

# FRIENDS JOURNAL

*A Quaker Weekly*

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*G*OD'S work, the doing of His will, is extraordinarily inclusive—raising food on the land, ordering a nurturing home, taking care of a child with loving insight, speaking simple truth, spreading love abroad in any spot of the world, praying and working for the Kingdom of God, being heroic in quiet ways, saying the right word when others do not dare, walking straight forward in the path of duty—these are some of the ways of doing God's will.

—RUFUS M. JONES

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# FRIENDS JOURNAL



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## A Neighborhood Finds Itself

**F**RRIENDS have a particular stake in the widely known renaissance of the Hyde Park-Kenwood area in Chicago. The area contains the University of Chicago, the great sweep of the lake front developed at the time of the World's Fair in the 90's, substantial and beautiful old houses, run-down tenements, tree-lined streets, and crowded, junky thoroughfares. It borders the Negro ghetto of Chicago. When the walls of the ghetto began to crumble, a new population started to cross the unmarked barriers, and old residents followed the trek to the suburbs. Groups in the community realized that "something should be done."

Among the many groups which studied the situation, some of which, such as a Jewish synagogue, had decided to stay and help make a stable community, it was the Social Order Committee of the 57th Street Meeting which provided the catalyst needed. Under the joint chairmanship of Julia and Harry Abrahamson, the nine members at a meeting in the fall of 1949 decided it was their job to see what could be done to make the community changes "friendly." Later they were to learn that there was much more to the problem than that, but a friendly community remained an ingredient of the Conference ideal.

With the aid of the dynamic director of the city's Human Relations Commission and the pastor of the First Unitarian Church, about forty concerned people gathered on November 8, 1949—university professors and student observers, property owners, church people, new Negro residents of vision and great tolerance, who had bought and improved a section of the community—and the new organization was launched.

Beginning with no staff, but through skilled and devoted volunteer leadership, the organization grew block by block and project by project until it became evident that full-time professional staff service was required to deal with the complexities and the technical problems involved. Some of these were reporting violations of the building codes, using the resources of the city government, freeing the new enthusiasm and devotion of many people and channeling these valuable assets into the harmonious development of the program. As soon as it was possible to employ a Director, Julia Abrahamson, at that time an officer of the Board of the Conference, was chosen. By 1957-58 the budget was \$64,000, thousands of volunteer citizens were giving time and skill under the direction of a staff, and the area was involved in the complexities of urban renewal and urban redevelopment.

Not only did the Director contribute a high degree of technical ability and administrative wisdom; she also contributed that "plus" which gave a particular flavor to the undertaking. One illustration will suffice.

"A delegation was berating the police captain as the executive director waited to see him for the first time. When she was finally ushered in, the captain was on his feet, flushed and angry, a 'what-in-heaven-do-you-want' expression in his face. 'I came in to get acquainted,' she said, 'and to tell you how impressed our organization was with the magnificent way you

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# FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

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## Editorial Comments

### Jane Addams

SEPTEMBER 6, 1960, will be the centennial of Jane Addams' birth. During the past few weeks the attention of the public has already been drawn to the memory of one of the most extraordinary women in the history of the United States, the first American woman to receive the Nobel Prize for Peace, in 1931. In 1919 she was among the founders of the Women's International League for Peace and Freedom, of which she became the first President. Being a pacifist during the First World War and defending the rights of social and racial minorities inevitably meant that ridicule, slander, and persecution were heaped upon her. But all her life she was capable of taking criticism as well as praise with remarkable equanimity.

With the late Carolena Wood she was part of the small group of Friends who in 1919 investigated the food situation in Germany and Austria and urged the American Friends Service Committee to start the child-feeding program for which both countries have always shown sincere gratitude, even under the rule of the Nazis. Her work in the WIL established many lasting associations with Friends. Jane Addams was not a member of the Religious Society of Friends but shared Quaker ideals and certainly ranked high above many who hold official membership. Her father, John Addams of Cedarville, Illinois, was not a church member but had stated rather emphatically that he considered himself a Hicksite Quaker.

Jane Addams' pioneering in Hull House, Chicago, is an unexampled testimony to her devotion and social vision. Her two autobiographical volumes, *Twenty Years at Hull House* (1910) and *The Second Twenty Years at Hull House* (1930) are rare documents of humanity which evoked from Theodore Roosevelt the admiring statement that he considered her "America's most useful citizen."

Together with figures of Schweitzer and St. Paul, whose "disputatious" tendencies she rejected, her statue graces Riverside Church in New York City. It is a testimony to the truth that service to our neighbor must be the fruit of faith.

(A more extensive appreciation of Jane Addams

from the pen of Mary G. Cary will be published in a later issue of the *FRIENDS JOURNAL*.)

