

FRIENDS JOURNAL

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Letter from the Past

I F the beast who sleeps in man could be held down by threats—any kind of threat, whether of jail or of retribution after death—then the highest emblem of humanity would be the lion tamer in the circus with his whip, not the prophet who sacrificed himself. What has for centuries raised man above the beast is not the cudgel but an inward music: the irresistible power of unarmed truth, the powerful attraction of its example.

—BORIS PASTERNAK

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Books

FREEDOM FROM FEAR: THE SLAVE AND HIS EMANCIPATION. By O. A. SHERRARD. St. Martin's Press, New York, 1961. 200 pages. \$3.95

In this readable and balanced account of the English movement to abolish slavery the author reminds his readers of the incredible fact that not until the eighteenth century was slavery regarded as morally wrong but only as a fact of life. Cruelty to slaves was occasionally condemned, but almost no one attacked the institution itself. When England entered the slave trade, however, in 1713, "the English conscience was stirred; and with that stirring, hope for the slave was born." Friends led the way, forming the first Antislavery Society in 1783. With others they launched an intensive campaign, working in the courts, in Parliament, and with public opinion. Despite opposition from the law and every vested interest the idea caught the popular imagination. In 1807 England abolished the slave trade; in 1834 slavery was abolished throughout the Empire.

What "hopeless" but worthy causes in our own day languish for want of such dedicated action?

RICHARD GROFF

THE QUEST OF THE HISTORICAL JESUS. By ALBERT SCHWEITZER. The Macmillan Company, New York, 1961. 403 pages. Paperback, \$1.95

Originally published in 1906 as *Von Reimarus zu Wrede*, this critical work traces the effort to discover the historical Jesus through the long sequence of theological studies and lives of Jesus that extend from the work of Reimarus in 1778 to David Friedrich Strauss, Bruno Bauer, Renan, and many, many others, ending with Wrede and Albert Schweitzer (whose earlier *Sketch of the Life of Jesus* was published in 1901). Most of these were German.

Even the person who does not care for theological matters will get much from this book. He will find deep satisfaction in the brilliancy of Schweitzer's mind, the thoroughness of his research, his discriminating judgments, his penetrating questions, and his final position. He will get insight into the many problems of fact imbedded in the gospel narratives of the life of Jesus—problems of time, of the order of events, of the historical reliability of the gospels, of the miracles, of language and possible Eastern influences, of the term "Son of Man," of the role of the Messiah, of the nature and time of the coming Kingdom.

Those who feel they cannot with profit follow the fluctuating patterns of German theological study and its popularizations through rationalistic, fictitious, nonmiraculous, skeptical, liberal, and eschatological trends will still want to read the magnificent 19th and 20th chapters. Here Schweitzer shows that no compromise is possible between the modern historical and the eschatological life of Jesus, that the power of the spiritual force which streams forth from Jesus and is significant for our time will forever elude historical analysis. Only contact with the spirit of Jesus can give true knowledge of Jesus.

M.A.P.

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FRIENDS JOURNAL

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Editorial Comments

Russian Morale

SHORTLY after the last war Einstein wrote that the unleashing of atomic energy had changed *everything except our ways of thinking*. We have been indeed slow in adjusting to such a radical change as the use or abuse of atomic energy. We are equally slow in altering our appraisal of other nations when new conditions warrant change. This reproach applies to the thinking of all nations, including that of the United States and Russia.

For centuries Russia has been a backward nation, and many of our cold-war campaigns have been fought with rusty weapons stressing this old argument. The time is not yet gone when a cautious, or fair, appraisal of Russia draws the immediate charge of Communist sympathies. We are, however, outgrowing this state and realize the danger of underrating any opponent. Russia, in the view of George Kennan, former Ambassador to Moscow, is our most dangerous rival, quite apart from military considerations. He believes that the enthusiasm, self-discipline, and modest standards of living of the Russian people have no equal in the United States and may give the Soviets an inestimable advantage in coming political rivalries.

It seems to us that the most potent force on the Russian side is not atomic or cosmic technology, nor apparently inexhaustible reserves of natural resources. Our standards in all these fields are equally high or superior. But we must, at long last, arrive at an informed appraisal of the much more uncomfortable fact that Russia's self-esteem as the world's leading nation is her most dangerous weapon in peace and war.

Dreams of Destiny

This self-elevating morale is not an innovation of the Soviets. For the last five centuries Russia has firmly believed that she had a mission for the world—the bringing of peace, friendship, and welfare to all of mankind. That she was chosen by God for this lofty mission was the belief of the Russian people long before atheism became the official creed. She is still destined to be the world's saviour, according to the Soviets. Such a messianic ambition must not be conveniently dismissed as a psychological complex. It is a stark, deeply ingrained faith. It upheld the Russian people in times of religious crises, military defeats, and abject sufferings.

This faith in a world mission can be traced back to the first large religious schism in the Roman Church, when in 1054 A.D. the Eastern Church seceded from Rome. Constantinople was then called the "Second Rome," a designation which actually applied long before the eleventh century, because the center of church influence had shifted to the capital of the Byzantine Empire. When in 1472 A.D. the Grand Duke Ivan Vassilievitch married Sophia, the daughter of the last Byzantine emperor, Rome's hope for a reconciliation with the Eastern Church was frustrated. Sophia joined the Russian Orthodox Church. Moscow, the "new Israel" after the Turkish conquest of Constantinople (1453 A.D.), was soon hailed as the "Third Rome," shining "in the universe more radiantly than the sun. . . ." There would never be a Fourth Rome, and the tsar—his newly used title deriving from Caesar—was the protector of the Church.

From then on, the "Third Rome" continued to inspire the Russians and nourish their peculiar mystique as the Chosen People. Whether we see them resist foreign influences as Slavophiles in the nineteenth century, or eagerly embrace these same influences under Peter the Great and the nineteenth-century Westerners; whether we watch them at moments of triumph or defeat—their faith in this mission remains undaunted. The tenor of many national pronouncements remains identical: Russia will always defend the only true Christian Church against pagan Asia and heretical Europe. The best forces in the Russian people—so we can read again and again—have not yet been awakened. Russia's historic moment will come at God's own time. Such were the national beliefs. In all these voices, ranging from the thanksgiving of Alexander I for the defeat of Napoleon to the novels of Dostoevski, the pride in the peculiar destiny of the Russian people resounded everywhere. Russian leadership realized how uneducated the Russian people were; yet the concept was stressed that even the ordinary people had the unique gift of understanding and loving all the people of the world, an endowment that would bring them together in love and fellowship and true ecumenicity of faith. Rome stands condemned as a political and dictatorial Church structure; Protestantism has led Europe and America to indifference, if not atheism. Only Orthodox

Russia has grown and will triumph—not by defeating other peoples but by making them friends. These were the main strands in Russian lore for many, many generations.

The Dream Lives On

History has spoken differently, but facts have never been able to destroy faith. Moscow now represents the Third International of the Communist party instead of the Third Rome, and the "rotten West," of which so many Russian patriots spoke, is still vigorous and far from collapsing. But it would be a serious mistake to assume that former Russian dreams of moral superiority have subsided. They have changed, but are living on as fervently as ever. They have become secularized, and now flourish within the political philosophy of the Soviets. Just as Russia defeated Napoleon in 1812 after the European powers had proved unable to subdue the French conqueror, so does Soviet Russia now claim the historic

merit of having defeated Hitler in 1945. In 1812 Russia entered European history. In 1945 she claims to have changed world history.

