

FRIENDS JOURNAL

A Quaker Weekly

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IN THIS ISSUE

*S*OME people believe in the devil to save themselves from admitting evil in themselves. They project themselves on to a sort of spiritual cloud and get it back personified: They can then feel comfortably self-righteous in fighting the unrecognized elements in themselves which they have so projected.

—A. GRAHAM IKIN,
New Concepts of Healing,
Association Press

**A Psychiatrist on the Meeting for
Worship by Fortunato G. Castillo**

**Postscript to Pearl Harbor
. by Walter Ludwig**

**Have We a Peace Testimony?
. by Geoffrey H. Steere**

Work and Worship . . by Reginald Reynolds

Internationally Speaking

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Have We a Peace Testimony?

THE challenging question of whether or not Friends have a peace testimony was seriously raised in Philadelphia Yearly Meeting, but met with no adequate response. The question really asked, of course, was whether or not we uphold the testimony which we obviously do have—on paper. Perhaps this question was raised too soon, and someone should first have asked whether the testimony as written is adequate enough to be upheld.

A number of responsible Friends have felt that while much of "Peace—A Positive Testimony" and other statements are excellent, they are nevertheless antiquated, redundant, cliché ridden, and vague. Similar reactions are expressed by searching young Friends who, in trying to come to grips with the peace testimony, are baffled by its obscurity. These young people honestly admit that while they think the testimony is probably important and right, its wording is too difficult and diffuse to have real meaning for many of them. They cannot accept something handed down to them as Holy Writ unless they understand it.

The task of clarifying the peace testimony is difficult and needs many viewpoints. One man's approach will not satisfy all others, but perhaps a pool of new expressions can be developed which could crystallize into a clearer statement of what is supposed to be precious to us. Perhaps no change is necessary; but since the unexamined faith carries little conviction, the discipline of examination would be time well spent.

Here is my suggestion, as a basis for discussion.

A QUAKER STATEMENT ON PEACE

An Attempt at Revising the Quaker Peace Testimony

We believe that peace is the condition in which both people and nations struggle together toward self-realization without recourse to violence. Our faith is based on two assumptions:

1. Love, which in human terms is the capacity to see deeply into, and relate creatively to, our own and others' needs, is the spiritual motivation at the heart of the universe which claims our deepest loyalty.

2. Every human being shares the precious capacity to love and is thereby himself precious and worthy of encouragement and preservation.

From this basic faith, two corollaries result:

1. War is a perversion of interpersonal and international relations, and participation in warfare an act of disloyalty to God.

2. Every person's conscience is supremely important in discovering how love works and is worthy of respect,

(Continued on page 506)

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A Psychiatrist on the Meeting for Worship

By FORTUNATO G. CASTILLO, M.D.

WHEN a Spanish physician recently informed the world that many of the subjects painted by El Greco—most of them saints in the Catholic Church—were very similar, almost identical, in physical countenance and expression to actual inmates in today's mental institutions of his country, my mind was again stirred by the disturbing problem of the flimsy borderline—if any—between saintliness and madness.

In my clinical work as a psychiatrist I have come across some patients who pretend to have mystical or ecstatic experiences in which they, many a time, receive "messages or revelations." These reported extraterrestrial communications are indeed pathetic when the actual reality of the patients is considered: they cannot even meaningfully communicate with the people around them, and their life histories point to an increasing isolation from their fellow men prior to their mental breakdown. The hallucinatory, psychotic nature of the patients' experiences becomes, therefore, evident: it is an attempt of the mechanisms of their minds to make up, to substitute, for the lack of adequate relationship with the people around them; it is a sickly escape from the rigors of reality into the coziness of a delusional world.

In the past few years, techniques of psychiatric research have been devised through which experimental confirmation has been given to the concept expressed in the previous paragraph. Subjects of experimentation exposed to monotonous environments or restricted perceptual isolation soon become bored and restless; eventually, if the isolation is sufficient, they develop hallucinatory phenomena. These recent investigations throw light, also, on previously baffling occurrences such as the mirage of lost travelers in the desert or the lifelike delusions of the victims of a shipwreck when awaiting rescue.

Further thinking on these problems would indicate that the mechanisms involved in genuinely saintly, visionary phenomena and those involved in the production of mirages and psychotic hallucinations may well be the

same. The difference, the important difference, lies in the fact that the mystical experiences of most saints have helped them to uplift, inspire, and, ultimately, improve the life of their fellow men, while the hallucinations of the insane remain an unfortunately selfish, autistic experience. In some way or another, all men profit by the revelations granted to saints, but the fantasies of the mentally ill do not serve any purpose except, perhaps, temporarily to detain the psychological process of disintegration from which they are suffering.

The borderline between insanity and saintliness still remains a very undefined area, one which, incidentally, deserves further study from a team of philosophers, theologians, mystics, neurophysiologists, psychologists, and psychiatrists. It is well known, though, that saints were never noted for the conventionality of their behavior, and there are many instances of canonized figures whose lives, if subjected to the scrutiny of modern psychological methods of investigation, would be, at least, labeled neurotic.