### Jane Addams Visits Tolstoi

The centennial of Jane Addams' birth happens to coincide with the fiftieth anniversary of Leo N. Tolstoi's death. Aylmer Maude, one of the few biographers of Tolstoi who had known him closely, tells how Jane Addams and her friend, Mary Smith, had asked Maude to introduce them to the Russian prophet. Tolstoi's book *What Then Must We Do?* had greatly impressed them, and their hope to see its author was their chief reason for traveling to Russia in 1896. Tolstoi listened with obviously sincere interest to Jane Addams' report on the work in Hull House. Then, in one of his eccentric spells, he took hold of her loose, silken shoulder puffs, asking her, "And what is this for?" Fortunately, she was not in the least hurt by his criticism and gave what appeared to her a reasonable explanation for wearing a well-tailored dress. But he insisted that she should not be dressed differently from the poor immigrants whom she was serving in Chicago. Again Jane Addams explained that in her attempt to interest the well-to-do in her work her middle-class dress would give her an easier entree to society. The matter rested there, and no ill feeling was evident on either side. Aylmer Maude writes that Jane Addams with her practical bent for realities was likely to be more successful than Tolstoi with his radical reform-ideas and eccentricities would ever be. After returning to the United States, she wrote to Aylmer Maude of the profound impression Leo Tolstoi had made on her. She tried even to follow his demand for physical labor by doing daily some hours of manual work in the bakery of Hull House. Fortunately, she realized before long how artificial it would be to neglect her other work, for which she was so uniquely endowed.

To Yasnaya Polyana, Tolstoi's estate, hundreds of truth seekers and distinguished thinkers from all corners of the globe came for inspiration and enlightenment. Although Jane Addams' visit must appear only a passing episode, her veneration for the Russian genius and his writing was one of the influences that contributed to the shaping of her rare personality.



## Mr. Dyson's Doomsday

**D**URING my recent sabbatical leave I traveled extensively under a dual concern for the race relations problem and the peace testimony. In connection with the latter I gave many talks, particularly on college campuses. Shown at an American Friends Service Committee High School Seminar, at which I helped, was an unusual film, "Mr. Dyson's Doomsday." It had been produced by the BBC, with script by J. B. Priestley. A synopsis of the film follows:

Mr. Dyson, an insurance agent, comes home, tired from a day's work, to find his wife and two daughters getting ready to go to a meeting on nuclear disarmament. Feeling too tired to join them, he settles with the paper in an easy chair and dozes off. The balance of the film, except for the last scene, shows his dream.

In his dream his town is attacked by nuclear weapons. As he regains consciousness—in the dream—he sees his wife and older daughter injured and covered with debris. His younger daughter has been killed. As he starts to dig himself and the others out, the fallout cloud approaches, and, according to previous agreement, he thereupon kills his family and himself to be spared the horror of a slow, lingering death. He is then shown in a kind of dream court, in which he has to respond to the indictment of murder. He pleads "not guilty," and is given thirty minutes to produce the guilty person in court: "You can subpoena anybody, regardless of distance, time, or language barrier."

It turns out that the war started in what the Russians thought was retaliation for a British-American attack. But as the film develops, one finds out that there had been a major accident in a Russian atomic weapons plant; in the excitement a survivor pushed the button "attack" instead of the button "accident." Dyson cannot find a guilty person. The bombardier obeyed orders of the general, the general followed automatically the course of action prescribed in a case of "attack"; the man who pushed the wrong button certainly had no evil intention; the scientists make what they are requested to make; the press "just reports"; the government cannot be disturbed. So everyone to whom Dyson wants to attach guilt comes back and says that he, Dyson—the public—is guilty. With that he wakes up—and decides to go to the meeting with his family.

The film, excellently done, has many implications for everyone and particularly for Friends interested in the peace testimony. Here let us consider just three facets. First, on the level of political discussion (i.e., omitting moral considerations), even if we assume that the concept of deterrence works, accidents such as the one shown in

the film can start us on the irrevocable way to doom. Second, nobody, and therefore everybody, is responsible. Everybody only carries out what somebody else asks of him; everybody is a highly specialized machine, but without conscience or the will to be involved. Third, the unwillingness of Dyson—changed during the film to readiness—to give time and effort to the questions at hand is significant.

As I used the story of the film in somewhat greater detail during some of my talks, I was sometimes asked: "Well, when Mr. Dyson finally goes to the meeting, what does he hear?" So let us, in spirit, accompany him and hear what he is told. He will be told that fallout following each nuclear explosion has two kinds of results for the human body: the so-called somatic effects, damaging only the individual receiving radiation, and genetic effects, causing deterioration of the offspring of the person (not always the children, but sometimes, leaping a generation, grandchildren or great-grandchildren). He will be told that all scientists (those favoring and those opposing further tests) agree that genetic effects are cumulative, so that even the smallest amount does damage, while the two camps of scientists are not united regarding the so-called somatic effects. Regarding the latter, the government scientists say that there is a minimum "threshold value," below which there is no danger, while the other group of scientists says that somatic effects are also cumulative.

Dyson hears a lot of similar information which he understands at the moment, but which, because of its newness, he has almost forgotten by the time he leaves. He reviews in his mind what he has heard and is suddenly struck by the terrifying importance of a rather hazy passage in the Bible, "to the third and fourth generation will I visit the sins of the fathers."

Now what might Mr. Dyson—the public, we—conclude? What follows for us? There are three facets, personal information, influencing others, and our own professional or business efforts.

In the technological and social conditions of today the decision to be opposed to war is no longer enough. We must be informed. Most Friends, excepting the few working in the sciences, will say that the problems are too technical, that they cannot be understood by the public. With some effort, however, and yet without studying science, enough information can be obtained; the problem is really not the ability to understand but the necessary sacrifice in time and effort to locate and to keep abreast of relevant information written in such terms that the layman can follow. The daily press falls far short in providing such information. And many of the "cause"

magazines, such as *Fellowship*, deal generally only with the moral or occasionally the political problems, giving the reader insufficient background for his decisions. Obtaining such information and keeping informed is a big job, a job which requires sacrifices, partly of money for the purchase of subscriptions, books, etc., but, even more, of time and energy.

