

# FRIENDS JOURNAL

*A Quaker Weekly*

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NUMBER 25

***T**AKE time to work—it is the price of success. Take time to think—it is the source of power. Take time to play—it is the secret of youth. Take time to read—it is the foundation of knowledge. Take time to worship—it is the highway of reverence. Take time for friends—it is the source of happiness. Take time to love—it is the one sacrament of life. Take time to dream—it hitches the soul to the stars. Take time to laugh—it is the singing that helps with life's loads. Take time to pray—it helps to bring God near and washes the dust of earth from our eyes.*

—AUTHOR UNKNOWN

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## FRIENDS JOURNAL



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## Prejudice Against Colour in America

## Letter from the Past—162

I HAVE just read in a Friends periodical an article with the above title. As the spelling suggests it was published in England. It is the reaction of an American Friend who had read the report of discussions in the recent London Yearly Meeting on the subject. The writer deals with two matters in particular—the general recent improvement in the status of the Negro in the United States, and the efforts or attitudes of the Society of Friends there.

He phrases the second question, "Are Friends doing all that Friends generally in England think they should be doing as a church?" Two Yearly Meetings in America, he thinks, have acted appropriately with their growing number of colored members, but he is not sure that, as they mingle with Friends of other Yearly Meetings, this will be approved. He remarks that "no question of morality is in this country so encircled with social torpedoes as that of the right position of the coloured man in all the relations of life."

As to the improved status of Negroes in secular life he writes very hopefully. He has just witnessed the first teachers' institute in Tennessee in which both races have participated. He mentions also evidence of the decent treatment of Negroes in public transportation. "There have been few if any cases on appeal decided against the coloured people, and none at all in any court to my knowledge in this state." By his own experience he is convinced of the success of a pacific treatment of the color question.

All of this might have been written from America to England in 1957. Actually it was written seventy-five years ago. The writer was Yardley Warner whose biography by his son has already been announced in FRIENDS JOURNAL, as it is just now appearing from the press. This article by him in *Friends Quarterly Examiner* for 1882 may not be mentioned in the book, but it is a poignant reminder of how little distance the race situation has progressed in three quarters of a century. There are signs of improvement again in recent years; there are Friends and other white Americans hopeful and earnest in the cause, as was Warner in his work for the freedmen in the presidencies of Lincoln and Grant. Yet the very contemporariness of his article only emphasizes the absence of much change or progress in the years since. Will the promise of today be as little realized after another seventy-five years?

NOW AND THEN

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# FRIENDS JOURNAL

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## Editorial Comments

### *Quakerism and Early Christianity*

THE question whether Friends are Christians may appear a stimulating novelty in a discussion group studying comparative religions. Obviously, our non-dogmatic position, our liberal approach to other faiths, as well as our habit of de-emphasizing theology and ritual, cause this question to be raised. Within the Christian family of churches itself doubts persist rather stubbornly concerning the Christian character of Quakerism, although they may be expressed in polite terms. We have no sacraments, not even baptism, commonly regarded as the initiation rite to membership in the Christian Church. On what, then, is our claim to membership in the Church based?

The question may occur nowadays more frequently than at earlier times because of the increasing familiarity with other faiths that is characteristic of our time. But even from the beginning of Quakerism it was not unfrequently heard, and more than one Quaker and anti-Quaker pamphlet dealt with it. Henry J. Cadbury's 1957 Swarthmore Lecture *Quakerism and Early Christianity*, given in May on the eve of London Yearly Meeting (48 pages; paper, \$.75, bound, \$1.25) touches upon this question, if only in passing. As indicated by its title, the lecture attempts an evaluation of similarities and dissimilarities between the early Church and early or later Quakerism. *Primitive Christianity Revived*, as William Penn entitled one of his essays, was in some respects a justified designation for early Quakerism. The instinctive feeling of repeating afresh the experiences of the early Christians in a spontaneous discovery of God's direct revelation; its passionate intensity and immediacy; the absence of clergymen, liturgy, and ritual; the sense of universal brotherhood; the attitude toward the Scriptures and the Established Church; extreme obedience to the promptings of the spirit; the movement character of early Quakerism—these and other traits supported the feeling among Friends that early Christianity was being repeated, or rather renewed, in early Quakerism. As Christianity rose in opposition to, or at least estrangement from, Judaism, so did Quakerism depart from the Christian churches of its time.

### *The Pros and Cons*

Such and other parallels, some of them unconscious while others appear deliberate, must, however, not make us forget factors which correct the picture. First, Friends were and are by no means the only ones to claim that their faith re-establishes pure, or original, Christianity. Some sects seem to derive their "newness" experience primarily from the Scriptures, whereas Friends have good reasons for believing that, without imitating the Bible, they found their experiences substantiated there; it often supplied the authentic wording for their experience. Opponents to Quakerism frequently confront Friends with the argument that the Bible is "the rule"; yet, like Fox, we deny such an inclusive, or exclusive, demand. However, it is to be admitted that even Quaker thinkers have not escaped the pitfalls of a theological interpretation of our faith. To this day the Scriptures as well as Friends literature have served a variety of theological fashions among Friends. There has been overemphasis on the mystical element in Quakerism as well as neglect of systematic search for truth. We all are acquainted with the Friend who finds scriptural or theological formulations uncongenial or who even deprecates historical search in favor of a new, "original," or highly personal discovery of spiritual truth.

Henry J. Cadbury concludes his lecture with the following reminder: "The true catholicity of Christianity is a precious heritage to the Church universal and to its every branch. The overzealous advocates of conformity have forgotten their scriptures. Their Bible begins with a story of a 'good' creation in which it is said that the flora and fauna were made in variety and were each 'brought forth after its kind.' It ends with a heavenly city approached not by one narrow way and one strait gate, but with several gates facing each quarter of the compass."