It is interesting to note, also, how the saintly people who have experienced visions have intuitively resorted to isolation (whether within a monastery, in a desert, or even at the tip of a column) when searching for their mystical experiences. Humanity at large is nevertheless grateful for the impact of their messages—whatever the psychological mechanism that elicited them—and, as the Sermon on the Mount expresses it, "By their fruits ye shall know them."

The Gathered Meeting

At a recent retreat of our local Meeting I had been pondering about these themes, and I was therefore very much surprised when the silence of our period of worship was enlightened by the words of a member who spoke on the uniqueness of the mystical experience in a Quaker meeting for worship. "We seek for God within ourselves," he explained, "but we also find Him in the seeking of the members of the Meeting that sit with us in reverent expectancy." He went on to explain how Zen Buddhists in their monasteries worship at times together, back to back, so as to keep their separateness.

Dr. Castillo is a birthright member of the Society of Friends, a Teaching Fellow in Psychiatry at Harvard Medical School, and one of two Mexican members in the Friends World Committee for Consultation.

"Quaker worship," he concluded, "stresses unity with our fellow men."

When he finished I continued meditating on the subject. The unity that can be achieved in one of our gathered meetings for worship had once more been demonstrated. Without any word being exchanged between the speaker and myself he had stood up to add meaning to precisely the subject on which I was meditating. He was, therefore, not only worshiping in terms of himself, but also, with an awareness of the meeting of minds around him, in terms of the whole group. His search of God's revelation was not autistic experience; he was instead blending it with the seeking of all of those participating in our worship. There was no danger of his being lost in a delusional world if his spirit reached vertically towards the heights of God and horizontally towards his fellow men.

When the hour of worship came to an end and I

turned to shake hands with the Friend at my right and the Friend at my left, I had been thinking of the two axes—the vertical and the horizontal—of the cross. On my way out of the meeting house I remembered the words posted at the entrance of another one I had attended in the past: "Enter to worship. Depart to serve." Again the two axes of the cross.

On looking back over the three hundred years of life of our Society, it is easy to understand why we have distinctly contributed with some success in certain movements such as the one against slavery, the one that advocated kind treatment of those in prison and mental institutions, and relief work. Whenever we have striven to see the face of God with the dim rays of our own inner light, the task has been difficult; whenever we have loved our fellow men and learned of their light within, His presence has been revealed to us, breaking forth through the shadows, without effort.

Postscript to Pearl Harbor

By WALTER LUDWIG

SOME weeks before bombs fell over Pearl Harbor a couple reached Honolulu from Japan by way of Shanghai. For more than four decades Gilbert and Minnie Bowles had represented in Japan the concerns of Friends, teaching at the Girls School in Tokyo, making friendly centers of their home and the Meeting, interpreting Japanese culture and international relations to visitors.

But life in Japan at war had become grim. Food was short and often Minnie came home empty handed from market after hours on queue. Packages from sons in Honolulu kept them going, but finally these ended as the allied embargo on Japan tightened during 1941. In their early seventies, the Bowleses yielded to the urgings of their family and friends and returned for a well-earned retirement in the States.

Then came December 7, 1941, and a great wave of shock rolled over the islands. It engulfed the Japanese community and almost overnight carried with it more than eight hundred of their religious and secular leaders into internment camps deep in the United States mainland. Neighbors feared to help the internees' families. Mothers of young children needing food and milk were afraid to go to stores. Visits to the bank might lead to seizure of the account and wearing the kimono made one

suspect. Self-confined to their homes, thousands of Japanese Americans in Hawaii wore a heavy mantle of shame (*haji*) thrust upon them by no act of theirs but none the less felt to be a personal and communal dishonor.

Minnie Bowles, a sister of Clarence E. Pickett, arrived with Gilbert in Honolulu, like Esther in the court of Ahasuerus, for such a time as this. Together they visited homes where need was reported. Sometimes the doors would not open. "Gilbert is a tall man," Minnie recalls, "and the people inside peering through the windows were afraid." Then he would call to them in Japanese, "Our countries are at war but we are not at war." It was a greeting that opened doors and hearts alike. Reassurance and friendship, not money, were the needs. And legal counsel. From Philadelphia the American Friends Service Committee sent William Meyer, attorney and Friend, to head the work. Others aided, but always there were the visits of Gilbert and Minnie Bowles, kindly, understanding, communicating by language and deed in ways none other could.

I watched Gilbert with Eikichi Ito, now in his nineties, confined to his room with three other aged men in Honolulu's County Hospital. The old man's face, surmounted by a fringe of crew-cut white hair, lighted up as Gilbert greeted him softly in Japanese. After Pearl Harbor, when Matsu, his wife, was still living, they had been weak, without food or medical care, though they had funds in the bank. Their two children were in Japan, and the

Walter Ludwig, a teacher of American and world history in the Mamaroneck, N. Y., Senior High School, is a member of Scarsdale Monthly Meeting, N. Y. A brief account of his recent travels on behalf of Program Exchange will be found in this issue under "Friends and Their Friends."

tall friend had been son, brother, father to them. Surely the Buddha seed was in this American man and wife.