Having such information provides the background for writing more intelligently to the government and to newspapers and for talking with fellow citizens. It was surprising, as I found out on my travels, how little is the effort people really make to get information; how things which seem self-evident to one who follows even slightly what is going on cause surprise in the general public. Friends who do take the trouble to inform themselves can have more opportunities to talk in public than is commonly believed.

About the third problem, that of the relationship of our work to our peace testimony (and to our general social-moral picture of the world), much too little is said. The Society for Social Responsibility in Science has stressed the personal involvement of scientists for years: their moral responsibility for the results of their work to society. But this relationship is not limited to science. In our interwoven and closely knit society no person can free himself entirely from involvement in the war economy and all the evils of our modern society. Even the man who commits suicide would help the war economy, because one fewer would be the number of opponents and consumers of goods, the manufacture of which impedes the production of weapons. The intentional communities are not really outside the problem; they live off and by the general economy which is related to the

war effort. The only ways of avoiding involvement are so patently unconstructive that probably no sane person would want to follow them: to go to prison, to go on a hunger strike so that one is too weak to work; yet one consumes labor, etc., of the economic system.

Thus there is no complete withdrawal possible from the war system. We can only try to limit our involvement as far as we can. To paraphrase George Fox's advice to William Penn, we can today never get rid of the sword, but we can shorten it more and more, and thus make it an increasingly less formidable weapon.

VICTOR PASCHKIS

### These Two

By ROSALIE WAHL

They climb a hill together  
At night and look afar;  
His mind is on the universe,  
Hers on a single star.

From day to day he ponders  
A way of life for men  
That leaves them free from tyranny  
And makes them whole again.

Her days are filled with cumber,  
And love and song and pain,  
With birth and growth and dying—  
A most essential chain.

Of this their life compounded,  
The near view and the far,  
Eternity and every day,  
The cosmos and a star.

---

*So Jesus the sorrow and the suffering were realities; he did not escape them, or pretend they did not exist, or offer easy explanations of their power. He did not, so far as I can see, suggest that they were some of the forms taken by God's love. But, said he, the love of God for His world and His creatures is also a reality, which will outlast all else. From whoever trusts in that love all tribulations will at last fall away, and he will know peace, and joy and fulfilment. This we must believe.*

*In the times of our winters . . . God is working for the spring, even when the sense of emptiness and desolation is strong within us. This we must remember. And then it may be the time will come when we feel the sun's warmth again, and see abundant life all about us, and be ourselves caught in the joy of renewal and creation. "Thou [God] visitest the earth." Let it be our prayer that God will so visit also every human heart. "Thou visitest the earth and waterest it: thou makest it soft with showers: thou blessest the springing thereof." May this be our hope and conviction—that, below our surfaces, God-given powers of growth and transformation are at work. And even if for any Christian it is still winter when he looks for spring, at any time there may come that awakening. Let him see then the changes in nature which the coming months will bring as, for him, a parable and a promise. His winter will have an end, and, as the delayed summer of his inward life advances, he, too, may enter into the experience of the Psalmist and take up the words "Thou crownest the year with Thy goodness."*

—HORACE B. POINTING, "February Springtime," in the *Wayfarer*, London, for February, 1960

### Some Thoughts on Fasting

**F**ASTING as individual prayer can be helpful. It may serve to focus the attention of the individual on a need and may create a condition or atmosphere of teachableness. A 24-hour fast is within the reach of nearly every person. An individual fast may be carried on "in secret, and thy Heavenly Father, which seeth in secret, will reward thee openly." The fast may be for personal development or may be intercessory, that God's will may be done in other persons who are troubled. Some individuals are able to carry on public fasts as penance for a great social evil.

Fasting as a group exercise has extraordinary possibilities. The fast by an individual, mentioned above, may incidentally involve others, who find that they must make some adjustments in their attitudes or schedules. But a group fast intentionally involves more than one person, and not always with the consent of others. In one kind of group fast an experienced individual does all the abstaining from food with an express and announced purpose. This purpose is multiple: (1) to help cleanse the group in the face of inadequacy and wrong behavior; (2) to lead the group in seeking God's will in a seemingly impossible situation; (3) to intensify self-discipline of the group on a higher level than before by exerting a pressure of sound spiritual enthusiasm. In another kind of group fast two or more persons carry on the exercise simultaneously according to rules agreed upon as to the purpose and spirit of the fast, and as to its length and the food permitted, such as beverages and salt.

Elation and increase in spiritual strength typically accompany a fortunate fast. Either elation or depression can, with practice, be utilized to make those inward and outward changes which are necessary to remove an uneasy burden from human hearts. The major constructive changes which do take place seem to occur beyond the realm of consciousness. Anger, despair, hatred, fear can be transformed through fasting into their opposites. Fasts aimed against the wrong behavior of opponents may be thought of as sublimations and transformations of anger into love of a "suffering servant" kind and into discipline of a determined taskmaster. In many situations a fast is preferable to inaction. One can overcome indifference and a sense of meaninglessness with the help of abstinence. Abuses of fasting need to be guarded against, as in any activity.

