statement.

Thomas Bodine, in the "The Meaning of Membership" (FRIENDS JOURNAL, December 15, 1965), declares that a candidate for membership in his Meeting is expected to have a belief in God. Presumably many weighty Friends would fail to meet that expectation—unless the term "God" were taken to mean "humanity," "life," "growth," "evolution," or "purpose."

The problem of admission to membership seems allied to the question of what a Quaker really is or should be, since we should not, of course, ask a candidate to believe something on which we ourselves cannot agree. I wonder whether Friends might begin to agree by holding *love* to be fundamental.

Our Meeting is not likely to expect a candidate to say he believes in God, however important that might seem to some of us. We would consider his background, experience, and present purpose in relation to ours, to see whether we all could worship and work together. He should know something of Quaker tradition, we think (as should we). Perhaps the main value of membership application is the opportunity it offers for candidate and members to study *together*, in this time of ferment, what Quakerism has meant and should mean. Since physical science is no longer mechanistic, an omnipotent God of love is now scientifically credible.

Burnsville, N. C.

WENDELL THOMAS

Opportunity to Tour Africa

A tour of independent nations of Africa, with an opportunity to meet as many leaders as possible, is being sponsored in August of this year (as in 1964) by the American Committee on Africa (211 East 43rd Street, New York). Last year the leader of this significant experiment in international good will was Caucasian and the assistant a Negro. This year both are Negroes. Destinations (from Senegal, Guinea, Ghana, and Nigeria through the Congo to Uganda, Tanzania, and Kenya, by way of Ethiopia to Cairo) are flexible, and tour members are asked to arrange personal or professional contacts to enrich those of the Committee.

Individual Friends are helping to direct the work of the

Committee on Africa; names of several appear on the masthead. This tour for people of all ages suggests a direction which Friends might well explore as a supplement to the fine summer experiences overseas which are offered to young people only. While there is obvious reason for emphasis on youth, it seems to me that Friends are neglecting the great reservoir of good will and community leadership available in older people—those on the point of retirement, for instance, who want more than the usual commercial tour as a means of gaining new perspectives.

Enough older, opinion-making visitors touring Southwest Asia and especially Vietnam through the years, in this way, might have created a strong negative in place of the acquiescence President Johnson is said to have obtained in his poll on current action in Vietnam.

New York City

CATHERINE ROYER

Emma Cadbury in Vienna

I was saddened to learn of the death of Emma Cadbury. Only recently, since coming to this area, had I the chance of meeting this extraordinary woman, and it was with some surprise that I learned she was ninety years old. Through her I learned more about Vienna. It was she that guided me to some of the sights to be seen in this beautiful city.

I remember the time that we talked in the Quäkerhaus in Vienna. The meeting room was empty for the moment, save for us two. "Speak some good Philadelphia English to me," she said after she learned that my home Meeting was located there.

Quäkerhaus has become my home away from home, and now the absence of one of its members is very close to me. It's hard to believe Emma Cadbury will not be there any more with her stories and recollections of the Philadelphia scene intermingled with stories of the Vienna scene. To many of us, she'll always be around in our memories with her bright, cheery smile.

A short memorial service for her was held in Quäkerhaus on Third Month 22, with many Friends in attendance.

Vienna, Austria

WARREN RHODES

Announcements

Brief notices of Friends' births, marriages, and deaths are published in the FRIENDS JOURNAL without charge. Such notices (preferably typed, and containing only essential facts) will not be published unless furnished by the family or the Meeting.

BIRTHS

HO—On July 25, 1964, a son, LIN EDWARD HO, to Dr. Robert W. H. and Elizabeth Leiby Ho of Des Moines, Iowa.

KUEHNER—On February 7, a son, CLARENCE KUEHNER, to Frank T. and Joann M. Kuehner, members of Trenton (N.J.) Preparative Meeting.

LEIBY—On March 4, a daughter, SARAH LEIBY, to Jonathan and Carolyn Brown Leiby of Falmouth, Mass.