One day after Gilbert Bowles had seen Father Ito many times (he always refers to him as "Father Ito"), the older man had said, "Teach me your faith." No suggestion of embracing a new faith had passed between the two, but like the aged Nicodemus, Father Ito longed to be born somehow into the life of his friend.

"Our Father which art in heaven," Gilbert began. "Our Father, my Father and yours." A few words about the Father-Light that illumines every man coming into the world. Father Ito nodded. So did Matsu, listening discreetly apart. They understood. Each time Gilbert called, there was the request, "Please teach us more." Line by line the Lord's Prayer was completed, then copied by a writing teacher and hung upon the Itos' wall. They repeated the prayer before each meal. A well-educated man, Father Ito next asked for a Bible and with direction from Gilbert to the most significant writings, committed to memory long passages appropriate to his needs.

Some time later, handing Gilbert a box, Father Ito had said, "Please take this home with you." The Bowleses found it filled with Buddhist emblems—rosaries, containers for offerings in memory of the dead, incense burners. When they asked Father about giving away these religious objects, he said, "We have no need of them, please take them." As Penn outgrew his sword, so the Itos were passing from symbols to more direct religious experiences. "We used to belong to the Buddhist temple," said Father Ito one day. "But now we belong to nothing. Will the Friends receive us into their Meeting?"

Monthly Meeting in Honolulu considered the application and approved. Matsu, long in pain, was never able to attend, but Eikichi until he was hospitalized worshiped with the Friends. He, a stranger, had been received like a new son into the household of their faith. He would never know again the households of his own son and daughter in Japan, but in this newly found family his heart was warm.

Ten years after Pearl Harbor the Japanese community in Honolulu expressed their gratitude to Gilbert and Minnie Bowles by raising a fund and buying them round-trip tickets to Japan. From April to mid-July, Japanese friends from all over the islands came to see them at their old home in Tokyo, now the Friends Center. They were honored then when the Emperor and Empress received them. And they are honored today by continuing calls upon them from Americans of Japanese descent in Hawaii.

Diamond Head and a vast sweep of sea and billowing clouds are vivid pictures from a large window in the Bowleses' home on Maunalani Heights. But more vivid in my memory is Gilbert Bowles sitting in the afternoon

sun on a bus-stop bench near his home, waiting for one bus after another for a Japanese lady who telephoned the night before. "She speaks no English," he explained, "and may be confused when she gets off." Her need was that of her eldest son who, a student in Japan before the war, was forced into the Japanese army. He was trying to regain his lost American citizenship and return to the United States. Could Gilbert Bowles help her? I do not know whether the mother and son will be reunited, but certainly Gilbert and Minnie Bowles have more than met the requirement that a man—and wife—be found faithful in letting the light that is in them shine.

Meditation

By ESTHER THOMFORDE DE GALLY

The Spanish original of this poem, an attempt to put the experience of the meeting for worship into words more evocative than a strict translation of the long-accepted Quaker phrases, was published in the June issue of *La Voz de los Amigos* (Mexico City). The translation was sent to FRIENDS JOURNAL by the author.

I abandon the earth for the ocean, for here I can have faith, here I can have faith and love, friend. I can feel you close and my lovingness overflows me.

Because the sea is incomparable, I cannot penetrate its secret. I only feel individual in it, and casting away my consciousness of self, I identify my being, brother, with your being.

You are born on the earth, and the earth teaches you love. But it teaches also contempt, until you are not estranged to violence. And you throw yourself into the sea to find out if there is any kindness left in you.

There is kindness in you so long as you are a human being. It gives calm to know that your love is eternal. But search deeper inside yourself, and a strange sensation commences, the excitement of the creative process, the birth, which continues its inexorable rhythm, awakening sensibilities unknown. Urgently the silence is broken, and the vision is brought forth in stammered words. The silence returns, leaving incognito, inseparable, the individual who broke it.

Shall we return to earth? The sand is sweetly alive beneath our feet, for man lives to create and to work. Give me your hand, friend, and in your eyes shall I see if I have dreamed. What proofs shall we make, you and I, to show the reality of this shared experience?

I ask only that the sound of the waves, their secret murmur, the softly urgent cadence of the disciplined waves, follow us. As a covering that is also our center of being may it give us embrace of the ever-renewing abundance of the sea.

Internationally Speaking

THE alert's on!" All traffic stops. A Civil Defense exercise is being held. But there is danger that Civil Defense may frustrate completely the only kind of defense that matters. With the development of long-range guided missiles, evacuation must begin *now* if it is to be effective. When the decision to launch the missile is made, it is already too late. This is, of course, absurd as a basis of practical action; effective precautions would stop production and automatically announce the defeat of the precaution-taking nation. The only adequate defense is the prevention of war. Civil Defense gives the impression that steps are being taken to avert the danger and so distracts attention from the necessary steps, as well as providing an attractive rival for the thought, energy, and money needed to provide national safety.