Our brief sketch cannot possibly reflect the stimulating nature of this lecture; within its small compass, it is a treasure trove of thought and information in the two fields in which the author is a recognized authority. Original writing that combines criticism with apprecia-



tion and authentic knowledge with a lucid presentation is always rare. No greater compliment can be paid to any piece of writing than we give this one: we have read it twice and shall read it again with delight and lasting profit.

### *In Brief*

More than 1,000 young people from around the world will participate this summer in 40 ecumenical work camps in 26 countries. The camps are sponsored by the Youth Department of the World Council of Churches. Projects

range from serving as attendants in mental hospitals to road building and fruit tree planting.

The American Bible Society supplied over 13,000 Bibles and other Scriptures to Hungarians who came to this country last November and December.

Last year the American Bible Society added another 17 languages to the large number of those into which the Bible has been translated. Their total is now 1,109 languages and dialects. There exist still another 1,000 languages and dialects which have no written form and in which not even a single book of the Bible is available.

## *Where Peace Begins*

By BESS B. LANE

WARS may end at Versailles or Panmunjom but hostility does not end, nor does peace begin, in those faraway places. Peace begins in the hearts and minds of children. It is reasonable then to assume that wars would cease within a generation if by some magic peace could be achieved *where peace begins*. But no such magic being available, homes, schools, churches, and all other places where children gather must each take some responsibility in the matter. No one group can do the job without the cooperation of all the others. In what follows attention is being focused on the contribution of the elementary schools, our greatest hope.

In working toward peace of mind for the children in our schools, much depends, of course, on the peace of mind of the teachers, since children are more influenced by what we are than by what we tell them to be, but a discussion of this aspect of our topic would carry us far beyond the space available for this article.

Every good citizen of the United States, including the President, would say that peace is the first goal of our government, our schools, and our homes. And each would probably admit that inner peace comes first. It would seem, then, that in every school inner peace for each child would be listed as one of the chief goals to be achieved. But is it?

It is often maintained that inner peace is a by-product of the entire school program and not a goal in itself. It is true that the inner peace of children is implicit in certain kinds of good teaching, even though such teaching is pointed toward the achievement of other goals. But opportunities to further inner peace on all fronts would be less likely to be overlooked if the peace goal were to be made explicit.

In a recent meeting sponsored by the Women's International League for Peace and Freedom of Swarthmore, Bess Lane of Swarthmore Meeting talked about the school's contribution to the inner peace of children. The article gives some of the ideas she presented.

For the purposes of our discussion inner peace is interpreted to mean the absence of feelings of fear, hostility, prejudice, and the presence of feelings of love, amity, compassion. Among school children inner peace is closely related to feeling good about oneself. And feeling good about oneself is closely related to understanding oneself and having faith in oneself. Therefore to the degree that such understanding and such faith can be achieved, progress toward inner peace is being made.

### *An Understanding of Self*

Adults tend to think of childhood as a carefree age—no pressures, no worries, no problems. How wrong we are! A child's problems are quite as big for him as ours for us. His concerns are many, chiefly about "I," as indicated by his questions: "Why doesn't Jack like me?" "Why can't I sing like Jane?" "What will I be like when I grow up?"

Parents and teachers usually do a good job in helping each child to see little pieces of himself, jigsaw puzzle pieces as it were—an arithmetic piece, a spelling piece, a tidiness piece. That's good but not enough. Every child, elementary as well as adolescent, consciously or subconsciously, not only wants to see the pieces of his life but wants to see them put together into a meaningful picture, one that he can understand and admire, a picture called "I."

It is not easy to help a child to know himself as a whole, but many of our good teachers are doing it to a remarkable degree. Perhaps they are doing it best through the monthly or bimonthly conferences they are having with each child, with the parents present occasionally. At these individual conferences the teacher helps each child to reach an awareness of his interests, including those in his home, his school, his community; an appreciation of his special knowledge, special talents, and other special resources; an understanding of his responsi-

bilities and how to use his resources to live up to them; an appreciation of progress made and a clear understanding of next steps to further progress.

All that may sound like big talk and may even seem beside the point. But is it? The teachers who are able to sit with each of their pupils once a month or so and talk with each about himself report that in their experience nothing so comforts a child as to know exactly where he stands, not in percentages but in achievement, and what his next steps are to be. They feel that this understanding of self merges into direction of self and respect for self and is for each child a long step toward inner peace.

### *Faith in Oneself*

As a child begins to understand himself—his strengths, his weaknesses, his interests, talents, and needs—if frustration is to be avoided such understandings must be accompanied by faith in himself. He must have faith in his ability to cope with his own living and his own learning; faith in his ability to meet the expectations of his parents, his teachers, and other adults in his world.

To help each growing, striving child to find his special stabilizers, his special strengtheners, his special "uplifts" as one teacher called them, and to guide him to use them constructively, is the greatest challenge of schools and homes today. And greatly to their credit, even under the present difficult school conditions many teachers are meeting this challenge.

They are doing this in different ways. Some are personalizing homework, that is, they are making each child's assignment meet his particular ability, his special need, thereby removing those homework pressures which take peace away from many children. Some schools have discontinued the giving of marks or grades in favor of teacher-parent and teacher-child conferences. Eliminating grades—an attempt to measure the immeasurables—reduces those anxieties in children which fear of poor marks tends to produce and does away with those feelings of unworthiness which poor marks bring with them.

Without marks and with understanding guidance every child may maintain faith in himself.

"I am good at baseball," or at art or at arithmetic, cannot be bettered as a builder of self-esteem. To the degree that teachers are using both the regular subjects and the so-called special subjects—music, crafts, arts, physical education, shop, dramatics—as a means of finding each child's uplifts, they are developing self-respect and faith in self.