ADOPTION

GWYN—By Robert J. and Martha Gwyn, of Muncie, Ind., a daughter, HANNAH MARIE GWYN, born January 31, 1965. The parents, as well as three brothers and two sisters, are members of Muncie Meeting. The maternal grandparents, Herschel and Winifred Peery, are members of Western Yearly Meeting.

DEATHS

COOKE—On March 17, in Doylestown (Pa.) Hospital, ROBERT LEE COOKE, aged 80, of Newtown, Pa. A member of Newtown Meeting and a former teacher at George School, he is survived by his wife, Elsie Lear Cooke; a son, Robert L., Jr., of San Jose, Calif.; a daughter, Barbara Cooke Brashear of Norristown, Pa.; and six grandchildren.

RICHARDS—On February 25, GERTRUDE RICHARDS, wife of Samuel S. Richards of Norristown, Pa. Surviving, in addition to her husband, are a daughter, Doris R. Galbreath, and two grandchildren.

Coming Events

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

APRIL

16-17—Caln Quarterly Meeting at Camp Hilltop, one mile south of Downingtown, Pa., starting 3 p.m. Friday.

16-18—Southeastern Yearly Meeting, Lake Byrd Lodge, Avon Park, Fla. Correspondent: Leon L. Allen, 312 Tenth Street, East Bradenton, Fla.

17—Western Quarterly Meeting, Hockessin (Del.) Meeting House, north of road from Yorklyn, 10 a.m.

19—Lecture by Henry J. Cadbury, Pendle Hill, Wallingford, Pa., 8 p.m. Topic: "Other Jewish Apocalypses." All welcome.

21—Library Forum at 221 East 15th Street Meeting House, New York City, 7:30 p.m. Daisy Newman, Quaker author, will speak about her books in relation to teen-age problems. Dinner with Daisy Newman, 6 p.m., at The Penington, 215 East 15th Street, \$2.00. (Telephone The Penington, OR 3-7080, for reservations.)

24—Joint session of Chester Quarterly Meeting for Worship and Ministry and Chester Quarterly Meeting. Worship and Ministry, 9:30 a.m., concluding with business. Quarterly Meeting, 11 a.m.

24—New York-Westhury Quarterly Meeting, 110 Schermerhorn Street, Brooklyn, N. Y. Ministry and Oversight, 10 a.m. Worship, 10:30, followed by business session. Child-care provided; lunch served. In afternoon Francis B. Hall, director of Powell House, Old Chatham, N. Y., will speak on the place and function of Quarterly Meeting.

25—Centre Quarterly Meeting, State College (Pa.) Meeting House, 318 South Atherton Street. Ministry and Counsel, 9:30 a.m. Worship, 10:45. Lunch served by host Meeting. Business session in afternoon.

26—Lecture by Henry J. Cadbury, Pendle Hill, Wallingford, Pa., 8 p.m. Topic: "The Technique of the Book of Revelation."

29—Guilford College Choir, Haddonfield (N.J.) Junior School Auditorium, evening, sponsored by Haddonfield Friends Meeting.

29—Annual Meeting, Suburban Fair Housing, Inc., Newtown Square (Pa.) Presbyterian Church, Route 252 and Goshen Road. Topic: "Our Successes and Our Failures." Reports by SFH property buyers. Discussion. Refreshments. All welcome.

30—May 1—Open house for First-day School teachers, Race Street Meeting House, Philadelphia. (See news note on page 204.)

30—May 2—Southern Appalachian Association Yearly Meeting, Cumberland Camp Grounds, Crossville, Tenn. Theme—"Our Primary Outreach: Our Children." Resource leaders: John and June Yungblut of Quaker House, Atlanta, with representatives from Friends World Committee, Friends General Conference, AFSC, FCNL, and Five Years Meeting. Friends from other areas invited. For information and registration write to Mary Jane Cobble, 1116 Clermont Drive, Chattanooga, Tenn. 37415.

MAY

1—Concord Quarterly Meeting, Wilmington (Del.) Meeting House, Fourth and West Streets, 10:30 a.m.