"The alert," implying awareness of danger and diligent search for ways to meet it, is a serious misnomer when applied to Civil Defense exercises.

China

United States policy toward China is an example of a missing "alert" to real dangers and real possibilities. China seems to be becoming the intellectual leader of the Communist countries, as well as potentially the most powerful. For whatever it is worth, Chinese leaders are announcing a program of discussion in which it is recognized that Marxist ideas need to confront non-Marxist ideas if they are to retain their vigor, and in which the minority is expected to continue to hold and advocate its views even after a decision has been reached. This Chinese attitude seems to be aiding the Polish people in their effort to develop moderate freedom as opposed to the monolithic ideology of Russian communism.

The United States continues to regard China as a peculiarly evil enemy. It continues to deny to United States citizens direct access to information about China, insisting that all such information be filtered to us through foreigners and that no United States citizens be permitted to travel there. It continues to try, by barring as far as the country can all contacts by China

with the non-Communist world, to force China into a solid Communist bloc which has no existence in nature and will be, if it is created, a product if not a triumph of United States diplomacy. In the process of thus creating an artificial Communist bloc, the United States is running the risk of seriously irritating several of our allies and of seriously injuring others, notably Japan with its generations of reliance on trade with China.

United States policy toward China indicates the need for a real alert in diplomacy. There are signs of desire to improve that policy; but the desire keeps being frustrated because of lack of general awareness of the importance to the United States of a change.

Disarmament

There is need for an alert regarding disarmament.

Mr. Stassen seems to recognize the intrinsic importance of disarmament. President Eisenhower certainly recognizes it; and he keeps Mr. Stassen at work despite Defense Department criticisms.

The plain fact is that national armaments are inherently competitive—that what one nation is prepared to do in the way of war-making its security-seeking neighbor must be prepared to do to a greater extent and sooner, even to the point of making war to prevent war. Right attitudes of mind and spirit, international organization able to settle disputes peacefully, the right sorts of arrangements about tariffs, trade, and immigration are all necessary; but all can be inadequate to prevent war if competition in armaments creates a situation in which a nation feels compelled to attack or face a worse disaster.

For this reason, ability to retaliate is a wholly inadequate basis of national security; it makes worse the competitive situation. For this reason any disarmament agreement may have some value if it reduces even by a little the intensity of competition. For this reason the persistent efforts of the President and his Special Assistant on Disarmament are important and deserve support.

A nation alert to the real dangers which threaten it would be actively interested in disarmament.

July 16, 1957

RICHARD R. WOOD

FRIENDS have no written creed; they often differ in the way in which they would express their faith; they do not pretend to know all the answers. They are aware of inconsistencies in the beliefs they hold, they cannot explain all the pain and cruelty and suffering in the world. They would not all give the same reply if they were asked about miracles or the resurrection. But they have found by experience that Christ's teaching is relevant to the problems of our modern industrial society, that it does provide guidance for daily action. More than that, while they realize, with humility, how little they understand of space and matter, of time and eternity, of life and death, of suffering and sin, of love and redemption, yet they know, also by experience, that life is not all seeking, not all doubt. Humble seekers after truth and goodness find God in unexpected ways and places, and those who have found can never again be satisfied with a life that ignores Him. — KATHLEEN LONSDALE, *Science and Quakerism*

confesses to having had no trial experience whatever. Nevertheless, he undertook to act as his own counsel in what was the most important matter of his career before a forum (the House Un-American Activities Committee) which required the greatest gifts of agility and sophistication. It was a fatal error not to engage competent legal counsel before responding to the public accusation that he was a Communist. As soon as his name was publicly mentioned in this connection, he asked of the committee an opportunity to appear in order to "clear" himself. His counsel would undoubtedly have advised him that the congressional committee could neither charge him nor clear him of any offense and that he had everything to lose and nothing to gain by going before the committee.

Furthermore, by making such an offer he gave the committee jurisdiction in the Court of Public Opinion and assumed the very heavy burden of proving his own innocence. This one error was fatal: his careful efforts to clear himself so involved and discredited him as to make it virtually impossible to find twelve impartial men to act as a jury in any case against him.

A much better approach would have been a complete explanation by Hiss's attorney in the public press. In other words, Hiss should have appealed to the Court of Public Opinion through competent legal counsel in 1948 rather than *in propria persona* in 1957. The material which the author has gathered together in this book would have served to keep the real issues clear and to present his position fairly to the public. It contains an interesting and careful refutation of all the circumstantial evidence used against him at the two trials. It also presents evidence of the personal involvement of some members of the House Un-American Activities Committee in entrapping a former State Department Democrat and in aiding a confessed Communist courier to avoid indictment.

Both this and the William Reuben book mentioned above deserve wide reader interest and attention.