In this connection, however, a problem often arises for the child who cannot fit into an academic pattern. He may have the qualities and talents of an artist or a musician. He may be greatly gifted in the field of human relations or human understanding. But if he is not a reading-writing-arithmetic child, he frequently feels less worthy than those children who are. Why is this?

Could it be that we, his teachers and parents, are unaware of these special gifts, these creative talents, in our children? Or is it, perhaps, that we don't feel that it is as commendable to put colors together to produce an interesting picture as it is to put numbers together to get the right answer? Or that it is as praiseworthy to be a good storyteller as it is to be a good handwriter? Until more of us are convinced that there are values equal to, or perhaps greater than, book learning, large numbers of our children cannot have faith in themselves, cannot be at peace with themselves.

By helping children to understand themselves, by helping them to appreciate their potentialities, their uniqueness, their worthiness, by preserving and building up that faith in themselves which most children have on entering school, children are *freed from* fear, hostility, prejudice, and are *freed for* a creative, useful, friendly way of life.

As we look at the record—delinquency, conflict, war—in today's world, we begin to realize that the time has come to reshuffle our goals in education and to try to put first things first. If peace is our goal, then perhaps we should ask ourselves if we are doing all in our power to further peace *where peace begins*.

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**B**ELIEF and love—a believing love will relieve us of a vast load of care. O my brothers, God exists. There is a soul at the center of nature, and over the will of every man, so that none of us can wrong the universe. It has so infused its strong enchantment into nature, that we prosper when we accept its advice, and when we struggle to wound its creatures, our hands are glued to our sides, or they beat our own breasts. The whole course of things goes to teach us faith. We need only obey. There is guidance for each of us, and by lowly listening we shall hear the right word. Why need you choose so painfully your place, and occupation, and associates, and modes of action, and of entertainment? Certainly there is a possible right for you that precludes the need of balance and willful election. For you there is a reality, a fit place and congenial duties. Place yourself in the middle of the stream of power and wisdom which flows into you as life, place yourself in the full center of that flood, then you are without effort impelled to truth, to right, and a perfect contentment. Then you put all gainsayers in the wrong. Then you are the world, the measure of right, of truth, of beauty.—RALPH WALDO EMERSON, *Essays*



## Higher Education and Peace

OUR civilization needs peace—peace both within and among nations. Are our colleges and universities meeting the need? Such institutions cannot vote for governments, lobby in Congress, propagandize the public, or negotiate with foreign powers. Their particular opportunity and responsibility is to study and teach. Consequently, they undertake research for the armed services, and train arbitrators of labor disputes, reserve officers, and specialists for the Departments of State and Defense.

Haverford College experimented with a limited graduate program for those intending to go abroad in technical assistance programs; Harvard University has its Research Center in Creative Altruism. Limited aspects of violence and nonviolence are taught by historians, psychologists, economists, and sociologists. But because our nation seeks peace primarily through preparation for war, and because society's most numerous and spectacular records show violence rather than nonviolence, our faculties spend by far the greater part of their time teaching the history of past failures to achieve peace, and the techniques of violence usable now or in the future. This is not enough. Institutions of higher learning have a greater responsibility towards peace than they have yet met.

How our colleges and universities are to meet that responsibility in full would involve innumerable details of curricula and personnel, public relations and finance. The following proposal meets only part of the responsibility; it would represent progress, but only in the form of a pilot project.

The proposal is that some institution establish a summer school of nonviolence. Its purpose would be to give academic thoroughness to the study of the social techniques described and used by men as different as Jesus, Penn, Tolstoy, Gandhi, and Martin Luther King. Nonviolence would be examined in its relation not only to international tensions but also to economic, racial, and person-to-person tensions. The school should examine the strengths and weaknesses of nonviolence with maximum objectivity, becoming known not for its special pleading but for its scholarly thoroughness and fair-mindedness. To that end, both pacifists and nonpacifists should be appointed to the faculty.

One hesitates to suggest courses and teachers for such a project; yet to do so will give further definition to the idea and will suggest what a stimulating intellectual adventure it could be. None of the specialists mentioned has been consulted; I hope that they and the equally competent men who have not been named will pardon my sins of commission and omission.

The following are suggested courses and teachers: "The History of Nonviolent Mass Movements," André Trocmé, Rayford Logan; "The History of Intentional Communities," John Oliver Nelson, Pitirim Sorokin; "The Psychology of Fear, Aggression, and Love," Ashley Montagu, Erich Fromm; "Nonviolence and the Arts, Especially Literature," Milton Mayer, Norman Cousins; "Ethics," Brand Blanshard, Theodore M. Greene; "Nonviolence in the World's Major Religions," Edwin A. Burtt, Floyd Ross; "The Economics of War, Armament, and Disarmament," Kenneth Boulding, Clair Wilcox; "Legal Aspects of Conscientious Objection and Nonviolent Resistance," Harrop Freeman, Roger Baldwin; "Political Aspects of Disarmament," A. J. Muste, Raymond Wilson; "International Agencies and World Government," Clarence Streit, Louis Fischer; "Technical Assistance and Foreign Aid Programs," Clarence Pickett, Allen T. Bonnell; "The Sociology of Nonviolence in Race Relations and Labor Relations," Stephen Fuller, Stuart Chase; "Peace Education and the Media of Mass Communication," James Bristol, D. Elton Trueblood.

### *Research and Publication*

Offering such courses ought to be the major function of the school. But it ought to make a further contribution through the encouragement of research and publication. Much of the data concerning the history of nonviolence has yet to be thoroughly gathered and clearly presented. Much of the theory underlying the use of nonviolence remains to be explored and exhaustively stated. Textbooks for some of the above courses would be desirable, but do not yet exist. Fellowships for research and grants in aid of publication should be part of the school's budget.