2—Annual Meeting of Tract Association of Friends, Shrewsbury (N.J.) Meeting House, Broad Street and Sycamore Avenue, 2 p.m. Speaker: John H. McCandless of Alburtis, Pa. Topic: "Publishing Truth." All invited.

3—Lecture by Henry J. Cadbury, Pendle Hill, Wallingford, Pa., 8 p.m. Topic: "The Contents of Revelation, Chapter by Chapter." All welcome.

8—Abington Quarterly Meeting, Richland Meeting House, Quakertown, Pa. Worship, 10:30 a.m., followed by concerns of Worship and Ministry and by business meeting. Lunch, served by host Meeting, 12:30. Special program at 2 p.m.

10—Lecture by Henry J. Cadbury, Pendle Hill, Wallingford, Pa., 8 p.m. Topic: "The Contents of Revelation." All welcome.

MEETING ADVERTISEMENTS

NOTE: This is not a complete Meeting directory. Some Meetings advertise in each issue of the JOURNAL and others at less frequent intervals, while some do not advertise at all.

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. Leonard Dart, Clerk; 421 W. 84th St.

COSTA MESA—Harbor Area Worship Group. Rancho Mesa Pre-school, 15th and Orange. Meeting for worship, 10 a.m. Call 496-1563 or 548-8082.

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.

SAN PEDRO—Marloma Meeting and Sunday School, 10:30 a.m., 131 N. Grand. Ph. 377-4138.

SANTA CRUZ—First-day School, 10 a.m.; meeting for worship, 11 a.m. YWCA, 303 Walnut. Call 426-3552.

SANTA MONICA—First-day School and meeting at 10 a.m., 1440 Harvard St. Call 451-3865.

WHITTIER—218 W. Hadley St. (Y.M.C.A.). Meeting, 10:00 a.m.; discussion, 10:45 a.m. Classes for children.

Colorado

BOULDER—Meeting for worship, 10 a.m.; First-day School, 11:00 a.m. Bob Kuller, 443-2770.

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. M. Mowe, 477-2413.

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

CAMDEN—Friends Meeting, Camden, Wyoming Ave., off route #13, 2 miles south of Dover. Meeting for worship 11:00 a.m. All are welcome.

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

DAYTONA BEACH—Meeting for worship, Sunday 11 a.m., 201 San Juan Avenue.

FORT LAUDERDALE AREA—1739 N. E. 18th Ave. Fourth Sunday at 7:30 p.m., or call 566-2666.

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 Corsica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day School, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

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

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

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

Georgia

ATLANTA—Meeting for worship and First-day School, 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.

URBANA-CHAMPAIGN—Meeting for worship, 11 a.m.: 714 W. Green St., Urbana. Clerk, phone 365-2349.

Iowa

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

Maryland

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

Massachusetts

ACTION—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.

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, J. K. Stewart Kirkaldy. Phone: 636-4711.

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

Michigan

ANN ARBOR—Religion education for all ages, 9:45 a.m. Meeting for worship, 11 a.m., Meeting House, 1420 Hill St., call 662-6083.

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.

Missouri

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:00 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 and First-day school, 10:45 a.m., Sunday, D.C.U. Lounge, College Hall, except 9:30 a.m., on Dartmouth College Union Service Sundays. William Chambers, Clerk.

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

New Jersey

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

DOVER—First-day School, 10:45 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, 11 a.m. Visitors welcome.

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. Dorelin Bunting, Clerk. Phone 344-1140.

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., 727 Madison Ave.; phone 465-9084.

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

CHAPPAQUA—Quaker Road (Rt. 120). First-day School, 9:45 a.m.; worship, 11 a.m. 914 CE 8-9894 or 914 MA 8-8127.

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

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

NEW YORK—First-day meetings for worship, 11 a.m. 221 E. 15th St., Manhattan

2 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th Floor
Telephone GRamercy 3-8018 (Mon.-Fri., 9-4)
about First-day Schools, Monthly Meetings, suppers, etc.