Friends meeting for worship is a group exercise in fasting from words, music, and ritual in order to experience the end of all words, music, and ritual. Limited and skillful fasting from food can be approached as a fruitful extension of worship.

FRANCIS D. HOLE

### While There Is Still Time

**T**ONIGHT I saw "On the Beach," and as I walked away from the theater, I absorbed the sights and sounds that surrounded me with a terrifying sense of life that is no longer living. I suppose it was because, under the initial impact of the film, I could not help identifying the men and women I passed with the characters who were trying in different ways to come face to face with the reality of death. We were all doomed—the only difference being a matter of time.

It would be easy to adopt a fatalistic attitude toward the issue raised by the film, and in order to live with such an attitude one could try to explain it away by saying, "It's only science fiction anyway," and then forget about it. But after I got home and thought about it a bit more, I realized there was more to it than that. Several times one or another of the characters had asked why it had happened and if there were not something any one of them could have done. No one knew the answer, and by that time it was too late. The war had been fought, radioactive dust had already blanked out most of the world, and it was only a matter of weeks before it reached Australia, the locale of the film.

I had the feeling, however, that this air of fatalism was deliberate on the part of the author or producer, because if he *had* said there was something that could be done, the word "controversial" may very well have been whispered. And so the story was based on a sense of inevitability.

But there is an essential difference between the characters in the film and the people I saw on the street afterwards. The former were on the after side of the war. We are still on this side of it. *It has not happened yet to us.* This was the real message the film held for me. If the author and producer were afraid to say that individuals could have stopped the madness, it is up to us to say it, each and every one of us. Because if we allow it to happen, there isn't a man, woman, or child who will not be affected by it. There will be no place in this small, small world for us to hide. And because each of us will be affected by it, every one in this world, whether in the Northern or Southern Hemisphere, whether in East or West, has the power to do something about it. Norman Cousins has said, ". . . nothing is more powerful than an individual acting out of his conscience, thus helping to bring the collective conscience to life."

If we don't understand what is happening, we can become informed. Having become informed, we can speak out to our government and to governments all over the world. We can demand that the powers stop jeopardizing our lives and that total disarmament be-



come a reality. Specifically, we can urge the powers in Geneva to agree on a nuclear test ban; we can ask these governments to refrain from any nuclear testing until agreement is reached; we can give support to our President as he goes to the summit in May. How can we do this? By writing directly to President Eisenhower, The White House, Washington 25, D. C., to our Senators at the Senate Office Building, Washington 25, and to our Congressmen at the House Office Building, Washington 25.

If we don't want to end up on the beach, we should take a lesson from the doomed and speak up while there is still time.

ADELE RICKETT

### Church Perspectives

THE midwinter meeting of the General Board of the National Council of Churches was held in Oklahoma City on February 24 and 25. Anna Brinton and I were the only Friends present. The agenda was thrown askew because of the accusation in the recent Air Reserve Training Center Manual, NR45-0050, that the Council is Communist. Thirty of the 95 members of the committee which prepared the Revised Standard Version for the NCC were charged with being affiliated with pro-Communist fronts, projects, and publications. One of the several names printed was that of Henry J. Cadbury. This statement is insidious, offensive, and untrue. Thomas S. Gates, Jr., Secretary of Defense, and Dudley C. Sharp, Secretary of the Air Force, were immediately contacted and asked that the Manual be withdrawn. A new issue is to be printed, but it could not be ascertained whether this section would be omitted.

Dr. Edwin P. Dahlberg, President of the Council, said the Training Manual incident raises a much more important question—namely, "How long are the American people going to allow various agencies of the government to continue the practice of treating false and absurd charges lifted from confidential files as material to be seriously considered as a basis for security decisions and as official indoctrination of government employees?" He asked also that a full explanation be made public at the earliest possible moment.

As messages from Washington interrupted the order of business, the words of Fosdick's hymn flooded my mind: "Give us courage; give us wisdom for the facing of this hour."

In spite of this incident, that which was positive, in keeping with the spirit of Christ, permeated the agenda. Dr. Henry P. Van Duseu, President of Union Theological Seminary, opened the meeting with the 139th Psalm, "Oh Lord, thou hast searched me and known me," and somehow these thoughts never left us. They carried through to the last precious moments, when Dr. Dahlberg asked for silent worship. Four of the group uttered spontaneous prayers, the last being given by the Bishop of the Armenian Orthodox Church of Los Angeles, who prayed movingly for our enemies.

As Christ portrayed a way of life, so the church must be

a part of life's problems. "Her Responsibility in Relation to Juvenile Delinquency," "Church World Service" (which co-operates closely with our overseas work), "The Church's Concern for Health Services," and "Importation of Mexican Farm Labor" were some of the more than interesting matters reported.

A superb paper written by Mr. R. H. Edwin Espy, entitled "A Perspective on the Needs of the World that Confront the Church," is so important it must be referred to briefly. We would do well to ponder the question, "What should the churches do to improve their self-understanding, their grasp and expression of basic Christian belief?" In the section on "The Renewal of the Church" Mr. Espy states: "The church's mission to the world can rise no higher than the spiritual condition of the church itself. This will call for a deeper experience of worship, a more confident resort to personal and corporate prayer, and a more disciplined and informed reliance on the Bible." Because the laity comprises 97 per cent of the church, a few pages were given to "The Involvement of the Laity." In Protestantism we speak of "the priesthood of all believers," and as the laity performs a service to God in doing the work of the world, this question arises: "How many of our people have either the intellectual comprehension of the faith or the spiritual dedication to make this priesthood a reality?"