No longer does Russia defend Christianity against pagan Asia. She has become Asia's most eager missionary and ally.

The New Constellation

These, then, are some of the foundations on which Russia's claims to superiority rest. The new constellation of ideas must concern us as much as other political problems. The United States and the West in general are facing a moral challenge which must not be minimized in the panicky mood sometimes induced by military minds. Are democracy and organized religion prepared to cope with a faith as strongly rooted as the one prevailing in Russia? Einstein's warning pertains to these coming weeks and months: we must change our thinking.

The Dimension of Joy

MANY of us have a dislike of ugliness or lack of coordination. We feel uncomfortable when we see faces without expression. We feel repelled by human sounds that have no meaning.

Not so long ago in our meeting for worship someone told a dramatic story of overcoming an antipathy towards all these phenomena as they showed up in retarded children. She was attempting to come to terms with a group of deficient children by creating excuses to be with them for short periods of time. Then the day came all too quickly when she was left alone with a large group of them for thirty minutes. After she had smiled in as warm a way as she could, one child rushed up to her to feel her smile, her mouth, her teeth! She wanted in one dreadful moment to flee, to escape from these less-than-human creatures, to get a cup of coffee or a drink of water. Then all at once she felt a "great wave of well-being toward all creatures," and the agony of her fear was gone.

The meeting was wholly caught up in this story. Some set forth an elaboration of the unseen world of God and its mysteries, and others were content to see that an inspiration of this sort leads to more inspiration for the rest of us. We were all lifted up, but in pointing out the meaning of this story to others and to ourselves, the simple giving of thanks to God just did not happen. In retrospect this omission seemed strange, and I began to wonder about prayer and adoration in our meetings for worship.

In our First-day school gatherings before meeting we all sing lustily hymns of praise, a somewhat new depar-

ture for Friends. And what a good one it is! In several Meetings in Continental Europe and England there is the custom of bringing new babies into the meeting for worship for perhaps twenty minutes toward the close of the meeting. This time is one of joy for Friends as they think of the wonder of each new creature, newly given, newly formed. For the mother the bringing of her newborn into the presence of God and her friends on an appointed First-day is a time of rejoicing. Gathering together for a Quaker wedding, too, is an obvious time for joy as well as solemnity.

But I wonder whether other generations of Friends did not know psalms of praise better than we do.

"Thou has turned my heaviness into joy . . . and girded me with gladness." "Oh, give thanks unto the Lord, for He is gracious and His mercy endureth forever." These have the sound of another century and place. They are not the familiar language of our meetings.

Do we ever say, "We praise Thee, we bless Thee, we worship Thee, we give thanks to Thee for Thy great glory, oh Lord God, heavenly King, God the Father Almighty"? Why not? It isn't because this is the gracious language of the *Book of Common Prayer*, for there are a thousand ways to offer praise, to express joy.

Newcomers to Quaker ways find a wonderful quality of adoration in Thomas Kelly. His cadences are shot through with a language that bespeaks praise, a singing love toward God. He, for one, acknowledges that "traditional Quaker decorum and the burning experience of a Living Presence are only with the greatest difficulty held together." I suspect that one of the threads that

hold them together is the fellowship of the Meeting itself.

Friends are sometimes accused of not paying due respect to that of the devil in every man. This may well be. But I am not sure that we have not devalued the luminosity of the inner light as well. The devil's advocates are many, and although we may gain in emotional depth by addressing ourselves to our failures or to the forces of evil, our vocation is to hearken to the inner light. Making pools of silence around us, we look inward and wait. Are we ready to answer to "that of God" in ourselves and in other men?

This process is not essentially intellectual, although our minds often wrestle with the seeming incongruities of faith. "I believe; help thou my unbelief." The mind has a part just as it does in any intense creative activity, but it is not the final arbiter. When "the good in men is raised up" in a Friends meeting, hard thinking may have preceded the event; but something other than the

intellect was responsible. In psychoanalysis there is a point at which the destructive forces are inoperative; here healing powers take over. In writing or painting we use all the intelligence we possess, but force and clarity and vision leap the bounds of our usual endeavors. What we may call the Holy Spirit, a power that heals, or inspiration raises the threshold of mind and spirit.

In one of Maxim Gorki's short stories he describes how he once felt that his "soul might leave him and fly right out the window." In his first experience of love he hangs on very tight to the young lady so that this eventuality will not take place! The reference is nicely earthbound. But what about the soul's longing for the ineffable, for love and understanding that are not earthbound? And in those rare moments when we do find heavenly apertures, do we ever express our joy?

SALLY WRIGGINS

Toward a More Fruitful Friends Peace Witness

A RECENT letter to the FRIENDS JOURNAL raises some basic questions about present-day Friends peace testimonies. It asks, among other things, "Are our peace testimonies too 'extreme'? Are they fruitful? Are they capturing the imagination of the public? Are they capable of inspiring the devoted activity of the majority of Friends?"

If present Friendly action for peace seems inadequate—a handful of demonstrators against atom bombs here, a few active U.N. supporters there—one wonders what is wrong. Why have the majority of Friends failed to become deeply involved in the peace effort? The difficulty for most of us is that our objectives have been unclear; we have not diligently thought through what specific things we want, much less how to go about getting them.

The confusion has been compounded, moreover, by the misguided belief that our *personal* position on participation in war ought somehow to coincide with the *national* position we urge upon our President and Congressmen. This is, of course, absurd.

Our personal peace programs for individual action can and should be as extreme as our consciences determine and our characters allow. We can personally refuse to participate in war or in any act which contributes to the injury of others. This traditional peace testimony of Friends has surely contributed more than any other thing to the moral power which Friends have been able to exert throughout their history.

The peace programs we urge upon our Congressmen,

our President, and the leaders of foreign governments must necessarily be another story. To urge *them* to take precipitate and extreme action is to waste our moral force. If we are to show traditional Friendly common sense and kindly patience, we will ask of each governmental leader at any one time only the specific next steps which it is politically practical for him to take.

Thus each of us will have in effect two peace programs, a private extreme one and a public gradual one, each determined on its own merits.

Is the holding of two separate programs morally and intellectually defensible? Can one, for example, refuse to bear arms without calling on the President immediately to disband the army or even believing that it would be sensible for him to do so? I believe we can. The reconciling principle here is that *in each case we take the most extreme position which seems to us workable in the world as it is.*

One of the most effective means of publishing our peace witness, public demonstrations by vigils and marches, has been avoided by large numbers of Friends who do not feel that it shows practical good sense to call upon our governmental leaders to take one-sided action in eliminating armaments. But surely any Friend should feel free to demonstrate, bearing a placard clearly indicating his views. The political gradualists among Friends need not be deterred from public demonstration because there are others of us whose public programs are more extreme.

How about civil defense? Is it morally and intellec-

tually defensible, for example, to oppose a large-scale government program of "digging in" against bomb attack, and at the same time to build a shelter in one's cellar for the defense of one's family? I do not see why not. Most Friends, I believe, would oppose the government action as likely to intensify international tension by suggesting to Russia that America was planning atomic attack. The building of an individual bomb shelter, however, would be purely defensive and thus a perfectly moral act.

Many a Young Friend apparently fails to receive a convincing answer to the question, "What good is it for a handful of Quakers to abstain from war in a country as heavily armed as ours? If as a conscientious objector I risk the charge of physical cowardice, what useful purpose will my moral courage serve?" Yet each Young Friend who refuses to kill or injure others adds immeasurably to the moral power of the Society of Friends, and each Young Friend who "goes along" with the evil of war subtracts from the power of Friends.