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

ROCHESTER—Meeting and First-day School, 11 a.m., 41 Westminster Road.

SCARSDALE—Meeting for worship and First-day School, 11 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

ASHEVILLE—3 p.m. alternate Sundays at homes. Phone 252-8544 or 298-3130 evenings.

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

CHARLOTTE—Meeting for worship, 11 a.m. First-day education classes, 10 a.m. 2039 Vail Avenue; call 525-2501.

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

Ohio

E. CINCINNATI—Sunday School, 10:15 a.m. Meeting, 11:15 a.m., 1828 Dexter Ave.; 861-8732. Grant Cannon, Clerk, 752-1105 (area code 513).

CLEVELAND—Meeting for worship and First-day School, 11 a.m., 10916 Magnolia Dr., 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.

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

DOYLESTOWN—East Oakland Avenue. Meeting for worship and First-day School, 11 a.m.

HARRISBURG—Meeting and First-day School, 10:30 a.m., 6th and Herr Streets.

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.

LANSLOWNE—Meeting for worship, 11 a.m.; Sunday School, 9:45 a.m. Lansdowne and Stewart Aves.

MEDIA — Providence Meeting, Providence Road, Media, 15 miles west of Phila. First-day School, 9:30 a.m.; meeting for worship, 11 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, Race St., west of 15th. Chestnut Hill, 100 E. Mermaid La., 10 a.m.
Coulter Street and Germantown Avenue.
Fair Hill, Germantown and Cambria, 10 a.m.
Fourth & Arch Sts., First- and Fifth-days.
Frankford, Penn & Orthodox Sts., 11 a.m.
Frankford, Unity and Waln Streets, 11 a.m.
Green Street, 45 W. School House Lane.
Powellton, 36th and Locust Sts., Christian Association, 11 a.m.

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

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

STATE COLLEGE—318 South Atherton Street. First-day School, 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.

WEST CHESTER—400 N. High St. First-day School, 10:30 a.m., meeting for worship, 10:45 a.m. Fourth Day 7:30 p.m., Hickman Home.

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, Sunday, 11 a.m., First-day School, 11 a.m., Forum, 10 a.m. 3014 Washington Square, GL 2-1841, Eugene Ivash, Clerk.

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, Sundays, 11 a.m., Cora Peden, Y.W.C.A., 11209 Clematis St. Clerk, Lois Brockman, Jackson 8-6413.

Vermont

BENNINGTON—Meeting for worship, 10 a.m. Old Benn. School House, Troy Road, Rt. #9.

BURLINGTON—Worship, 11:00 a.m., First-day, back of 179 No. Prospect. Phone 862-8449. Monthly Meeting first Sunday of month following meeting.

Virginia

CHARLOTTESVILLE—Meeting and First-day School, 10 a.m., also meeting First and Third Sundays, 7:30 p.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.

Wisconsin

MILWAUKEE—Sunday, 10 a.m.; meeting and First-day School, 7000 W. National Ave., DR 7-4247.

FOR RENT OR LEASE

PRIVATE HOME, NICELY FURNISHED, with large enclosed living room, porch and attached outside porch, large dining room with open fireplace, large modern kitchen, two bedrooms, bathroom, two toilets, automatic gas heat, finished attic for storage, finished basement, brick garage with enclosed yard. Rent—\$125 per month. Write Jack Martin, 146-01 133rd Ave., South Ozone Park, 36, Long Island, New York.

AVAILABLE

LAKESHORE CABINS AND MOTEL, on Lake Superior circle route. Elmer and Mary Alice Harvey, Lutsen, Minn.

COUNTRY LIVING, will share charming year-round Bucks County (Pa.) home. Single lady or couple. Car necessary. Woman owner there weekends. Advantageous offer to congenial, responsible party. Write Box L-333, Friends Journal.

THE PENN CLUB welcomes overseas visitors. Centrally situated near the British Museum. Details from the Warden, 22 Bedford Place, London W. C. 1.