The future of the National Council, the future of every communion depends on the dedicated individual. Each one must become a witness by overcoming the obstacle of lukewarmness and lack of certainty, and realize that no mission to the church or to the world is attainable apart from an inner conviction of our own spirits.

I wish many more might have had the privilege which Anna Brinton and I had. It is truly good to be a part of this searching, praying group.

LYDIA B. STOKES

### The Education Library

READING maketh a full man," Bacon said, and this aphorism seems to have been a guiding influence in Quaker education. When the Committee on Education, first appointed in 1850, was directed in 1895 by Philadelphia Yearly Meeting (Race Street) to distribute the income of the \$200,000 Samuel Jeanes Fund "especially for literature, libraries and Friends' schools," it began to buy books for the edification of concerned Friends. The Committee's school visitor helped to advance their use, and in 1911, when the Central Bureau office opened to serve Yearly Meeting committees, books were deposited in its care.

Other committees also purchased books to be loaned to Friends everywhere, and the collection grew so that in 1933 the books belonging to eleven committees were classified by the Dewey decimal system. They were thus arranged in the new bookcases built in the Cherry Street Room, and the library and its use grew so that another section of cases was soon built on the opposite wall.

Books were circulated among Friends, often by mail.

Teachers awarded summer-school scholarships by the Committee on Education found it easy to borrow titles on required reading lists, and research students consulted the library. The Committee's field worker took books to the schools for the convenience of teachers.

When in 1949 the united Philadelphia Education Committee combined books belonging to the two former committees, many duplicate copies and older titles were eliminated and offered to schools. As the library in each school expanded, teachers have used the central library less. The doors to the bookcases are unlocked so that visitors may browse and select the book or books they desire to borrow.

A great many Friends are readers (in spite of the popularity of television). They may feel, with William Lyon Phelps, "A borrowed book is like a guest in the house; it must be treated with punctiliousness, with a certain considerate formality." Yet Friends active on school boards, public as well as private, are concerned for the best education but not always ready to buy the latest books. They find the loan library of great assistance as they hear about trends and needs, and endeavor to get perspective and vision. To such readers a number of recent additions to this Education Library will appeal. These books point out practical possibilities to parents, who can be quite vocal on behalf of good schools and who are also mindful of educational values in the home. The following or any other books available will be mailed on receipt of a telephone or postcard request by the Philadelphia Yearly Meeting Office, 1515 Cherry Street, Philadelphia 2, Pa.:

*The American High School Today* by James Bryant Conant. McGraw Hill, 1958. A "must" for all trying to evaluate the highs and lows in high schools of today.

*The Child, The Parent and the State* by James Bryant Conant. Harvard, 1959. Emphasizes the need to create conditions that the survey of 1958 showed could be improved.

*Enriching Family Life through Home, School and Community* by Bess B. Lane. Public Affairs, 1957. A Friend who has given her life to education encourages attention to the inner and outer lives of children in the home and in the school, and points out the values in parents' attitudes toward the school.

*The Challenge of Children* by Cooperative Parents' Group of Palisade. Whiteside, 1957. It is "dedicated to other parents for the prevention of parental delinquency" but emphasizes the learning and development of children.

*Knowledge Is Not Enough* by Samuel B. Gold. Antioch Press, 1959. An opportunity to think with the former President of Antioch on the process of education.

*Speaking of Teaching* by Irvin C. Poley. Germantown Friends School, 1957. From his many years' experience a successful teacher shares his views on what may be accomplished in a classroom for the growth and inspiration of children.

*How to Live through Junior High School* by Eric W. Johnson. J. B. Lippincott, 1959. The head of the Junior High School of Germantown Friends School addresses this book to parents that they may "hang on to their own humor

and perspective during these difficult early adolescent years."

*To Sir: With Love* by E. R. Braithwaite. Bodley Head, London, 1959. Most poignant and practical. How a British Negro won a group of teen-agers in a London East End school.

MARGUERITE HALLOWELL

## A Neighborhood Finds Itself

(Continued from page 194)

officers handled that teen-age racial fight.' He sank slowly into his chair and was silent for a long moment. 'Do you know something?' he said finally. 'I've been a police officer for thirty years, and this is the first time a citizen ever told us we'd done a good job!'

The story of the Conference is unfinished, but one cannot help believing that the past is but prelude to a creative future. Undergirding the Conference is the faith of its leaders, past and present, that "In the people of every community everywhere there is a vast, untapped potential, almost limitless energy and resources which can be released for community betterment. Freeing that potential and channeling it into citizen action can provide a powerful source of strength in the saving of our cities and the regeneration of our nation."

For such citizens as well as for professional leaders in city planning and human relations the book *A Neighborhood Finds Itself* by Julia Abrahamson (370 pages; \$5.00) is a guide and an inspiration. Published in 1959 by Harper and Brothers, New York, when the author was a member of 57th Street Meeting and had been for six years the Executive Director of the Hyde Park-Kenwood Community Conference, the book gives a vividly written and carefully documented history of this organization—its progress and its setbacks, its achievements and its problems from 1949 to 1958.