But just as Young Friends have a grave responsibility toward the Society, so older Friends have a responsibility to use thoughtfully and bravely the power brought by Young Friends. We shall be able to demand moral courage of our young men only as we show them we are worthy to use the moral power their courage gives us.

How can we make ourselves worthy of the great power our young men give us? What can individual adult Friends do now, today, this minute for peace?

We can broaden the present peace activities of Friends a hundredfold, each of us taking the most extreme positions he can conscientiously support, and then witnessing for those positions, whatever they may be, wholeheartedly and with traditional Quaker energy and courage.

We can study the work of the principal secular peace societies, such as the American Association for the United Nations, 345 East 46th Street, New York City; the United World Federalists, 470 Fourth Avenue, New York City; and the Women's International League for Peace and Freedom, 505 Fifth Avenue, New York City. We can learn new approaches to peace from these organizations. As Friends we can enrich and implement our new insights, remembering that the moral power of Friends permits us to speak in a way others cannot, both to our own government and indeed to all governments.

We can study the scientific research on implementation of peace now being done by governments in the colleges, notably at Princeton and Johns Hopkins; and in private research laboratories, as at Rand, Lockheed, and Bell Telephone. We can publicize this research, support it, guide it.

We can support our own peace research effort. The New York Yearly Meeting's proposed new Friends Institute to Formulate and Recommend an Action Program for Peace is a heartening step in this direction. For details write to 221 East 15th Street, New York 3, New York. Hopefully this movement will grow and lead to the selection of a righteous but practical national peace program which large numbers of Friends and non-Friends, too, will be eager to support.

Friends who tax themselves for the U.N. might consider earmarking the funds they give for the establishment of a peace research center under the United Nations.

We can try to help reduce international tensions by spreading here and behind the iron curtain (through Radio Free Europe, 2 Park Avenue, New York City) news about conscientious objection to war on both sides of the curtain. How many Americans or Russians know, for example, that there are pacifists in Russia and that they are exempt from military service?

We can try to promote student and adult exchanges across the iron curtain, urging students and occupational groups to propose such exchanges to their counterparts in Russia. A Bell Telephone Laboratories engineer has pointed out in a research paper that a large number of Americans in Russia and of Russians in America, particularly if they were key citizens or the children of key citizens, would serve as a powerful deterrent to surprise attacks.

We can explore new ways to open friendly communication with the leaders not only of Russia but also of China, Cuba, and other hostile governments. As a small first step toward reduction of international tensions, surely every Friend can urge our government to reduce arms stockpiles from "overkill" down to "kill" levels, and to give up whatever overseas bases Polaris missiles have rendered superfluous.

There is work for us all. We must not underestimate the tremendous power which in most Friends lies sleeping. The other day I quoted to a Lockheed social scientist Tennyson's famous lines, "My strength is as the strength of ten, / Because my heart is pure." He commented, "Tennyson was right, but he had the number wrong. It should not be ten, but 10,000!"

BETTY KINDLEBERGER STONE

Propaganda

By LESLIE SAVAGE CLARK

No bomb can hold so grave a threat
For all mankind
As weapons used to subjugate
The mind — the mind!

A Visit to a Tibetan Children's Home and the Dalai Lama

THE wish to use wisely the small balance of money contributed by Quakers in the United States for Tibetan refugees led to our learning more about the situation of Tibetan refugees in India. We supplied 250 children in a camp at Dharamsala, a hill station in North Punjab, with sweaters, socks, games, blankets, writing materials, and other badly needed items. The camp is misleadingly called a Nursery, although the ages of the children range from a few weeks to 15 years. Those in charge of the Nursery and various people in Delhi interested in the Tibetans urged me to visit the children there and to meet the Dalai Lama of Tibet, now living in exile.

A worker from the Delhi Service Civil Internationale office went with me to visit the French volunteer, a nurse stationed at the Nursery. We traveled in late November, 1960, by overnight train in a third-class sleeper. The office of His Holiness sent a jeep to Pathankot to meet us and drive us more than 60 miles on a winding, rising road until we came to Upper Dharamsala, at a height of 6,000 feet. In the background rose mountains twice that high, covered with snow.

After paying a call at the office of His Holiness and arranging for an interview the following day, we went to the Nursery and were immediately engulfed in a tide of round-faced, grinning youngsters. Some of them were dressed in Tibetan robes, some in clothing contributed from the U.S.A. through Catholic Relief, and many were ragged. But all were happy, friendly, outgoing children. They clung to us every minute for the rest of our brief 24-hour stay except during the time when we retired into the house for a conference.

The next morning I had the pleasure of teaching an English class. The children were eager to learn and quick to respond to the direct method. Another highlight came when we handed to each of the smaller children a special lollipop that could be blown as a whistle and sucked at the same time. The climax for me was the evening session of prayers, when a room full of children, mostly small ones sitting in close-packed rows on the floor, sang several songs in voices so true and so full of joy as to be unforgettable.

A few of the children have beds—five children lie crosswise on one narrow, Indian string cot—but most sleep on the floor on very thin mattresses. It gets cold in Dharamsala. I found frost on the ground in the morning. The food is adequate in quantity but limited to rice, tea, *dal* (a kind of pea soup), and a tasty fried Tibetan bread apparently made of whole-wheat flour.

There are no fresh fruits or vegetables. Vitamin pills help to make up the deficiency. Staff, space, and planning are entirely inadequate for the school which those in charge are trying to run. Older children are mostly sent to another school in Mussoorie, 400 miles from Dharamsala.

The two buildings assigned—unfortunately more than a quarter of a mile apart—would be fairly satisfactory for 60 or 70 children living like campers. The only way 250 can be accommodated is by having all the feeding outdoors, with the children squatting around on the ground or terrace, letting them wander around outside most of the day, and filling the floors with primitive mattresses at night. Fortunately, the weather, though cold at night is warm and sunny during the day. The situation was very bad in the rainy season. If 250 children are to stay here indefinitely, something will have to be done to extend the facilities.

After lunch my two companions and I walked over to the headquarters of His Holiness, about a half-hour away. The veranda of his smallish house overlooks a vast area of valleys and hills far, far below, with the snowy mountains behind.

His Holiness, a young man in his middle twenties, wearing a dark scarlet robe with the neck scarf of red and yellow (showing that he belongs to both of Tibet's religious orders), met us on the veranda and led us into a reception room with Western furniture brightly upholstered in gold and red. Although His Holiness reads English and understands some, he speaks only a few words, and so a very able Sikkimese acted as interpreter.

I told His Holiness that I brought greetings from a small religious group known as Quakers, who had at one time also known persecution in their own country, who had always had an interest in the welfare of the homeless, and who welcomed the opportunity to be in contact with people of other religions, feeling that there is essential unity in things of the spirit. Excerpts from our conversation, which dealt with religion and the Tibetan children, follow:

Smith: Friends believe very strongly that every human being has within him a portion of the divine. Is this thought congenial to Buddhists?

His Holiness: Yes, but in *every being*. All beings are imperfect, but all are lesser Buddhas. . . . Men move toward perfection through understanding. . . .

S.: Do you feel any closeness of spirit between the compassionate Buddha and Christian love?

H.H.: Yes, of course. Very close. The mind of man

can contain both good and bad. Do Christians think that the soul is separate from the mind?