RE-UPHOLSTERY, SLIPCOVERS, 40 years experience, reasonable. Serving Philadelphia and suburbs within 25 miles of Media, Pa. SEREMBA—Ludlow 6-7592.

POCONO MOUNTAINS, PA.—Cottages on private estate; refined, quiet community; 1900-foot elevation; beautiful views, pond, trout stream. One cottage, 3 bedrooms; the other, 4 bedrooms; each has comfortable living room, dining room, kitchen, bath; \$325 and \$350 monthly. Write Box D 327, Friends Journal.

MEXICO CITY FRIENDS CENTER. Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends Meeting, Sundays at 11 a.m.

WANTED

HOUSEKEEPER FOR ELDERLY COUPLE, Friends. Plain cooking. Must drive car. Air-conditioned bedroom with bath. Vicinity Media. References exchanged. Write Box A-334, Friends Journal.

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PHILADELPHIA 3, PENNSYLVANIA

Established 1689

Coeducational Day School
Kindergarten through Twelfth Grade

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

G. Laurence Blauvelt, Headmaster

Only two issues left to get
your advertisement in
at the old rate

(See page 210)

ARTHUR MORGAN SCHOOL

FOR GRADES 7, 8 AND 9

A small coeducational boarding and day school in beautiful mountain setting. Informal, noncompetitive, experimental; combines academic program with active work and community experience. Write Arthur Morgan School, Burnsville 1, N. C.

Have you joined the Associates?

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CENTRAL SCHOOL**

OVERBROOK, PHILADELPHIA, PA. 19151

A Coeducational Country Day School

Four-year kindergarten through 12th Grade
College Preparatory Curriculum

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

MERRILL E. BUSH, Headmaster

A FRIENDS COEDUCATIONAL BOARDING SCHOOL

Grades
9-12

GEORGE SCHOOL

Founded
1893

RICHARD H. McFEELY, Principal

"It ought always to be remembered that schools are founded and endowed for the common good, and not for the private advantage of those who resort to them. It is not that they may be able to pass through life in an easy and reputable manner, but that their mental powers may be cultivated and improved for the benefit of society."

—Joseph McKeen

Address inquiries to: **JAMES E. ACHTERBERG, Director of Admissions**
Box 350, George School, Bucks County, Pennsylvania 18940

FRIENDS ACADEMY

ESTABLISHED 1877

This coeducational day school within 25 miles of New York provides a well-balanced college preparatory program designed to stress in the student a desire to live a creative Christian life in today's world.

Kindergarten through Grade 12

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

ALEXANDER TUNSTALL MACNUTT
Headmaster

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

THE MEETING SCHOOL

A Coeducational Boarding School

RINDGE, NEW HAMPSHIRE

is a small informal educational community in the heart of New England which was begun in 1957 as a result of Quaker concern to provide for young people a total educational experience resulting in:

HEARTS SENSITIZED to feel inner truths and to reach out to others,

MINDS TRAINED to think, to question, to imagine, through the use of newest educational techniques,

SPIRITUAL GROWTH: family devotions—the meeting for worship.

GRADES 10-12. The individual is encouraged in his eternal search for truth in an informal liberal atmosphere; students develop creativity, independence, and initiative.

DISCIPLINE through self-study program

EDUCATION through self-government — *The Friends meeting for business*

EDUCATION through experience (intersession program) — *Study trips to other cultures*

EDUCATION through academics — *Russian, Spanish, sciences, regional studies, sociology, fine arts, crafts, history*

LIVING IN FAMILY UNITS—WORK PROGRAM—SPORTS

+

For further information, write:

George I. Bliss, Thomas Road, Rindge, New Hampshire 03461

**Horizon's Edge
Country-Home School**

A family school for boys and girls, grades 1-8. Young children need wholesome family life. Horizon's Edge, a home-centered school, helps each child find and become himself, develop basic values and responsibility. Sound academic foundation moves at individual's speed.

HORIZON'S EDGE SCHOOL
WILLIAM AND MILDRED MEEH
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