LUCY P. CARNER

## The Language of Yes

By BRUCE CUTLER

Our fifth year. And even the heart's high plain is wound with westering columns of our love, our body's sod parabled with grain, mind's aspens opened to mercies of the dove. We grow in leaf-green mansions toward the sun and drive our roots with wild-plum discipline; so colonized, the sky-high West we've won will outweather ice and alkaline. And there is a tongue to our frontier you hear on hummingbirds and tall-tale youth, on old-time homesteads where hills confess the joyful noises of a heyday here, of love and love for life and living truth, and all the lessons of that language, yes.



### About Our Authors

Lucy P. Carner is a member of Green Street Monthly Meeting, Philadelphia, and was formerly a member of 57th Street Meeting, Chicago, and the Social Order Committee which sparked the renaissance of the Hyde Park-Kenwood Area.

Victor Paschkis, Clerk of Morningside Heights Meeting, New York City, is Associate Professor of Mechanical Engineering at Columbia University and Director of its Heat and Mass Flow Analyzer Laboratory. He is President of the Society for Social Responsibility in Science.

Victor Paschkis writes that he is prepared to send Friends information about sources for learning in layman's terms about weapons of mass destruction. Address inquiries to him at Apartment 19G, 501 West 123rd Street, New York 27, N. Y. Include a self-addressed, stamped envelope.

Francis D. Hole, a member of Madison Monthly Meeting, Wisconsin, is Chairman of the Executive Committee of Illinois Yearly Meeting and codirector of the annual course in non-violence sponsored by the Madison Peace Center. He is Associate Professor of Soils, in charge of the Soil Survey Division, at the University of Wisconsin. He writes that the following "Child's Prayer at Meeting for Worship Time" occurred to him at a recent Quarterly Meeting:

Now I sit me down to pray.  
I hope the Lord my soul will stay.  
If there's some duty I should know,  
I pray the Lord will tell me so.

Adele Rickett is Administrative Assistant in the Peace Education Program of the American Friends Service Committee. Her article, "While There Is Still Time," was written in February, 1960.

Lydia B. Stokes is a member of Moorestown Monthly Meeting, N. J.

For many years, until her retirement in 1956, Marguerite Hallowell served as Office Secretary of Friends Central Bureau of Philadelphia Yearly Meeting, 1515 Cherry Street, Philadelphia. In this capacity and as a member of various Friends Committees (and notably as a member of the Religious Education Committee) she has had a continuing interest in the library at 1515 Cherry Street, Philadelphia.

"The Language of Yes" by Bruce Cutler will be the concluding poem in his forthcoming volume of poems, *The Year of the Green Wave*, to be published on April 1 by the University of Nebraska Press as the first volume of its First-Book Poetry Series. The book will be issued in both clothbound and paperback editions.

### Friends and Their Friends

Dorothy S. McDiarmid of the Friends Meeting of Washington, D. C., is one of three sponsors of a bill to prohibit capital punishment, offered in the Virginia House of Delegates.

"The Rev. James M. Lawson, Jr., young Negro Methodist minister and Southern Secretary of the Fellowship of Reconciliation," says the March 15, 1960, *Fellowship*, "has been expelled from the Vanderbilt University School of Religion for his participation in a nonviolent campaign against race discrimination in Nashville lunch counters. Lawson, who was completing his senior year, was formerly Vice President of the National Conference of Methodist Youth, a post to which he was elected while serving a prison term as a conscientious objector."

A celebration in honor of the 50th wedding anniversary of Galen and Eunice DeForest of Unadilla, N. Y., Meeting was held at the local Community House on February 23. Their entire married life was spent in Rogers Hollow until their retirement from farming three years ago, when they moved to Unadilla. They have been active in Friends and community affairs. Galen DeForest served as a member of the Unadilla Central School Board of Education for many years and was President of the Rogers Hollow Fair Association. Among their many gifts from friends and relatives was a chimes doorbell from the Friends Meeting.

Pacific Yearly Meeting will be held August 15 to 19, 1960, at Willamette University, Salem, Oregon. The Clerk is Catherine Bruner, 1603 Woodland Drive, Stockton 7, California.

Official first-day covers for the 4-cent U.S. stamp commemorating World Refugee Year may be ordered from the United States Committee for Refugees. The stamp will be issued by the Post Office Department in Washington on April 7.

Printed in gray-black, in sheets of 50, the World Refugee Year stamp shows a family facing down a dark corridor leading toward a bright exit—symbolizing the refugee's desire to leave want and oppression for a new life.

World Refugee Year began July 1, 1959, and ends June 30, 1960. More than 70 countries are participating in the U.N.-sponsored Year, which has as its aim the solution of pressing refugee problems throughout the world.

The price of the cover, with stamp cancelled in Washington on day of issue, is 25 cents. The Committee will apply proceeds from cover sales to refugee aid. The covers may be ordered from U.S. Committee for Refugees, Box 2242, Grand Central Station, New York, N. Y.

A poem by Katherine Hunn Karsner, "Fig Tree (in Winter)," was published in *The New York Times* for February 18, 1960. In the sonnet she contrasts the swathed, bowed, clownlike appearance of the tree in winter with its existence in summer, when it breathes a different atmosphere, and "the golden bees will throng/ To form a humming halo in pursuit/ Of honey from her sweet rough-textured fruit." "Light Wins" by Katherine Hunn Karsner was published in the *FRIENDS JOURNAL* for March 5, and "Wind" and "Immortality" will be released later. She is a member of Central Philadelphia Monthly Meeting.