FREDERICK L. FUGES

Friends and Their Friends

Warren Griffiths, a member of the Wilmington College faculty at Wilmington, Ohio, at present on leave to work with the Friends Committee on National Legislation, Washington, D. C., testified on July 9 before the Foreign Operations Subcommittee of the House Committee on Appropriations concerning the need for continuing our mutual security program. He stressed that it should be a long-range program, because it will take many years to develop new skills in underdeveloped countries and establish some kind of stability. A generous share of United States appropriations for technical assistance should go to the United Nations programs. He named the following specific programs deserving support: United Nations Children's Fund, the United Nations Refugee Fund, the Intergovernmental Committee for European Migration, payment of ocean freight charges for relief shipments of voluntary agencies, Atoms for Peace, malaria eradication, technical cooperation, and the Development Loan Fund.

North Carolina Yearly Meeting, held at Cedar Grove, Woodland, N. C., will hold its first session on Saturday August 10, at 11 a.m.; Select Meeting the preceding day at 2:30 p.m. A cordial invitation is extended to any Friends who might like to join in the sessions. For further information write Walter J. Brown, George, N. C., or Edwin P. Brown, Murfreesboro, N. C.

Margaret Jones of Moorestown, N. J., Monthly Meeting, has just begun a year's assignment with the Material Aids program of the American Friends Service Committee in Vienna, Austria.

Overseas assignments and even Austrian assignments are not new to Margaret Jones. In 1939 she was with the Friends' Center in Vienna. After World War II she worked in Geneva with the A.F.S.C. in the liquidation of the Quaker refugee program there. Her most recent assignment, prior to the current one, was as coordinator of the Seminar Program of the Quaker United Nations Program in New York. In 1951 she was director of Friends' Center in The Hague.

Some of Margaret Jones's staff work for the A.F.S.C. in the Philadelphia offices has included work in the Foreign Service Section, with Alumni Services and the Japan Desk, the International Centers Program, Public Relations, and Visual Aids.

Eddy Asirvatham, who is well known to many American Friends, writes from India, where he is principal of Ranchi College at Ranchi, that Bharatan Kumarappa died suddenly in June. His letter contains the following passage:

The many American friends of Dr. Bharatan Kumarappa (formerly known as Dr. Benjamin E. Cornelius) will be grieved to learn that he passed away very suddenly in New Delhi on June 25, 1957, at the age of sixty. At the time of his death he was the editor of the *Collected Works of Mahatma Gandhi*, sponsored by the India Ministry of Information and Broadcasting. With the help of a carefully chosen staff he had drawn up the outlines for a sixty-volume *Life and Letters of Mahatma Gandhi* along chronological lines, comparable to the *Life and Letters of Abraham Lincoln*. The first volume is in the press and is due to be released on October 2, the eighty-eighth birthday anniversary of Gandhiji.

Bharatan was completely devoted to this work and regarded it as a sacred trust. Although he did not expect to complete all sixty volumes himself, he was looking forward to completing a substantial portion of the work and setting his stamp on it. But the cruel hand of death snatched him away just at the time when he was at the height of his mental powers and was beginning to render a great national service. His special qualifications for the work he had undertaken were his scrupulous accuracy, an excellent command of the English language, brevity of expression, sympathy, and imagination. Also, he had lived and labored with Gandhiji at Sabarmati and Wardha for about twelve years, suffering two periods of incarceration during that period for his political convictions. . . .

In July the Wider Quaker Fellowship (20 South Twelfth Street, Philadelphia 7, Pa.) sent to its membership *An Inward Legacy* by Forbes Robinson (Pendle Hill Pamphlet Number 92) and Dr. Alfred Torrie's *Quakerism and Community Care*, a pamphlet published by the Friends Home Service Committee, London. The latter is an address given at the 1955 annual meeting of the Friends Spiritual Healing Fellowship in London.

It is unfortunate for Friends in this country that there is no American edition of *My Life and Crimes*, the autobiography of Reginald Reynolds (author of "Work and Worship" in this issue), recently published by Jarrolds of London. Of particular delight to Friendly readers is Reginald Reynolds' whimsical account of his Quaker childhood, with its delicate distinctions between birthright and convinced Friends, its curiously ungrammatical "plain speech," its "First-day books for First-days," and its happy exposure to Friendly educational techniques at Saffron Walden School. Describing himself as the author of "preposterous books on improbable subjects" (such as *Beards, Beds, and Cleanliness and Godliness*) and also as an ever hopeful victim of political Good Causes, the author tells how in middle age he has returned to active work for the Society of Friends after disillusionment with a wide assortment of Marxist-tinged pacifist movements in which he labored for years.

The first issue of a scholarly periodical designed to promote the cause of peace and mutual understanding has come to our attention. It is entitled *Conflict Resolutions: A Quarterly for Research Related to War and Peace* and is published by the Department of Journalism of the University of Michigan at Ann Arbor. Our Friend Kenneth Boulding, economist at the university, is chairman of the editorial board. The list of names of board members as well as associate editors and the large sponsoring committee contains an impressive array of leading scholars in the fields of sociology, psychology, psychiatry, economics, and several other academic disciplines related to the purpose of the periodical. (No woman was listed among them—unless we misread some of the more mysterious first names.) Conflicts in interpersonal or group relations, in industry, and, of course, in international relations will be studied in the periodical. Subscription price is \$5.50.