S.: Quakers have no priests. I am a layman, not a theologian. But I would say the mind and soul are not really separable, because it is only man's mind that can conceive the soul. [The conversation then came around to the children.]

H.H.: Yes, Tibetan children will have to learn a great deal now. They must study all the modern subjects. China has taken over our beloved country, Tibetan culture is being destroyed, and we must keep it alive outside Tibet.

S.: Several groups of children have been sent overseas. Does this mean that you welcome having them educated abroad? . . . There is great interest in Tibetan studies in the U.S.A. . . . Has there been any plan to send children to England or the U.S.A.? . . . I have no idea whether it could be managed, but Quakers do have schools in both countries. Because of their traditional interest in helping refugees and because of their interest in the contribution all religions can make to the deepening of spiritual understanding, their schools might be good places to send a few children. Would you be receptive?

H.H.: Yes, very. It is best to send 15 or 20 to a country so that they can meet together when possible and maintain their culture. . . . Yes, we must consider it and be open to all possibilities.

At the close of our conversation, which had filled the better part of an hour, I gave him a couple of Quaker booklets, offering to send him more later if he wanted them. I thanked him for the courtesy of the interview, referred to the school of all religions at Harvard (which Dr. Radhakrishnan had recently opened) as a sign of interreligious interest in the U.S.A., and assured the Dalai Lama that we had the deepest interest in maintaining spiritual contact with him. "Though our numbers are few," I told him, "we Quakers hope that in some small way we may be a channel of help to you and your people."

BRADFORD SMITH

A June Wedding at Newport

Letter from the Past—189

THIS title sounds like a note of society news, and so it is if one may use society of the Society of Friends and of a time long before that phrase was adopted. George Fox in his *Journal*, relating his attendance at New England Yearly Meeting, writes:

The 30th of 3d month [May], 1672 we came to the General Meeting on Rhode Island, which continued ten days, and yet by the continued coming in of peo-

ple in sloops from divers other colonies and jurisdictions it continued longer. And for several days after we had very large meetings.

And I was at a marriage, for example sake. And it was such a one as never was in New England, and many of the world was there and three Justices of the Peace. And the people and Friends said they never saw such a solemn assembly, and so weighty and such order, so it was beyond words, and the Truth was set over all. It was at a Friend's house that formerly had been governor. And it was an example to all the rest of the jurisdictions; some out of many places was there.

There are different versions from Fox and others about this Yearly Meeting, but none about the marriage, except Ellwood's paraphrase. Fox was staying at the house of Governor Nicholas Easton on Farewell Street, Newport. His hostess, the governor's wife, was I suppose the same Ann Clayton who as a servant at Swarthmoor Hall had been "convinced" by Fox on his first visit there twenty years before.

But the General Meeting and the marriage mentioned were probably at the home on Marlborough Street of the former deputy governor William Coddington. The marriage evidently occurred after the Yearly Meeting, which ended on the 17th and preceded Fox's departure to Providence on the 30th.

Fox's interest in the marriage is obvious. As with his own marriage three years before, he was a great believer in the proper performance of the Quaker wedding with its attendant procedures and serious solemnity. It was an impressive exhibit or example in the interests of "Truth."

Legally the Quaker ceremony was still suspect. It had been vindicated in England as early as 1661 at the assizes at Nottingham, but America had other jurisdictions. Lately in Maryland a Friends marriage puzzled the magistrates, who referred the matter to the Assembly and Council, who in turn asked a Catholic friar. His unexpected answer, to the vindication of Friends, was quoted elsewhere, I think by Fox, that "if that was not a lawful marriage there was not one in the world." The representative attendance at Newport was therefore a satisfaction to Fox.

But he never seemed to think of naming the principals involved, if he remembered them; and what is more surprising, none of his editors has seemed curious about their identity. As often, the marriage as a function overshadows the groom and even the bride. This is not the only case in history when they have both seemed of secondary importance. This case roused my curiosity.

I knew that Quaker registers of marriages as of births and deaths for Rhode Island are extant. Like some other records in America, they were instituted at Fox's visit, but they contain entries going back many years earlier.

It was a simple and natural matter to consult them. Of over five hundred marriages listed between 1643 and 1850, I found that only two belong to the year 1672, and one precisely in the later half of June. I have no doubt that this is Fox's "example." All we lack now is the marriage certificate with his familiar signature, "gff"!

The date is June 22, 1672. The groom is Joseph Briar or Bryer of Newport. The bride is Mary, the daughter of Daniel and Wait Gould, also of Newport. The birth and death records give other information. Joseph Bryer died in 1704, aged 59, and Mary Bryer in 1690, aged 37. They were therefore at marriage about 27 and 19 years old respectively. Her birth date is exactly given as March 2, 1653. Daniel Gould, the bride's father, was a prominent local Friend, a veteran of the Massachusetts persecution and one of the longest to survive. He had married Wait,

the daughter of John Coggeshall, in 1651. He wrote in 1700 an account of his martyred associates. According to the registers, Nicholas Davis, another of the early Boston sufferers, was drowned in Newport harbor two days after the wedding; but Fox does not mention this either.

Of Joseph Bryer I have some further notice. William Edmundson, the Irish Friend, got to Rhode Island in 1672 after Fox left, and so after the wedding, but in time for another function, the debate with Roger Williams. Three years later after five months in Barbados, "having drawings," he said, "for New England I took passage for Rhode Island in a yacht, of which Joseph Bryar, a Friend, was master . . . and came well to Rhode Island in about three weeks." Joseph Bryer was married again in 1692, to another Mary, Mary Palmer of Westchester, New York.

NOW AND THEN

What We Can Learn from Juvenile Delinquents

"A FUTURE of delinquency and crime can be predicted among six-year-old children. This startling declaration is the thesis of Sheldon and Eleanor Glueck, directors of the center for research in criminology at Harvard Law School. It is the result of 35 years' research on the problem of juvenile delinquency and adult crime."¹

Thus begins a fascinating article about this famous husband-and-wife team, hopeful in its implications and of course having special meaning for those professionally concerned in this field. I shall review the Gluecks' findings here only very briefly, in order to point out a very broad lesson which we who are not juvenile and presumably not delinquent can learn from them.

More than 10 years ago the Gluecks made a preliminary but crucial finding: 50 per cent of all delinquent boys studied started getting into trouble before the age of eight, and 90 per cent before the age of eleven. In the quest for first causes, this record clearly narrowed the search to those factors in a boy's life operative before age eight. Now, based on a further study of 500 delinquent and 500 nondelinquent boys in Boston, they have identified five factors in the experience of all children which seem to have profound influence on their behavior.

(1) The father's discipline. (72.5 per cent of all boys whose fathers were overstrict or harsh disciplinarians were delinquent.)

1. From "The Gluecks and the Delinquents" by Thomas B. Morgan in *Think*, copyright 1960 IBM Corporation; reprinted November, 1960, in *Best Articles and Stories*. See also the books *Unraveling Juvenile Delinquency*, 1950, and *Predicting Delinquency and Crime*, 1959, by Sheldon and Eleanor Glueck.

(2) The mother's supervision. (83.2 per cent were delinquent when the mother let the son run loose, neither knowing nor caring what he did.)

(3) The father's affection. (75.9 per cent were delinquent when the father disliked the boy.)

(4) The mother's affection. (86.2 per cent were delinquent when the mother was indifferent or hostile.)

(5) The family's cohesiveness. (96.9 per cent were delinquent when the family was disorganized; e.g., the father drank, and the mother was away from home most of the day.)