The whole project would, of course, require more money than students' fees would be likely to provide. An administrator would look immediately to foundations and individuals for support. But two other sources of wealth ought also to be approached.

First, it would be worth while to approach those industries whose major income is from defense contracts. Their magnanimity and imagination should be appealed to through a request to contribute some of the profits of violence to the study of nonviolence. Only a person who has been victimized by the myth of the grisly munition-maker would deprecate the possibility of this source of funds. Most builders of arms must want peace as desperately as do any of us; some might be willing to contribute to this way of searching for it.

Second, religious institutions should be asked to underwrite the plan. State-supported colleges and universities might undertake the project, but church-sup-

ported ones are under a greater obligation to do so. Here is one project in which a Christian college could distinctively show its Christianity, a project for which it could appropriately ask aid from its parent denomination.

HENRY F. POMMER

### Letter from Turkey

TO say that this is a land of contrasts is a platitude which I almost blush to repeat. Yet it is a truth whose pervasiveness is hard to realize and impossible to overestimate from the vantage point of our own New World, which has become, by modern contrast with the Old, almost the stronghold of stability and conservatism. Everywhere it strikes the eye and mind: a horsecart rattling down the metropolitan boulevard loaded with a shiny American refrigerator, a dapper young man on a motorcycle, while sidesaddle behind him rides his wife or sister, swathed in the shapeless sheetlike garment of her ancestors.

Early in the month of fasting I was returning from Istanbul, that magical city which was already a millennium old when it became the first Christian capital of the Roman Empire and which when Columbus was a boy became the citadel of Islam. The airline bus carried me along a broad boulevard which passed under the arches of the aqueduct built by the Emperor Valens in the fourth century. From my plane I could see the great mosques of the city with their minarets illumined not with oil lanterns but with electric bulbs, while between them against the night sky, spelled out with lights in modern Turkish, hung pious exhortations: "Wrap thyself well in thy Faith" or "Fasting is Health." However true the latter may be, anyone who supposes that Islam does not require discipline and self-denial should try keeping the fast, when for a month not even water must pass the lips between sunrise and sunset. My festival congratulations were especially heartfelt toward those of my friends whom I knew to be celebrating the end of that ordeal.

Meanwhile our friend Bob Avery had spent a week as our guest while visiting classes at the Faculty of Divinity. The Dean, who is also a professor at the Law School, lectures on Islamic law, and his students, future teachers themselves, do not confine themselves to passive listening. The question arose as to whether it is lawful for a man to divorce his wife for failure to produce children. It was the student who vigorously defended the orthodox affirmative, taking issue with the professor, who insisted that this was not true Islam but tradition, and an illegal and immoral tradition besides. A similar discussion arose over the tenet that a marriage between two people who

shared the same wet nurse in infancy is null and void on grounds of consanguinity. Again the professor denounced this popular belief, under which by the suborning of witnesses a man may obtain an unjust divorce. Speaking very earnestly (in another connection) he reiterated the point that the Koran must be read in the context of the age and culture in which it was written. Since the very literal inspiration of the Koran is a doctrine even more pervasive than the corresponding Christian attitude toward the Bible, it is refreshing to hear this forthright exposition of historical criticism at the very fountainhead of modern religious education in Turkey.

At the same time I wish I had the time—and the language—to read some of the profusion of paperbound, cheaply printed religious books which are peddled in the open air, on the steps of public buildings, or from a carpet spread by the sidewalk. From their titles and the rather garish cover designs I judge many of them to be celebrations of martial religious heroes of history or legend, analagous to some of the colorful figures in our Old Testament, while others, adorned with Islamic inscriptions in the sacred tongue of Arabic, are evidently expositions in simple language of the beliefs and practices of folk Islam or of classical orthodoxy—ritualistic and legalistic. It is the abundance of the latter which signalizes the current backswing from the sternly secular first three decades of the Republic. Numerically speaking, there can be little doubt that the revival of Islam is predominantly along lines such as these. Yet even my own random and narrow sampling of opinion turns up an impressive amount of restlessness with traditional Islam, and the word "Reformation," with a conscious reference to Christian Protestant history, comes spontaneously to the lips of many intellectuals.

Meanwhile it is very pleasant to report that our new hospital, a branch of the Ankara University Medical School, is finally in at least limited operation. The contractor's men are still swarming over most of the building, the gas is not connected, and in many ways we are just camping, but at least out-patient services have begun, and when the gas is turned on we hope to begin admitting some of the most urgent cases needing hospitalization. A Turkish woman doctor and two Turkish nurses have begun visits to the homes of the district. The patients who come for treatment or preventive care are furnishing the material for careful teaching of the young doctors who are to be our senior residents and who are, as one of them said, being "pressure cooked" by Drs. Wray and Klingberg during these early weeks. The language barrier is always with us, but one thing that knows no barriers is the spirit of kindly concern for each individual sufferer or worried parent.

WILLIAM L. NUTE, JR.



## Books

**WORK AND CONTEMPLATION.** By DOUGLAS V. STEERE. Harper & Brothers, New York, 1957. 148 pages. \$2.50

The humor, warmth, broad humanity, and balance of this very readable new book by Douglas Steere are memorable. Even more noteworthy are its concentrated insight and its scholarship: in a mere 148 pages the former head of the Work Camp Committee of the American Friends Service Committee, now Professor of Philosophy at Haverford College, has achieved a bird's-eye historical view of the nature of both work and contemplation. Here may be found support for the oriental-minded who cherish dreams of retirement and reverie, yet here too is grist for the mill of the rugged individualists striding across our stage on the road between cabin and White House. Fragile and fearful folk who only play with words and burly tillers of eroded soil will both be better armed for living out their destinies after they have digested Douglas Steere's wise words.