Friends of the Rocky Mountain Area will again have their Family Camp over Labor Day week end at Camp Colorado near Sedalia, Colo. Any Friends planning to be in this area at that time are invited to join with them. For further information write Sidney Ostrow, 100 South 34th Street, Boulder, Colo.

Walter and Clarice Ludwig, members of Scarsdale, N. Y., Meeting, have returned from a world tour of over nine months. Clarice Ludwig is program specialist at the Institute of International Education, New York, and Walter Ludwig, a teacher at the Mamaroneck, N. Y., high school, arranges programs of Classroom Exchange, a movement establishing

affiliations between high schools in the United States and foreign countries.

They visited Honolulu and Japan, where the Japanese National Commission for UNESCO had arranged the Classroom Exchange Program, and went on to Hong Kong, Cambodia, Malaya, and India. Altogether they made contacts with twenty-seven schools in twelve Asiatic countries, matching each school with one in the United States.

After visits to three Arab states, Walter and Clarice Ludwig spent some time in Israel and visited one of the agricultural cooperatives there. In Avellino, Italy, Walter Ludwig renewed contacts with a large junior high school affiliated with the Mamaroneck high school since 1947. On the way home they traveled by car through Italy, Austria, West Germany, and England, visiting schools. In September, Walter Ludwig will resume his teaching of American and world history at the Mamaroneck Senior High School.

Supplementing Richard Wood's report on the 1957 Conference of Friends in the America, perforce scaled down to the space limitations of the issue, we record here the names of the group leaders of the Children's Section: Nursery—Evelyn Smuck, Indianapolis, Ind., and Emily Cooper, Washington, D. C.; Kindergarten—Wanda Hodge, Wilmington, Ohio, and Mary Elizabeth Brunson, Plainfield, Ind.; First Grade—May Hackney, Wilmington, Ohio; Second Grade—Margery M. Larrabee, Fallsington, Pa.; Third Grade—Margaret Taylor, Evanston, Ill.; Fourth Grade—Pansy Shore, Pilot Mountain, N. C.; Fifth Grade—Mary Esther McWhirter, Philadelphia, Pa.; Sixth Grade—Myrtle G. McCallin, Swarthmore, Pa.; Sports—Dan Kinsey, Oberlin, Ohio; Music—Ellen Paullin, Newington, Conn., and Betty Peterson, Wilmington, Ohio.

The newly established educational center "Woolmandale," patterned after the Danish Folk Schools, attempts to gather young men and women of all races for study and group life in preparation for greater service to the community. Week-end programs this summer are open to the public. Several Friends are scheduled to speak, among them J. Barnard Walton and Victor Paschkis. "Woolmandale" is interdenominational. Information is available from Woolmandale, Coopersburg, Pa.

Have We a Peace Testimony?

(Continued from page 498)

even when the dictates of conscience conflict with the dictates of civil law. We recognize the obligations and responsibilities of citizenship, but we do not believe that loyalty is equivalent to unquestioning compliance with every state law.

We emphasize several areas for the development of peace:

1. *Personal and interpersonal relations:* We want to explore and understand the nature of healthy self-love,

without which there can be little interpersonal love; we wish to develop in ourselves and in our children the emotional maturity to channel our anger, jealousy, and other emotions which can lead to war into activities relating creatively to other people.

2. *Community action:* We want to know the social and economic problems in our communities and help solve them in nonviolent ways.

3. *National and international relations:* We want to develop concepts of national patriotism and world community, promoting the transformation of present multinational anarchy to a world federation of nations stripped of their sovereignty to declare war. We want to attack the problems of disarmament, hunger, poverty, and disease on the national and international levels.

In the creation of peace, we want to join others in finding ways that seem religiously right, morally responsible, and socially useful.

GEOFFREY H. STEERE

MARRIAGES

BARROW-McQUEEN—On June 15, CYNTHIA ANN McQUEEN, daughter of Mr. and Mrs. Joe B. McQueen of Austin, Tex., and THEODORE LEONIDAS BARROW, son of John and Ethel Barrow and a member of Austin Monthly Meeting, Tex.

KIRK-LEFEVRE—On June 30, at the Evangelical United Brethren Church in West Willow, Lancaster Co., Pa., ETHEL V. LEFEVRE, daughter of Mr. and Mrs. John A. Lefevre, and FRANCIS L. KIRK, son of Howard T. and Helene H. Kirk of Peach Bottom R. D., Pa. The couple are living in Fulton township, where the groom is engaged in dairy farming. The groom and his parents are members of Little Britain Monthly Meeting at Penn Hill, Pa.

DEATHS

HIRES—On July 4, MARY H. MORRIS HIRES, widow of Nathaniel S. Hires, M.D., aged 76 years. She was a member of Salem Monthly Meeting, N. J. She is survived by a son, W. Morris Hires, and two daughters, Mary H. Hodges and Ruth H. Pancoast.