What strikes one most forcibly at once is that these are all intimate, interpersonal factors; we would not feel that these would be unrelated to a specific problem such as delinquency, and yet it would probably not occur to most of us that they would point so unmistakably to one group of behavior problems. Using, however, the percentages given above in a scoring system, the Gluecks have predicted that a boy whose parents "failed" in all these criteria would have a nine out of ten chance of becoming a delinquent, whether or not he had as yet overtly manifested any antisocial behavior. On the other hand, if even two of the highly divisive factors in the family life are eliminated—if the harsh father can be educated to treat his son "firmly but kindly," and the indifferent mother persuaded to supervise him "suitably"—the chance of delinquency could be reduced to six out of ten.

Do these predictions work out in practice? The New York City Youth Board, in an independent study which is still going on, reported the Gluecks' tables to be 87

per cent accurate overall. In its test group, at the age of 12-13, 50 per cent of the boys forecast as future delinquents are already such. *But over nine-tenths of the children predicted as not becoming delinquent, although they lived in slum areas of high delinquency, have remained law-abiding.*

What does this record signify? We have seen that the factors used are all personal, within the family. What about slum housing, uncertain income, racial discrimination, all the social and economic factors which according to statistical indices are supposed to be so closely related to crime and delinquency—are these suddenly irrelevant? Not by any means. We still find high delinquency where these factors score high. But what we can now see more clearly from the remarkable insights of these researchers is simply this: *how social influences operate directly on children is far less important than how their parents react to them.*

If the parents maintain their affection, their balance, their family unity in spite of whatever pressures bear on them (and I suspect that this statement also applies to pressures that operate elsewhere than in the slums), the children will probably come through unscathed. If the parents go to pieces, the children will reflect this behavior faithfully.

One of the difficult modern problems which we with other human beings face is how to identify our duty as individuals in the midst of the massive currents which push us about. If all is statistics, if great economic forces and imponderable social pressures are to sway us anyway, why try to do anything about shaping our destiny? Of what use are the lone man and woman? What, even, is the point of individual morality?

Here is at least one answer, ringing out clearly: what we do, what we are, does count even today. How we transmit or transmute these forces to our children determines how they will grow up. With no great stretch of the imagination we can see that how we react to fortune will influence our neighbors, our coworkers, even

those who observe us without knowing us at all. To meet adversity with fortitude, to counteract anonymous callousness with personal caring, to maintain spiritual purpose against the worst that material stress can do—these are old-fashioned advices, but now social science gives a new insight into their significance. *The individual still counts most of all.*

DAVID H. SCULL

For Our Children

The Assistant Janitor at Race Street

IT has been a good many years now since Rufus, the cat, was janitor at the Quaker Quadrangle, Philadelphia. He came first as a fluffy little kitten, and everyone in the clothing storeroom, which used to be located there, grew to love him. The first day he caught a mouse he brought it proudly to Mrs. Woodruff, who was in charge of packing then. Everyone was as delighted as Rufus was. As he grew older, his beautiful gray fur became sleek and soft. He wasn't satisfied just to play around the bales of clothing, and so he ventured over to Race Street Meeting House, where he found a job helping the janitor. He kept the backs of the benches dusted with his tail, and if he found any mice hiding in the cupboards under the facing benches, he caught and disposed of them. He tried to keep the window shades the same height from the window sills, and he would run from one to the other and scamper up into the balcony and tap at the cords with his little paws until he adjusted them so that a little light, but not too much, could shine into the meeting rooms.

It was a wonder that he could keep himself and the meeting house as clean as he did right there in the heart of the big city, with the soot and cinders blowing in through the cracks. But Rufus didn't go out much. He liked it better indoors. The brick yard between the buildings and around the meeting house wasn't very inviting. The grass plot under the trees was only a little bigger than it is now, but the cellar was a vast maze of

BE assured that if thou failest, none other—not nature, nor man, nor angel, nor Creator—will render the service or bestow the love due from thee. According to thine opportunity thou must be the strength of the weak, the refuge of the sorrowful. Thou must have compassion on those within thy reach who are worn with toil; thou must defend and cherish the young, bless and support the aged; comfort those who are distressed in mind, body, or estate; extend thy mercy to the oppressed, and especially to those who suffer injustice or are persecuted for righteousness' sake. By strength of character thou art to help in saving the vicious. And by the sweet mystery of love, it will be thy privilege to soothe into peace the spirit of the dying. All this thou must be and do. Thy deficiencies and imperfections offer no ground for exemption, for they will themselves be overcome and dissolved in the redemptive work that waits for thee.—STANTON COIT, "The Redemptive Task of Everyone," quoted in the *Honolulu Friends Bulletin*, June, 1961

rooms and hallways, with two furnaces and lots of closets and pillars behind which he could hide. Sometimes he would jump out and frolic with the other janitor, and often they played tag and hide and seek together.

Usually Rufus had respect for the Friends who met on First-days in the big meeting room, and he stayed quietly out of the way. But sometimes he would wander in during meeting for worship. He'd find an empty comfortable spot on a bench, and lie down, and purr and purr till the children looked up to see if by any chance it was one of the older Friends snoring. Or he would climb up on the backs of the benches and pretend it was a tightrope, and go balancing himself along, using his tail as a rudder until he reached the end, and then he would scamper away down the aisle or up the stairs, unless a wary Friend coaxed him into her lap and stroked him softly till he fell asleep.

But that all happened a long time ago. It has been many years now since anyone has seen Rufus. He doesn't come to meeting any more. The older Friends who remember him miss him, and the children with whom he used to romp have all grown up and have children of their own. There is a new janitor in charge now, and I wonder if the backs of the benches up at the tiptop in the corners are as clean as when Rufus whisked them with his tail. I also wonder if the Property Committee pensioned Rufus, the cat, when he grew too old to be useful any more. I hope at least they saw to it that his daily saucer of milk was more than half cream. Don't you?

KATHERINE HUNN KARSNER

L'Heure Sainte des Quinquets

(with thanks to Rimbaud)

By FRANK ANKENBRAND, JR.

The Quakers sat
In silence in an unlit room,
Each was a candle flower
In golden bloom.
The silence
Was a blessed rain
That weeded sorrow
From the troubled brain.
Each soul was a burning lamp,
Bearing God's name and holy stamp;
And when their silent
Prayers were done,
The room glowed brighter
Than the sun.
At eveningtide the Quaker saints
Gathered in this tiny room,
No bigger than a box,
Their saintly leader dear George Fox —

A little room,
A weaponless battlefield,
A little group of peaceful camps,
The silent, sacred hour of the lamps.

The White Stone

By DOROTHY M. WILLIAMS

... yet these do not fully show forth that inward life to those who have not felt it; this white stone and new name is only known rightly by such as receive it.—JOHN WOOLMAN, *Journal*.

The heart of a stone is a noiseless place
Even for the listening, inward ear.
Forever in motion, kinetic, evolving,
The heart of the stone with divinity
Seethes, through the ponderous passage of eons.
Cradled by glacier, reborn in volcano,
Obscured in ocean, the stone is becoming
Alive.

* * *

John Woolman shook off the risen dust
As the horses pounded old ruts to dust, and trod
Its gray powder on thistle and goldenrod.
In the haze of this burnished, ninth-month day,
In the year of our Lord 1743,
He traveled with Abraham Farrington,
Concerned to carry the Friendly gospel
To certain Meetings in East Jersey.