The five chapters of this solid treatise present the nature of man's choices in a highly organized and specialized society and the inevitable results of these choices for him and his society. On the subject of being a human being the author says:

Our society today is haunted by the absence of this power of contemplation to relate, to assimilate, to restore experiences of work and of worship, of family and of community, to a frame of meaning.

It is, then, the genius of contemplation at its basic level to apprehend unity, to relate, to pierce through the surface separations of experience, to uncover the frame, and to see how its segments are joined together. And where a man is engaged in doing this, he is a human being. To the degree that he and his society neglect this power of contemplation . . . a man is to that extent dehumanized or enslaved, no matter how bravely he may talk or sing of his freedom (pp. 36-37).

This is a book of questions and answers to stimulate creative thinking in a world increasingly functioning by automation, a book which may well redirect the attention of those in high places toward solving the basic problem posed by this age. Teachers, gerontologists, delinquency experts, business executives, labor leaders, and spiritual healers will want to ponder, and also to give to others, this newest prayerful consideration of humanity.

GORDON C. LANGE

**BIBLE STUDY FOR GROWNUPS.** By FRANK EAKIN. The Macmillan Company, New York, 1956. 347 pages. \$3.95

As the title suggests, this book is a layman's guide. It is the author's intention to do more than provide information; by the method presented the layman is stimulated to become better acquainted with a wide range of Bible material.

Genesis and Matthew, the opening books of the Old and the New Testament, are explored and the units of each are studied under three headings: "Survey," condensing the mate-

rial and making the main theme easier to follow; "Comment," dealing with questions arising in the Survey; and "Values," applying the material to life in Bible times as well as to present situations. Many of the units end with miniature sermons.

The book should be a valuable addition to adult study group libraries.

LUCILLE REILL

**THE PROPHETS: PIONEERS TO CHRISTIANITY.** By WALTER G. WILLIAMS. Abingdon Press, New York, 1956. 212 pages. \$3.50

This is not "just another book about the prophets." Indeed only five, Amos Hosea, Isaiah, Jeremiah, and Ezekiel, are presented in the conventional way, a chapter for a prophet with an explanation of his particular contribution to the development of religious thinking. It is rather surprising that Ezekiel is thus singled out and that no special chapter is given to Deutero-Isaiah.

The discussions of priest and prophet and prophecy as a profession are most enlightening. Part two, which is titled "The Procession of Majestic Thinking," really contains the meat of the book. Here many other prophets, not included in the five selected for special treatment, take their place in the procession. It is difficult to single out any one of the six chapters for special comment, but the ones on worship, the Messiah, and immortality provide an exceptionally fine background for understanding the New Testament as well as the Old.

AMELIA W. SWAYNE

## More About Mau Mau

NOBODY has commented on the article "Mau Mau and Its Aftermath," in FRIENDS JOURNAL of April 13, and Friends concern with the situation in Kenya. For a proper perspective some additional facts are needed, such as the following:

1. Only one tribe in one part of Kenya was involved.
2. Even that tribe was not united. The Mau Mau killed more noncooperating Kikuyu than white people. Many of those killed were Christian Kikuyu who refused to fight.
3. No other tribe responded to the appeal of Africa for the Africans.
4. As the article suggested, the causes of the uprising were more complex than the land situation alone, bad enough of itself. Included would be such items as dissatisfaction with the government and local mission attitude toward certain tribal customs and Kikuyu independent schools, the treatment of returned, foreign-trained Africans, and quite probably some ideas and practices that the supposed leader Jomo Kenyatta acquired in Moscow.
5. Kenya is a tri-racial colony. All three races consider it home and all are needed to maintain the present standards of living and economy. The solution cannot be immediate political autonomy for Africans. As soon as a larger percentage of them are educated and occupy higher posts in the civil service, as in India and Ghana, more participation in govern-



ment will be peacefully possible. The land problem, like the Negro housing problem here in the North, will be solved when everyone is allowed to buy in the open market, with no legal or illegal segregation. This will mean changing emotions and attitudes here in the North and in Kenya, and also changing laws in Kenya.

What can Friends do?

1. Read Douglas and Dorothy Steere's booklet *Friends in Africa*, published by Friends World Committee and obtainable at Friends Book Store in Philadelphia for 25 cents. Please note their belief that short-term emergency volunteer work and long-term career work supplement each other.

2. Help the Friends Service Council, the American Friends Service Committee, the Friends Mission Board of Richmond, Indiana, finance and staff their combined rehabilitation work in Nairobi and the education work in Nyanza, where a new high school is being started. There are Quaker-trained teachers, school inspectors, judges, and one tribal chief in Nyanza, but that is only a good beginning towards what must take place if Africans are to take their rightful place in government.

3. Of course if we Americans were really interested we could help best by setting an example through solving our own problems of Negro education and giving back to the Indians enough of their land so that they could feed themselves.

R. B. MICHENER, M.D.

## Friends and Their Friends

Friends Hospital, Philadelphia, Pa., celebrated the completion of one hundred and forty years of psychiatric treatment on May 26. Members of the American Psychiatric Association from this area, and other guests, heard Francis J. Braceland, M.D., speak on "The Future of the Mental Hospital." Theodore L. Dehne, M.D., Superintendent at Friends, talked about the past, present, and future of this hospital. Both speakers expressed hope that the Pennsylvania Legislature would not reduce the appropriation for mental health activities. Kenneth Appel, head of the Department of Psychiatry at the University of Pennsylvania, urged that each do what he can in a friendly way to help persuade legislators "not to go back."