NASH—On June 6, at her home in Santa Barbara, Calif., MARY NASH, wife of Vernon Nash and member of Santa Barbara Monthly Meeting. She and her husband were formerly members of Lansdowne Monthly Meeting, Pa., but became members of Santa Barbara Meeting at the time of its organization nearly two years ago. She is survived by her husband, a daughter and family, a son, and two sisters.

Letters to the Editor

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

A sentence should not be so written that its interpretation depends on a comma.

I committed that fault in the last sentence of my account of the Wilmington Conference (FRIENDS JOURNAL, July 20, 1957, p. 471), and then the comma was omitted.

A comma after "Five Years Meeting" would have suggested what I meant to say—that Friends of the Five Years Meeting, of the evangelical Yearly Meetings, and of the Yearly Meetings whose meetings for worship are in general unprogramed helpfully supplemented one another in the sessions at Wilmington.

Freeport, Maine

RICHARD R. WOOD

In my opinion, Richard Wood's account of the children's program at the 1957 Conference of Friends in the Americas (FRIENDS JOURNAL, July 20) needs correction. Richard Wood stated (p. 469): "Conference baby sitters took charge of small children during the evening meetings, and there was provision for supervised play in the daytime. A nearby public school building had been borrowed to provide supervised play for children of kindergarten age up."

The boys and girls at Wilmington held a conference of their own in two public school buildings. The kindergarten and preschool met at one building and the elementary grades in the other. Their theme was "Finding God."

Among the speakers for the elementary boys and girls were Kathleen Lonsdale, Clarence Pickett, James Walker, Ralph Rose, Marian Sanders, Francis Hole, and Teresina Havens.

The excellent leaders of the various age groups saw in the conference a wonderful opportunity to guide the boys and girls in a growing spiritual experience on a child's level. There was a period of a half-hour supervised play under the able leadership of Dan Kinsey.

In the evening a social time was provided. A variety of activities were arranged for the older boys and girls, including a square dance, a party, a talent show, a puppet show, an evening of creative exploration with Teresina Havens. The younger children had games and stories until bedtime. Baby sitters were provided for the tiny ones.

Philadelphia, Pa.

AGNES W. COGGESHALL

Coming Events

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

AUGUST

4—Old Kennett Meeting, Route 1, 3 miles east of Kennett Square, Pa., Annual Homecoming Day: 10:30, meeting for worship at Kennett Meeting; 11:30, picnic lunch on the grounds of Kennett Meeting (beverage supplied by Kennett Meeting); 2 p.m., Arthur James, "John Whittier and Chester County Friends," at Old Kennett Meeting.

4—Solebury Friends Meeting, Pa., Annual Family and Homecoming Day: 10 a.m., meeting for worship, followed by adult class with Dr. Jonathan Rhoads, Provost of the University of Pennsylvania, as guest; social afternoon with games and entertainment for children. Bring picnic lunch (ice cream, beverage, and cookies served by the Meeting). All invited.

6-11—Baltimore Yearly Meetings, Western Maryland College, Westminster, Md. See program in issue of July 13.

7—Camp Onas, Pa., Annual Family Supper for the benefit of the Swimming Pool Fund, on Route 232 between Richboro and Penn's Park. Supper served 5-8 p.m.: adults \$1.25; children \$.75. Swimming 4:30-7:00; bring suits.

8—Abington Quarterly Meeting, at Upper Dublin Meeting: 3 p.m., Meeting on Worship and Ministry; 4 p.m., meeting for worship followed by business session; 6:30, box supper (Upper Dublin Meeting will serve dessert and beverages).

10—Manasquan, N. J., Meeting, Friendly Fair, on the meeting house grounds, 11 a.m. to 4 p.m. Story hours by Anna L. Curtis at 1 p.m. and 3 p.m. Rain date, August 17.

10—Burlington Quarterly Meeting, at Mt. Holly, N. J., Meeting House, 3:30 p.m.

10-14—North Carolina Yearly Meeting, Cedar Grove, Woodland, N. C. For information write Walter J. Brown, George, N. C.

11—Annual Reunion of Conscientious Objectors of Camp Meade, Md., in World War I, at Black Rock Retreat, 4 miles south of Quarryville, Pa., on Route 472. Dinner served at moderate cost.

11—Calm Quarterly Meeting on Worship and Ministry, at Maiden Creek Meeting House, 9 miles north of Reading, Pa., 2 p.m.

11—Purchase Quarterly Meeting, at Amawalk Meeting House, N. Y.: 9:45 a.m., Bible study, led by Kenneth B. Morgan; 10:30, meeting for worship; 11:30, business session; 12:30 p.m., luncheon

(bring basket lunch); 1:30, address by Kenneth Boulding, University of Michigan, "Quakerism and Early Christianity"; 2:30, business session. Junior Quarterly Meeting at 10:30 a.m.: panel discussion, Mary Ellen Grafflin leading, "How far should we go in mixing religion and state?"