Even on this very day in September
The quiet stone was stirring with life.
Why should John wish the journey were done?
Why pressure his weary horse to a run?
Only a white boulder en route to the Amboys,
Where the crazed-eyed black boys go chained in the sun,
And the black girls flex naked toes in the sun,
For sale on the wharf while the gentry arrive.

Only a boulder as ashen a white
As each slave blanches black. He must never write
A slave bill of sale—he had written one then
With its own inevitable tithe—
But never again, the guilt transferred.
All flesh of freedom is linked in pain
By invisible chain. His flaw in the metal
Betrayed his articulate word.

The ninth-month day shone like a copper kettle.
He saw his sin mirrored in its fiery face.
While the ocean of darkness retreated from light,
The heart of the stone in its noiseless place,
Secreted in time from apparent sight,
Stirred,
Slowly becoming alive.

New England Yearly Meeting

NEW ENGLAND Yearly Meeting, held this year on the Bowdoin College Campus in Brunswick, Maine, from June 20 to 25, marked the end of 300 years of its corporate life and the beginning of a fourth century. Entering a new century in such troubled times, when there is so much need for what Friends ought to be able to offer, was both sobering and exhilarating. It gave tone to various sessions. Even the daily Bible half hours by E. Daryl Kent, Guilford College, dealing with the prophets reminded Friends of the disturbed and difficult times in which those Old Testament prophets testified. The Tercentenary proved a lively and significant occasion for some 500 New England Friends and the numerous visitors from a wide range of Yearly Meetings.

The consideration of the Yearly Meeting's past was greatly aided by the performance of Daisy Newman's Quakerama entitled "The Business of Our Lives." An unusual feature of the performance was the part played by the children. They sat at one side in front of the audience facing the narrator. His remarks, linking the various episodes presented on the stage, were directed to the children, who in turn responded with expressions of approval or dismay. At one point they rose to their feet and cheered. One very small child climbed up to the stage and acted as peacemaker in the dispute between Joseph John Gurney and John Wilbur.

The room devoted to the historical exhibit was of interest to many visitors from other Yearly Meetings as well as to New Englanders. Among the various articles of wearing apparel was a fine collection of Quaker bonnets, the last bearing the relatively recent date of 1920. In a glass case in the middle of the room were the more valuable items, many brought from the Yearly Meeting vault in Providence, where they are kept along with Meeting records. A disownment notice signed by a Perry and a Foster and sent to a man who had bought a slave attracted special attention. On tables around the room were more letters, manuscripts, pictures, books, handiwork, and much else. One table contained material on the New England Quaker part in various concerns,—the antislavery movement, work for the American Indian, prison reform, and the rights of women.

The publication of *The Standard of the Lord Lifted Up* by Mary Hoxie Jones, an account of New England Yearly Meeting from its beginning to 1700 A.D., added greatly to the depth and dignity of the occasion. (The book will soon be reviewed in these pages.)

Sobering statistics showed that in 1900 there had been 4,503 Friends in New England, whereas in 1960, with a population twice as great, the region had only 3,225 Friends.

One of the most important sessions was the opening program in which the Committee on Ministry and Counsel put on a panel discussion dealing with the theme "New Dimensions of Ministry Among Friends Today." The panel consisted of Louisa Alger, John Sullivan, Ernest Weed, and George Selleck. The discussion of ministry in the programmed as well as the unprogrammed meeting for worship led to a better mutual understanding of both types of Meetings represented

in this Yearly Meeting. This unity found in worship and exploration of the ministry carried over into other areas when reports of Friends General Conference and Five Years Meeting were given. Thomas R. Bodine asserted that the Five Years Meeting has "changed from an oligarchy to a democracy," and expressed great hopes for the future. George E. Otto, speaking for Friends General Conference, supported his appeal for unity and understanding.

There were challenging reports about Cuba and Africa, given by Robert Lyon and Benjamin Wegesa, respectively. Friends took action about the Kinzua Dam situation by appealing to the President. The concern for peace strongly occupied Friends. The presentation of the prize-winning film "The Language of Faces," which Lawrence Scott showed, gave many Friends a new insight into the spiritual aspects of antiwar vigils and peace marches.

After the presentation of the report about Moses Brown School by Willard H. Ware, Friends approved the application of \$300,000.00 from the school's unrestricted endowment for the immediate erection of a new classroom building. More plans for an enlarged building program are under way.

Renamed as presiding clerk was George I. Bliss, assisted by Miriam E. Jones. Readers will be Gordon M. Browne, Jr., and Thomas S. D. Bassett. Edward A. Manice was renamed recorder.

Norval E. Webb, superintendent of Western Yearly Meeting, delivered the closing address, which related Friends to the mainstream of Christ's gospel and man's eternal hope.

Hiroshima Day

AN impressive meeting commemorating the first atomic attack on August 6, 1945, was held in Hiroshima on August 6, 1961. It was the sixteenth time that the city observed this day. A large crowd gathered in front of the green mound, where the unknown members of the attack are buried. Prayers were spoken most of the day. In the evening little wood and paper boats in memory of the departed were put on the six rivers of Hiroshima which run down to the Inland Sea.

Several public meetings of a political nature took place, during which speeches were heard criticizing the United States.

During the past year, an additional 139 residents of Hiroshima are said to have died from the aftereffects of the bomb. The precise total number of the victims is uncertain. The figure used most often is 200,000.

In London, Lord Bertrand Russell addressed a crowd at Trafalgar Square on August 6. He demanded for the solution of the Berlin problem a "settlement arrived at by negotiation that each side can accept without abject surrender."

In New York demonstrations took place in Washington Square Park and in Union Square. A plane over Coney Island carried a banner with the inscription "No More Hiroshimas." Among the speakers who addressed the 500 listeners in Union Square was Takeshi Araki from Hiroshima, who had witnessed the atomic explosion in his home town.

Roscoe Giffin and George Lakey, Philadelphia, Pa., report

that the total enrollment of the Hiroshima Day Vigil and Fast on Reyburn Plaza was 240 persons. Among them were at least 115 Friends from 44 different Meetings. The vigil was sponsored by the Friends Peace Committee of Philadelphia Yearly Meeting.

The two Friends write as follows: "At 11 a.m. on Sunday, August 6, signs such as 'Negotiate Berlin Crisis' and 'Peace is an adventure in overcoming evil with good' were replaced by 'Meeting for Worship, Society of Friends, All Welcome.' The passing vehicles were only a slight distraction for those gathered under the weight of the crisis of these days.

"Friends unable to join expressed their support with funds which covered more than the direct costs of the project. These extra amounts combined with contributions from those fasting and others in sympathy have made it possible to send over \$125 to the United Nations Technical Assistance Program as a symbol of a continuing effort to remove some of the roots of world tension and conflict.

"In addition to the signs and mass-media coverage, the public was contacted through literature given to passersby. One statement, entitled 'No More Hiroshimas,' was prepared by the organizing working party for the vigil, and another tract was by Dorothy Hutchinson on the subject of 'Berlin—An Honourable Solution.' Literature was generally received with serious consideration.

"The vigil was the source of many interesting encounters. One such was with a young man about midnight Saturday who joined us because 'it was the right thing to do.' He stayed through meeting and, in parting, emphasized his newly found interest in Friends and in future projects. The question, 'Is there that of God in every man?' was more than academic in early morning hours, when the nonviolent discipline of all members of the vigil was tested by hecklers.