Some time ago Friends of Westbury, N. Y., Preparative Meeting expressed to the Women's International League for Peace and Freedom in Tokyo their sympathy with the Japanese opposition to atomic bomb tests. The letter said in part:

Our creative energy and our resources should go into furthering disarmament and the peaceful use of nuclear energy and not into stockpiling and continuing the menacing of civilization with greater destructive power. . . . In prayer, in our inner spirit, we reach out over the thousands of miles to offer you our belief, our support, and our humble hope to see in this world a Kingdom of Heaven molded by the peacemakers for all.

A copy of the letter was recently mailed to President Eisenhower and Secretary Dulles.

From the *Regional Newsletter* of the American Friends Service Committee office at Pasadena, Calif., we learn that the Metropolitan State Hospital at Los Angeles has awarded the A.F.S.C. a certificate of outstanding service "in recognition of 400 hours of volunteer service rendered in behalf of the patients through active participation in the volunteer service program during the year 1956." The Pasadena office of the A.F.S.C. passed on this recognition to the 75 students and participants who put in these 400 hours as members of the Institutional Service Units.

A timely appeal directed to the growing number of overseas travelers is contained in a recent issue of *The Friend* (London). Friends traveling abroad are reminded of the fact that our Quaker Centers in various Continental cities are unable to cope with demands made on them to act as travel agencies for making hotel or sleeper reservations. *The Friend* states that the primary function of our Centers abroad is "to break down barriers between race and race. Visitors are always welcome at any international Center; and the staff takes in its stride the need to help in some degree the harassed traveler. But it is manifestly impossible for a very small staff working long hours, even in the ordinary course of things, to take upon itself the work of a travel agency."

For over a year a group of Friends and interested friends have been meeting for worship regularly in San Juan, Puerto Rico. At first they met monthly, and now the second and last Sundays of each month at 11 a.m. The group meets at the Evangelical Seminary at Stop 38 in Rio Piedras (part of the metropolitan community). This note is to encourage Quakers who visit this fascinating, progressive "Commonwealth" to do so at a time when they can attend meeting. Among the regular participants are the John de Beers, Scott Keyes, Francisco Lichtenbergs, Frank Martoccis, and Edward Stannards. (The first two of these families are among the limited number in the telephone book.) During the Casals Festival many visitors saw our small ad inviting persons who had seen *Friendly Persuasion* to meet with us, and more than twenty from far and near joined in silent worship.

Haverford College, Haverford, Pa., at its Commencement exercises on June 7 conferred honorary degrees on four Friends: the degree of Doctor of Laws on Albert Branson Maris and John Saegar Bradway and the degree of Master of Arts on Wilnot Rufus Jones and Irvin Corson Poley. Excerpts from the citations are as follows:

Albert Branson Maris, . . . Judge of the United States Circuit Court of Appeals . . . ; Chief Judge of the United States Emergency Court of Appeals since 1943; . . . champion of civil and religious liberty, who wrote the court opinion supporting individual freedom of conscience in the original Pennsylvania Flag Salute Case; . . . influential member of the Society of Friends who was active in bringing the two Philadelphia Yearly Meetings together. . . .

John Saegar Bradway, . . . Professor of Law at Duke University and Visiting Professor in the School of Social Work at the University of North Carolina; one of the foremost leaders . . . in the development of legal aid service to the poor; author of books on domestic relations and family law and the law regarding social work. . . .

Wilmot Rufus Jones, . . . Principal of Wilmington Friends School; member of the Haverford College Board of Managers from 1945 to 1954. . . . Under his nationally recognized leadership, the school [Wilmington Friends] has grown in physical beauty, moral depth, and scholastic distinction. His strength and faith have been of wide importance to the work and life of the Society of Friends. . . .

Irvin Corson Poley, . . . for over forty years a distinguished teacher and administrator of the Germantown Friends School; nationally known for his skill in vitalizing the teaching of English; author of many articles and widely used text books. As Vice Principal of Germantown Friends School he has exerted a considerable influence in School organization and guidance in the spirit of the highest ideals of Quakerism. . . .

Mary Newman, a member of Swarthmore, Pa., Meeting and the wife of Professor Edwin Newman of Harvard University, is a candidate in a special election to be held July 2 to fill a vacancy in the Massachusetts House of Representatives. She has served one previous term in the House and has recently been a member of the State Parole Board.

Among the five persons to receive honorary degrees at the Swarthmore College Commencement exercises on June 10 were two well-known Friends. Clement Miller Biddle, Sr., living at Bronxville, N. Y., has been an active member of the Board of Managers of Swarthmore College for two decades, and is, incidentally, also a former student of the college. The Biddle family, for four generations, has given 186 years of service to the Swarthmore Board. The Friends Historical Library, one of the best United States collections on the history of the Friends, is housed in a building given to the college by C. M. Biddle. Born in Philadelphia, he also attended Friends' Central School. His grandson, Clement M. Biddle III, was one of 209 seniors to be awarded bachelor's degrees at the same Commencement exercises.

Bliss Forbush was honored as an educator, author, minister, and leader of the Religious Society of Friends. For many years he was a teacher at Baltimore Friends School; since 1943 he has served the school as headmaster. The author of many books, he was cited chiefly as the biographer of Elias Hicks. He has occupied numerous positions of trust with the Society of Friends, including those of Executive Secretary of the Baltimore Yearly Meeting and Chairman of the Friends General Conference. For nearly ten years he represented the Society in the World Council of Churches.

The other recipients of honorary degrees were Marion Bayard Folsom, U.S. Secretary of Health, Education, and Welfare; Geoffrey Crowther, for many years Editor of the London

*Economist*; and Henry Jermaine Maude Creighton, who had been a member of the Swarthmore faculty in the Department of Chemistry for forty years.