Russell Elkinton, a member of Media Meeting, Pa., has been appointed Editor of the *Annals of Internal Medicine*, official scientific journal of the American College of Physicians. He is Associate Professor of Medicine at the University of Pennsylvania Medical School.

Edward and Esther Holmes Jones have returned to Philadelphia from a journey to Yucatan, where they studied the ancient monuments of the Mayan civilization. From Yucatan they continued south to Guatemala and El Salvadore, where they were able to study the present life of indigenous peoples. They observed aspects of United Nations Assistance, and Esther Jones photographed U.N. projects, thus adding to the store of slides which she makes for educational purposes.

After several years as an unaffiliated Meeting, the Friends Meeting of Louisville, Kentucky, has become a Preparative Meeting under East Cincinnati Monthly Meeting. Thus Louisville Meeting becomes a part of Miami Quarterly Meeting of Indiana Yearly Meeting, Friends General Conference. So far as is known, this is the first time there has been an officially recognized Meeting in the State of Kentucky.

Meeting for worship is held after the manner of Friends at 10:30 on Sunday mornings at Neighborhood House, 428 South First Street. Monthly Meetings for business and a study group are held in homes on the second and fourth Monday evenings, respectively. It is hoped that visitors to Louisville will attend.

The annual meeting of the Homer L. Morris Fund was held at Pendle Hill, Wallingford, Pa., on February 7, 1960. This fund, named in memory of one who devoted much of his life to nurturing intentional communities as a seedbed of democracy and Christian practice, supports interest in and study of such communities and cooperative enterprises and has funds available for short-term loans. It is particularly interested in such groups which may have difficulty in arranging for emergency loans at reasonable interest.

At the meeting Alfred F. Anderson summarized the results of a survey of intentional communities made last summer and attempted to define the present search for a deeper understanding of the meaning of "community."

Since some funds are now available for loan, any cooperative groups in need of temporary assistance should apply to the loan committee of the fund, c.o. John Haines Wills, Box 37, Cheyney, Pa.

## Letters to the Editor

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

William Kuenning's article is one of the finest you have ever published. It goes to the heart of the gospel and relates the present crisis to the eternal verities in simple and effective terms. I hope it may be reprinted.

Morrisville, Pa.

GEORGE E. HAYNES

If "pacifism is unreserved commitment to nonviolence," as William Kuenning contends in his fine article, "The Realism of Religious Pacifism," would someone please answer the following questions? What is the pacifist's attitude toward law and law enforcement on the local, national, and international level?

Oxford, N. Y.

H. S. CRUMB

We were glad to have Clara Wildman Carter visit our Friends Meeting last December. She thought the visit worth reporting to the FRIENDS JOURNAL (January 23, page 60). As she was here but once, it was not strange that she did not get a clear picture.

Our meeting house is not on a hill but in the Manoa Valley. From the road in front our land slopes gently upward to the meeting house, which is a former residence altered to suit Meeting and Friends Center purposes. Ralph and Maud Powell, not from April last but from September, have been helpfully serving as resident Secretaries of the Friends Center. Sakiko Okuba, who took our visitor from the meeting house to her hotel, is not a Hawaiian but a Hawaiian-born Japanese. She teaches in a public school, not in our University, which is not Honolulu University but the University of Hawaii. We sincerely hope Clara Wildman Carter will visit our Meeting again and stay in our community longer.

Honolulu, Hawaii

GILBERT BOWLES

## Coming Events

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

### MARCH

24 to 30—Philadelphia Yearly Meeting, 304 Arch Street.

27—Concert by Earlham Concert Choir at the Arch Street Meeting House, Philadelphia, 5 p.m. Address by Landrum Bolling, President of Earlham College, 7:45 p.m. Dinner served in the dining room of Arch Street Meeting House, 6:30 p.m., at \$2.50 each. The yard of the meeting house will be open for parking.

27—Open Meeting at Yardley, Pa., Meeting, North Main Street, 7:30 p.m.: Harold E. Stassen, who served as President Eisenhower's Disarmament Adviser, will discuss past and present United States disarmament proposals.

30—Noontime Meeting at Trenton, N. J., Meeting House, Hanover and Montgomery Streets, 12:10 to 12:40 p.m.: Richard McFeely, guest.

### APRIL

1—Illustrated Lecture at Oxford Meeting, Pa., 8:15 p.m.: Esther Holmes Jones, speaking on a recent trip she and her husband made in the interests of the United Nations, "U.N. Assistance around the World."

2—At Lansdowne-Aldan High School, Essex and Green Avenues, Lansdowne, Pa., 8 p.m., Concert-Drama by Singing City Choir of Philadelphia, "The Legend of the Unborn Child," a message of world brotherhood. Conductor, Elaine Brown. Sponsored by Lansdowne Monthly Meeting, Pa., Community Relations Committee, with church women of Lansdowne and vicinity cooperating. Donation: adults, \$1.00; age 12 or under, 50 cents.

3—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: Report on Yearly Meeting by appointed representatives from Abington Meeting.

3—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Jean Fairfax, National Representative for the Southern Program, AFSC, "The Challenge of Africa."