15-18—Illinois Yearly Meeting, at the meeting house on Quaker Lane, near McNabb, Ill.; theme, "Peace Is Power." Concurrent sessions for Young Friends, High School Friends, and Junior Yearly Meeting.

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 the 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.

DENVER—Mountain View Meeting. Meeting for worship, 10:30 a.m. at 2026 South Williams. Clerk, WE 4-8224.

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.

MARYLAND

BALTIMORE—The Stony Run Friends Meeting, 5116 North Charles Street. Meetings for worship, 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 Long-fellow Park (near Harvard Square). Telephone TR 6-6883.

LYNN—Friends Center, 20 Phillips Avenue off Lewis Street. Meeting for worship, Sunday at 10 a.m.; telephone LYnn 2-3879 or 5-7826.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-8887.

MICHIGAN

ANN ARBOR—Meeting for worship at the Friends Center, 1416 Hill Street, 10 a.m. Telephone NOrmandy 2-9890.

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 HAMPSHIRE

DOVER—Meeting for worship, 11 a.m., First-day, Friends Meeting House, Central Avenue. Telephone DUrham 413R; S. Weeks, clerk.

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.

SHEWSBURY—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.

PAWLING—Oblong Meeting House, meeting for worship each Sunday through September 1, 10 a.m.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day at 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.

TOLEDO—Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

OREGON

PORTLAND—Meeting for worship, 11 a.m. First-days, at Friendly House, 2617 N.W. Savier. Ardelle Dennis, clerk, PR 4-1702.

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

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 Green Street jointly at 45 West School House Lane, 11 a.m. 4th & Arch Streets, First- & Fifth-days. Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1553 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.; FL 2-1846.

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

VIRGINIA

CLEARBROOK—Meeting for worship at

Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

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

WINCHESTER—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day school, 10:45 a.m.

WASHINGTON

SEATTLE—University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEIrose 9983.

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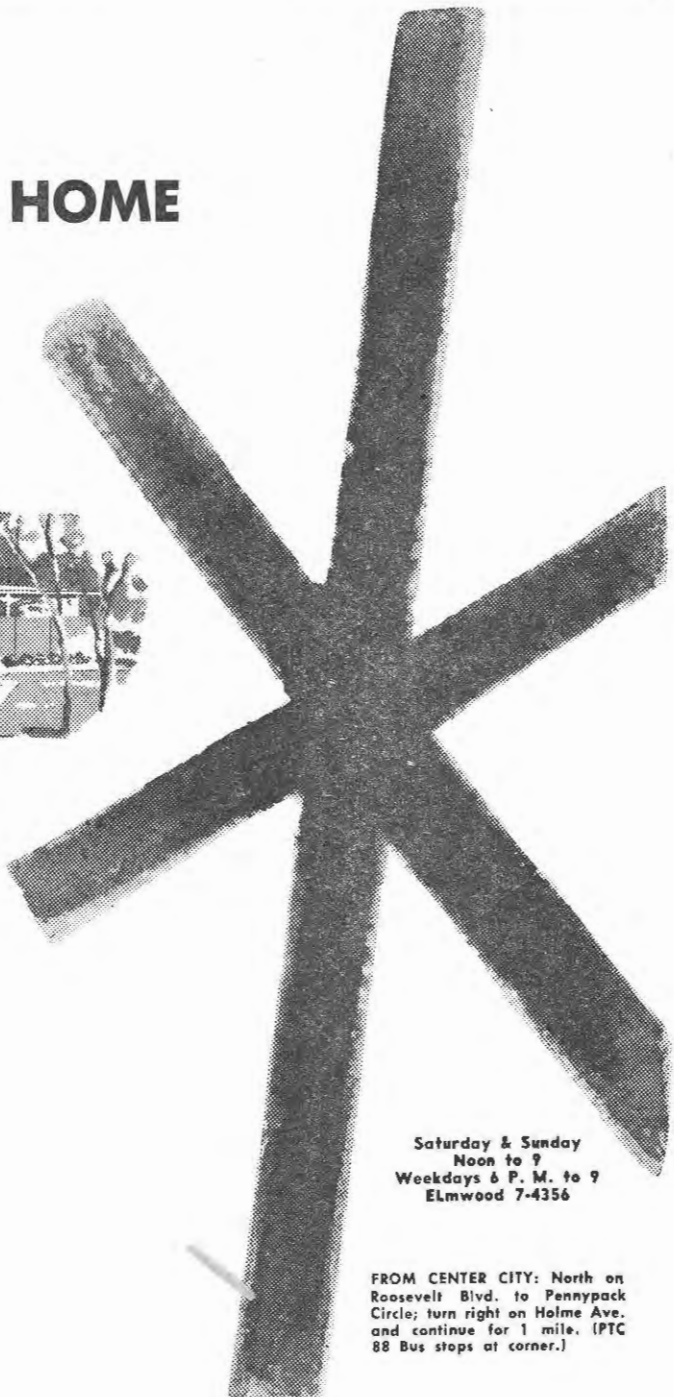
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