Howard E. Kershner delivered the Commencement Address to a graduating class of 220 and a total audience of 1,700 at Grove City College, Pa., June 8. His subject was "The Moral Basis of a Free Society." An honorary Litt.D. was conferred upon him.

The William Penn Center at Fallsington, Pa., will have a children's summer day camp from July 9 to August 30.

The summer day camp offers a constructive program in which children from four to ten years old receive personal attention and supervision from qualified adult leaders assisted by teen-age counselors. The children are divided into groups according to age and school placement. Those under six years will be housed in the wonderful kindergarten room of the meeting house directly in back of William Penn Center. The older children are housed in the main Center building.

Information about the rates and daily hours is available from the William Penn Center, Fallsington, Pa.

"Do World Religions Contribute to World Peace?" is the theme for the 23rd Annual Institute of International Relations, to be held July 1-3 at Whittier College, Whittier, Calif., under the auspices of the Pacific Southwest Regional Office of the American Friends Service Committee. How the ethical teachings of Judaism, Christianity, Islam, and Hinduism can contribute to improved international understanding and co-operation will be presented by faculty members representing these faiths. The faculty includes Dr. Moses Bailey, Professor of Old Testament at Hartford Theological Seminary, who will be Dean of the Institute; Dr. Amiya Chakravarty, Professor of Comparative Oriental Religions at Boston University; Dr. Ernst Simon, Head of the Department of Education at Hebrew University, Jerusalem, and Visiting Professor at the University of Judaism, Los Angeles; Dr. Niyazi Berkes, Institute of Islamic Studies at McGill University; Dr. K. Morgan Edwards, Lecturer in Homiletics, Graduate School of Religion, University of Southern California; Dr. Floyd Ross, Professor of World Religions, Southern California School of Theology; Dr. Paul S. Smith, President of Whittier College; and Dr. Edwin B. Bronner, Assistant Professor of History, Temple University.

For registration or further information address Elmer H. Brown, Director, Institute of International Relations, Box 966-M, Pasadena, Calif.

Henry J. Cadbury will give the opening lecture at Western Yearly Meeting, held at Plainfield, Ind., August 20 to 25.

During the summer, including Sunday, September 1, meeting for worship of Middletown Monthly Meeting, West Maple Avenue, Langhorne, Pa., will be held each Sunday at 10 a.m.



The Frankford Memorial Methodist Church, Philadelphia, has compiled a leaflet of *Selected Eating Places: Dining with Distinction where diners are not embarrassed by the proximity of alcoholic beverages*. It lists some 150 good eating places in eastern Pennsylvania and nearby states. Copies may be had free from Friends Temperance Committee, 1515 Cherry Street, Philadelphia 2.

The film *Friendly Persuasion* has been given the top prize in the international tenth annual Cannes Film Festival, in southern France. It has been reported that the award was made less by reason of any unusual artistic qualities of the film than because of its pacifist message!

### *Friends Medical Society*

The last *Newsletter* of the Friends Medical Society contains the encouraging information that a substantial contribution made by the Society will make possible the teaching visit of an orthopedic surgeon to Kunsan, Korea, planned to enable Korean physicians to have the benefit of a much-needed type of instruction rarely available in Korea. Dr. Richard Dodge, Honolulu, will undertake this service without compensation and will also teach some most urgently needed corrective surgery.

The same issue also reports on the newest medical project of the American Friends Service Committee at Joya de Ceren, El Salvador, where Dr. Clarkson Palmer has been exploring the possibilities for medical service.

A psychiatrist's counsel concerning tranquilizing drugs will interest our readers; it too is part of the *Newsletter*.

I always caution that they are for the temporary alleviation of tension, and not a cure in themselves. The real need is to rearrange our lives, change our attitudes, and increase our understanding of others and ourselves so that we have genuine interior peace. This kind of peace does not need drugs for its continuance. It is easy for busy medical practitioners to write a prescription and many times it is necessary. But attention to the person's psychological and spiritual problems is essential, too. If the person cannot relieve his tension by his own efforts, then he needs the counsel of someone who has a more objective outlook than he can have himself. The aim should always be to get along eventually without the crutch of the drug.

### *Friends Historical Library, Swarthmore College*

Frederick B. Tolles, Director of the Swarthmore College Historical Library, recently reported to the Honorary Curators of the Library about new acquisitions. His report reads in part as follows:

During the winter we received from Marietta Hicks of Westbury, Long Island, a large group of letters of Isaac Hicks, New York merchant and cousin of Elias Hicks. Shortly after that, Mary Sullivan Patterson and Elizabeth Thomson Taylor gave us a large collection of letters written in the 1870's and 80's by Isaac Eyre of Newtown, Pa., to

a later Isaac Hicks of Long Island. And just last week we were delighted to receive in the mail about a hundred letters written over a century ago by a Quaker girl from upstate New York named Emily Howland, who attended Nine Partners Boarding School and went South to teach the freed slaves during the Civil War and Reconstruction. Emily was a co-worker with Cornelia Hancock, whose fascinating letters have just been reprinted by Henrietta Jaquette under the title *South after Gettysburg*. Indeed it was through Henrietta Jaquette's influence that the letters came to us (from Florida) and I am looking forward to a trip to the Howland family home in the Catskills where there may be more letters. On this same field trip, I expect to go to Jericho and bring back to Swarthmore the original of Howard Pyle's painting of "The Quaker Wedding" which Mrs. Daniel Underhill is giving to the library along with our choice of books from her late husband's library.

### BIRTHS

BARNES—On June 3, at Miles City, Mont., to Mr. and Mrs. Wade Barnes, a daughter, BONNIE ESTHER BARNES. She is the granddaughter of Esther Hayes Reed and great-granddaughter of the late J. Russell and Emma Gawthrop Hayes.