5—Women's Problems Group at Race Street Meeting House, Philadelphia, 10:45 a.m.: Nora Waln, "Quaker Women Have Something the World Needs." This Quaker reporter, journalist, and author will tell of experiences in England, China, and Germany. Bring sandwiches and stay for the fellowship following the lecture; coffee and tea served.

6—Noontime Meeting at Trenton, N. J., Meeting House, Hanover and Montgomery Streets, 12:10 to 12:40 p.m.: Rachel Cadbury, guest.

7—Sixth Parent-Teacher Training Day at Wrightstown, Pa., Meeting, 9:45 a.m. to 2:45 p.m. Theme, "What is the Basis of Quaker Worship?" Speaker, Miriam Jones, Principal of Haverford Friends School. Panel leaders, Betty Glueck, Blanche Zimmerman, Janet Schroeder, and Agnes Coggeshall. Lunch served by the Meet-

ing (75 cents each), but lunch for children should be provided by the parents. Provision will be made for the care of preschool children.

7, 8—Fourth Annual Conference at the United Nations, New York City, sponsored by the Friends General Conference. Theme, "The Developing Role of the United Nations." Speakers include Andrew E. Cordier and Paul G. Hoffman. Visits, briefings, tour, round tables. For further information write Roy Heisler, 27 West 44th Street, New York 36, N. Y., or the Peace and Social Order Committee, Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

8, 9—Spring Conference at Gasport, N. Y., Meeting, Central Avenue, sponsored by the Advancement Committee and the Ministry and Counsel of New York Yearly Meeting, beginning on Friday with supper at 6:30 p.m. Addresses by Marshall O. Sutton, Charles W. Piersol, Rachel Davis DuBois, and Cecil Evans on "The Vocation of Being a Friend."

## MEETING ADVERTISEMENTS

### ARIZONA

**PHOENIX** — Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School, 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

**TUCSON** — Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2148 East Fourth Street; Tucson MA 3-5305.

### CALIFORNIA

**CLAREMONT** — Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 8th Street.

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

**LOS ANGELES** — Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

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

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

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

### COLORADO

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

### CONNECTICUT

**HARTFORD** — Meeting, 11 a.m., First-day school, 11 a.m., 144 South Quaker Lane, West Hartford.

### DISTRICT OF COLUMBIA

**WASHINGTON** — Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

### FLORIDA

**DAYTONA BEACH** — Meeting, 11 a.m., First-days at 300 North Halifax Avenue. Information, Sarah Belle George, CL 2-2333.

**GAINESVILLE** — Meeting for worship, First-days, 11 a.m., 118 Florida Union.

**JACKSONVILLE** — Meeting for worship, 11 a.m., YWCA. Contact EV 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.

**MIAMI** — University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5038.

**ORLANDO-WINTER PARK** — Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-2025.

**PALM BEACH** — Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

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

### GEORGIA

**ATLANTA** — Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk. Phone DR 3-5357.

### ILLINOIS

**CHICAGO** — 57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-3068.

### INDIANA

**EVANSVILLE** — Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

**INDIANAPOLIS** — Lanthorn Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

### IOWA

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

### LOUISIANA

**NEW ORLEANS** — Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

### MARYLAND

**SANDY SPRING** — Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: R. B. Thomas; telephone WA 4-3366.

### MASSACHUSETTS

**CAMBRIDGE** — Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-8883.

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

### MINNESOTA

**MINNEAPOLIS** — Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

### MISSOURI

**KANSAS CITY** — Penn Valley Meeting, 308 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

**ST. LOUIS** — Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

### NEW JERSEY

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

**DOVER** — First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

**HADDONFIELD** — Meeting for worship, 11 a.m.; First-day school, 9:45 a.m. Midweek meeting, Fourth-day, 10 a.m. Lake Street.

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

**MONTCLAIR** — 289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

### NEW MEXICO

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

### NEW YORK

**ALBANY** — Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

**BUFFALO** — Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

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

**NEW YORK** — First-day meetings for worship:

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

**SCARSDALE** — Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

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

### OHIO

**CINCINNATI** — Meeting for worship, 10 a.m., 3601 Victory Parkway. Telephone Lucile Knight, Clerk, at EA 1-2769.



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

### PENNSYLVANIA

**HARRISBURG**—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

**HAVERTFORD**—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

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

**PHILADELPHIA**—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House Ln., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

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

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

**STATE COLLEGE**—818 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

### TENNESSEE

**MEMPHIS**—Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 3-6574.

### TEXAS

**AUSTIN**—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Friscilla Zuck, GR 7-3414.

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

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

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With Christopher Nicholson, M.S.W., Philadelphia 44, Pa., call VI 4-8809 between 8 and 10 p.m.

With Annemargret Osterkamp, M.S.W., Philadelphia, Pa., call VI 4-7942 between 8 and 10 p.m.

With Karoline Solmitz, M.S.S., Bryn Mawr, Pa., call LA 5-0752 between 8 and 10 p.m.

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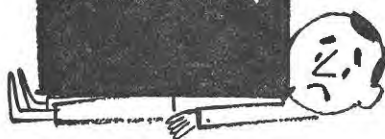
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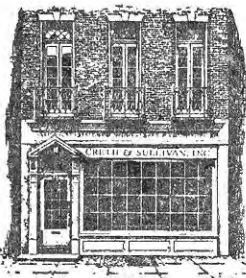
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