"This was not only an occasion for saying 'no' to the arms race in a quiet but public way, but also a time to affirm that divine wisdom which calls us to a human fellowship including all mankind. The bomb makes this dream now a necessity. The quiet hours were for many a period for religious inspiration and a serious inward conversation to create new ideas and methods for achieving this human fellowship."

About Our Authors

Sally Wiggins of Chevy Chase, Maryland, writes that at present she is attending Sandy Spring Meeting, Maryland. At various times she has known a wide variety of Meetings: the Friends Meeting of Washington, D. C.; New Haven Meeting, Conn.; Oswego Meeting, near Poughkeepsie, N. Y.; Hand-side Meeting, Welwyn Garden City, England; and the Geneva Meeting, Switzerland.

Betty Kindleberger Stone majored in politics and economics at Bryn Mawr College. She is a member of Somerset Hills Monthly Meeting, N. J., and active in peace organizations.

Bradford Smith, an educator and author of some twenty books of fiction, biography, and social history, has just re-

turned with his wife, Marion Collins Smith, from a period of service in Delhi, India, where they were Directors of the Quaker International Center. They are members of Moorestown Monthly Meeting, N. J., and of the unorganized Meeting at Bennington, Vt.

The signature "Now and Then" is the pen name of the well-known historian and Bible scholar, Henry J. Cadbury, who writes the "Letter from the Past."

David H. Scull is Chairman of the Joint Social Order Committee of the Baltimore Yearly Meetings and associated with the Turnpike Press, Annandale, Virginia.

Katherine Hunn Karsner is Clothing Secretary at the American Friends Service Committee warehouse, Philadelphia. She is a member of Central Philadelphia Monthly Meeting.

Friends and Their Friends

In this year's Labor Sunday Message, to be read in the nation's churches on September 3, the National Council of Churches calls for "bold new thought and action" in the distribution of "our potential abundance to those in need within and beyond our borders," for, the Council states, concern for others in need at home and overseas is a factor which our Christian faith demands of us. The Council urges retraining and relocation of workers, better provisions for retirement and transfer of benefits, and calls on "all segments of the community" to assume "responsibility for such programs, even as labor must be willing to accept new techniques."

By July 1 Sandy Spring, Md., Friends School had completed its boarding enrollment for the first year. A few places for day students remained to be filled.

Brooke Moore and Sam Legg were interviewed concerning the school on the Patty Cavin Show on NBC in Washington, D. C., on July 5.

John Burrowes is heading the workmen who began in June the construction of his home on the campus. They expect to complete the house by September. The dormitory building is progressing rapidly, and the cataloguing of the library is well begun. The school will open for its first year on September 27, 1961.

During the first week of July, 1961, an American Museum was opened in Bath, England, which is designed to show the British public how their American cousins lived from the time of the landing of the *Mayflower* to the beginning of the present century. The idea for the museum arose when over a number of years British-born John Judkyn, a member of New York Monthly Meeting, and Dallas Pratt, a New York psychiatrist, realized how little is known in England about our customs and our way of life, past and present. The July 14, 1961, issue of *Time* contains an interesting illustrated report about the museum.

According to newspaper reports, Patrick Murphy Malin, Executive Director of the American Civil Liberties Union, has been appointed President of Robert College, Istanbul, Turkey. The college has an international faculty of 150 teachers and 1,600 students. Patrick M. Malin will assume his new post on April 1, 1962. He is a member of New York Monthly Meeting.

Negro and white students may possibly get off to a good start in newly integrated schools in Atlanta, Ga., this fall, thanks to the efforts of some Friends. A series of get-togethers has been arranged for white and Negro students who will attend school together for the first time. Ten Negro students screened by the Atlanta Board of Education for admission to hitherto white schools were invited by Friends to gatherings at which white students from the same schools were present. John Youngblut, Director of Quaker House, Atlanta, said that the meetings had been held in the hope that "something constructive could be done to improve understanding between students of the two races."

Friends should make every effort to read the article by Bradford Smith, "Chinese Tyranny in Tibet," in the June number of the *Atlantic*. There they will learn of the mass kidnapping of Tibetan children, which began in 1952; of the terrible tortures inflicted on the Tibetan people, especially the lamas; of the systematic destruction of Tibetan culture and the ruthless exploitation of the inhabitants. The Tibetans who have escaped are the lucky ones, but their plight is extreme and their future most uncertain. Near the end of his article Bradford Smith quotes a remark made by the Indian leader Jayaprakash Narayan at the Afro-Asian Convention on Tibet: "The question of Tibet's freedom is as much an international question as that of Algeria or Kenya or the Congo."

Albert Bigelow, skipper of the *Golden Rule*, will begin a speaking tour in October under the sponsorship of the American Friends Service Committee.

In 1958 Albert Bigelow and a crew of four sailed his 30-foot ketch to the Eniwetok proving ground to protest the continued use of nuclear weapons by any nation. An architect and painter, he is the author of a book, *The Voyage of the Golden Rule*, which describes this journey.

His subjects will include the Freedom Ride Movement, the nature and function of nonviolence, and the impracticality of civil defense. Speaking engagements may be arranged through the AFSC's regional offices. His schedule is as follows: Middle Atlantic Regional Office, 1500 Race Street, Philadelphia 2, Pa., *October 9-14*; Chicago Office, 300 W. Congress Parkway, Chicago 7, Ill., *October 16-18*; Des Moines Office, 4211 Grand Avenue, Des Moines 12, Iowa, *October 20-24*; Austin Office, 705 N. Lamar Boulevard, Austin 3, Texas, *October 26-30*; San Francisco Office, 2160 Lake Street, San Francisco 21, Calif., *November 1-5*; Pasadena Office, P.O. Box 991, Pasadena 20, Calif., *November 10-12*; High Point Office, P.O. Box 1307, High Point, N. C., *November 14-18*.

Dr. Ira De A. Reid, Professor and Chairman of the Department of Sociology at Haverford College, Haverford, Pa., has been named to the faculty of International Christian University in Japan for the academic year beginning September, 1962. He will be the first Negro educator to serve full-time on the teaching staff of this institution of higher education in Tokyo, which is being supported by 15 major Protestant denominations in North America.

Howard and Esther Richards of Multnomah Meeting, Portland, Oregon, visited Friends in Mexico City during May and also spent a week with Monteverde Friends in Costa Rica. In Monteverde, Esther Richards reports in the June *Friends Bulletin*, the school building is used for worship. During the midweek meeting there was a little verse on the blackboard: "Give us this day our daily ration/ Of food, thanksgiving and compassion." Esther Carter Richards is Editor of the *Friends Bulletin*, published by Pacific Yearly Meeting, and from 1944 to 1948, before her marriage, she was Assistant Editor of the *Friends Intelligencer*.

In the Oslo Statement, unanimously adopted by the participants in the Conference Against the Spread of Nuclear Weapons, Oslo, Norway, May 2 to 7, 1961, the following paragraph from the section dealing with moral responsibility seems especially pertinent:

Those who advocate the spread of nuclear weapons are making an understandable but archaic response to a radically new situation. This new situation demands a new understanding of moral responsibility. Restriction of loyalty to within national boundaries is obsolete, and loyalty to the whole of mankind is now a necessity. Individuals must bear personal responsibility for acts contrary to the interests of mankind. . . .

Gregory and Carmen Votaw have gone to Teheran, Iran. The Graduate School of Public Administration of Harvard University has asked Gregory Votaw to join its advisory group there. They will be gone 18 months. Gregory Votaw is a member of Media Monthly Meeting, Pa.