PLUMMER—On May 31, to Dr. William and Ursula Jordan Plummer III of West Chester, Pa., a fourth daughter, named PRISCILLA ROBINSON PLUMMER. She is a birthright member of West Chester Monthly Meeting. Her paternal grandparents, William and Letitia E. D. Plummer, are members of Valley Monthly Meeting, Pa.

RAYNA—On April 20, at Bethlehem, Pa., to Gerhard and Marian Dix Rayna, a son, DAVID KENNETH RAYNA. The mother is a member of Chesterfield Monthly Meeting, Trenton, N. J.

SMITH—On June 4, at New Holland, Pa., to Walter and Marion Taylor Smith, a daughter, CATHERINE JOAN SMITH. The mother is a member of Chesterfield Monthly Meeting, Trenton, N. J.

STABLER—On June 6, to Thomas M. and Suzanne Slaugh Stabler of Sandy Spring, Md., a second daughter, LAURA HALLOWELL STABLER. The baby is a birthright member of Swarthmore Meeting. She is the second grandchild of Frances Wills Slaugh and ninth grandchild of Laurence J. and Sarah M. Stabler, all of Swarthmore Meeting; the tenth great-grandchild of Lena Janney Stabler of Sandy Spring and twenty-fourth great-grandchild of Ida Palmer Stabler of Swarthmore.

THOMAS—On May 31, to Lee and Joan Thomas, a daughter, MARGARET LEE THOMAS. Her parents are members of the 57th Street Meeting, Chicago, Ill., and are active in the Friends Meeting in Louisville, Ky., where they reside.

### MARRIAGE

WOMACK-ETTER—On June 8, at Stony Run Meeting, Baltimore, Md., HELEN ESTELLE ETTER, daughter of Ruth Ashcom Etter and the late John L. Etter of Baltimore, to WINSLOW WOMACK, son of Abe and Ruth Winslow Womack, of North Carolina. The bride is a member of Stony Run Meeting.

### Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

#### JUNE

18-23—New England Yearly Meeting, 297th Annual Session, at Lasell Junior College, Auburndale, Mass.

21-25—Canadian Yearly Meeting, at Pickering College, Newmarket, Ont.

23—Homeville Meeting Open House, Homeville, Chester County, Pa., Route 896 northwest of Russellville: 12:30 p.m., lunch (bring box lunch); 2 p.m., visitors will gather in the meeting house for a talk by Euell Gibbons of Pendle Hill, followed by a short meeting for worship.

26-July 3—Friends World Committee, 1957 Conference of Friends in the Americas, at Wilmington College, Wilmington, Ohio.

## REGULAR MEETINGS

### ARIZONA

**PHOENIX**—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

### CALIFORNIA

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

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

**PASADENA**—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

**SAN FRANCISCO**—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

### CANADA

**MONTREAL**—Meeting and Sunday school, Rooms 316-8, Y.W.C.A., Dorchester Street, W., 11 a.m. each Sunday. Clerk, PL 1920.

### COLORADO

**BOULDER**—Meeting for worship, 10 a.m., 750 Sixth Street. For information or transportation call HI 3-1478 or HI 2-5468.

### DISTRICT OF COLUMBIA

**WASHINGTON**—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

### FLORIDA

**GAINESVILLE**—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

**JACKSONVILLE**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.

**MIAMI**—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk: TU 8-6629.

**ORLANDO-WINTER PARK**—Worship, 11 a.m., Sunday, in the Meeting House at Marks and Broadway Streets.

**PALM BEACH**—Friends Meeting, 10:30 a.m., 812 S. Lakeside Drive, Lake Worth.

**ST. PETERSBURG**—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

### MASSACHUSETTS

**AMHERST**—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

**CAMBRIDGE**—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

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

### MICHIGAN

**DETROIT**—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone TOWnsend 5-4036.

### MINNESOTA

**MINNEAPOLIS**—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

### NEW JERSEY

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

**DOVER**—Randolph Meeting House, Quaker Church Road. First-day school, 10 a.m.; meeting for worship, 10:15 a.m.

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

**MONTCLAIR**—289 Park Street, First-day school and worship, 11 a.m. (July-August, 10 a.m.); 1.7 miles west of Garden State Parkway Exit 151. Visitors welcome.

**SHREWSBURY**—Meeting for worship, 11 a.m., Route 35 and Sycamore Avenue. Sarah E. Fussell, Clerk; telephone SHady-side 1-8719.

### NEW YORK

**BUFFALO**—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

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

**NEW YORK**—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 East 15th Street May—September: 144 East 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

**SYRACUSE**—Meeting and First-day school at 11 a.m. each First-day. Huntington Neighborhood House, 512 Almond Street.

### OHIO

**CINCINNATI**—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

### PENNSYLVANIA

**HARRISBURG**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

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

**PHILADELPHIA**—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m. 4th & Arch Streets, First- & Fifth-days.

## JULY

1-3—Annual Institute of International Relations, Whittier College, Whittier, Calif., under the auspices of the Pacific Southwest Regional Office of the American Friends Service Committee. Theme: "Do World Religions Contribute to World Peace?" For information address the Director, Institute of International Relations, Box 966-M, Pasadena, Calif.

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

For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

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

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

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

### TENNESSEE

**MEMPHIS**—Meeting for worship each Sunday, 9:30 a.m., at Quintard House, 822 Washington. Correspondent, Esther McCandless, BRoadway 5-9656.

### TEXAS

**AUSTIN**—Meeting for worship Sunday, 11 a.m., 2106 Nueces Street. Clerk, John Barrow, GR 2-5522.

**DALLAS**—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; LA 8-9810.

**HOUSTON**—Live Oak Friends Meeting each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; Jackson 8-6413.

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