According to a brief article in the March 30, 1961, issue of *The Listener* (England), an old Friary in Bristol which was for a time also a Friends meeting house, is now being used as the city's registering office for vital statistics and for the performance of civil marriage ceremonies. The Friary has had a long history, beginning in the thirteenth century. It acquired its name "Quaker Friary" in the seventeenth century, when Friends used it as a meeting house. It was here that William Penn's second marriage took place in 1696, when he married Hannah Callowhill. Part of the old Friary has been preserved, while other parts are of more recent origin. "Quaker Friars," as it is now called, originally stood in peace among orchards and meadows by the banks of the River Frome. Now it finds itself in the heart of Bristol's business district.

The Advancement Committee of Friends General Conference is interested in designing a suitable road or street sign informing motorists of the proximity of a Friends meeting house. This sign would be distinct from signs on or immediately in front of a meeting house. Sketches of suggestions should be sent to Francis Hole, Chairman of the Committee, 619 Riverside Drive, Madison 4, Wis.

"Our newspapers recently reported that the Board of Education of the City of New York had discontinued the loyalty oath which had been required of all high school graduates since 1917, and in its place had provided for a statement of loyalty to American institutions and traditions," says the February *Newsletter* of Flushing Monthly Meeting, N. Y. "As with all such matters, this was accomplished only because of the forthright and courageous action of some individuals who were willing to refuse to comply with the demands which were made of them in this respect.

"We may draw some satisfaction from the fact that two young members of Flushing Meeting were largely instrumental in accomplishing this revision of Board of Education requirements. Edward Jahn [see page 350 of the *FRIENDS JOURNAL* for May 28, 1960] and Lenore Ann Monkemeyer refused to execute this oath when they had completed their high school studies, and in this not only resisted the pressure exerted upon them by high school authorities but also accepted the possibility that they might be denied their high school diploma. Edward Jahn refused to comply on the basis of convictions as to his civil rights. Lenore Monkemeyer refused to comply on the basis of her religious convictions. Their stands in this have now been justified and recognized by the Board of Education's revision of this requirement.

"Members of Flushing Meeting attended the hearing which the Board of Education conducted on this matter, and the Clerk of the Meeting wrote to the Board to detail reasons for the stand and to support these young people in their action."

Coming Events

(Deadline for calendar items: for the issue dated the first of a month, the 15th of the preceding month; for the issue dated the 15th of a month, the first of the same month.)

SEPTEMBER

August 12 to September 4—Public Vigil near Kinzua Dam Site, close to Warren, Pa., to protest the breaking of the Treaty of 1794. For full details see notice on page 345 of our issue for August 15, 1961.

August 26 to September 4—Eighth Meeting of the Friends World Committee for Consultation at Kaimosi, Kenya, East Africa. Addresses by Douglas V. Steere, Solomon Adagala, Nedy Sagase Kamidi, Ranjit M. Chetsingh. Worship, business, discussion, visiting.

2 to 9—Conference of Young Friends Committee of North America at Lake Koronis Assembly Grounds near Paynesville, Minnesota. Coordinator, James Vaughan, West Elkton, Ohio. Speakers, Elfrida Vipont Foulds, Dorothy Hutchinson, Arthur Roberts. Theme: "Thy Will Be Done"—The Basis of Our Christian Service."

9—Nottingham Quarterly Meeting at Brick Meeting, Calvert, Md., East Nottingham. Ministry and Counsel, 10 a.m., followed by meeting for worship and business; at 1 p.m., John Hollingsworth, "The Story of Brick Meeting."

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

10—Annual Meeting for Worship at Adams, Mass., 3 p.m., conducted by the Adams Society of Friends Descendants. At the conclusion of the meeting, Bradford Smith of Shaftsbury, Vt., will tell of his recent work as Director of the Quaker International Center in Delhi, India. All are cordially invited.

10—Concord Monthly Meeting, Pa., will observe the 275th anniversary of its founding, 2 p.m., at the meeting house, Concordville, Pa. All welcome.

10—150th Anniversary of Fallowfield Meeting, at Ercildoun, Pa. Meeting for worship, 11 a.m. Bring box lunch; beverage and dessert provided. Afternoon program, 2 p.m.

10—16th Cox Reunion at Swarthmore, Pa., Meeting House, 2 p.m., DST. Program by the Thatcher family. Picnic supper, 4:30 p.m.; coffee and tea provided.

10—Easton Day at the White Feather Meeting House, South Easton, N. Y. Meeting for worship, 11 a.m.; box luncheon. Mohawk-Hudson Juniors, meeting and reports, 12:40 p.m. At 1:15 p.m., Larry White, Field Secretary, FCNL, "The Washington Scene."

10—Meeting for worship at Old Pembroke Meeting House, North Pembroke, Mass., 3:30 p.m. The meeting house is located on Route 3, about 30 miles south of Boston at the junction with Route 139.

10—Potomac Quarterly Meeting at Goose Creek Meeting, Lincoln, Va. Ministry and Counsel, 9:45 a.m.; meeting for worship, 11 a.m.; lunch served by the host Meeting, followed by conference and business.

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

16—Haverford Quarterly Meeting at Willistown, Pa. Meeting for worship and business, 3:30 p.m.; book forum, Josephine Benton and others. All invited, supper reservations necessary. Ham supper, 6 p.m.; at 7:15 p.m., Lawrence McK. Miller, Jr., reporting on the Friends World Committee Meeting, held in Kenya, East Africa, and the sessions of the International Association for Liberal Christianity and Religious Freedom, held in Davos, Switzerland.

16—Philadelphia Quarterly Meeting at Race Street Meeting House, Philadelphia. Meeting on Worship and Ministry, 2:30 p.m.; worship and business, 4 p.m.; supper at International House, 5:45 p.m. (\$1.50); at 7:15 p.m., Roscoe Giffin, Director of Economics of Disarmament Program, AFSC, "The Humanization of Nations."

17—Baltimore Quarterly Meetings, Homewood and Stony Run, at Sandy Spring, Md. Ministry and Counsel, 9:45 a.m.; meeting for worship, 11 a.m.; lunch served; conference, 1:30 p.m., Howard Brinton. Business meeting will follow.

17—Address at Gwynedd, Pa., Meeting, 2 p.m., by Albert Bigelow, ex-Navy Captain, Captain of the *Golden Rule*, artist, and author. This is the annual meeting of the Race Relations Committee, Philadelphia Yearly Meeting. All invited.

23 to October 7—Group Study on "The Teachings of Jesus" at Powell House near Old Chatham, N. Y. Principal leader, John Levy, member of San Francisco Meeting, experienced leader of Sequoia Seminars, Calif., Sharmar method. Cost, \$52. Send reservations to Rachel K. Wood, 221 East 15th Street, New York 3, N. Y., by September 5 (\$10, registration fee). Seminar sponsored by Religious Education and Advancement Committees and Meeting on Ministry and Counsel, New York Yearly Meeting.

24—Annual Meeting of the John Woolman Memorial Association in the Mount Holly, N. J., Meeting House, Main and Garden Streets, 3 p.m.: Norman J. Whitney, "The Wisdom That Is Pure in the Experience of Today." Tea served at the Memorial, 99 Branch Street, after the meeting.

24—Semiannual meeting for worship at Plumstead Meeting House, Pa., 3 p.m., under care of Buckingham Monthly Meeting, Pa. Plumstead Meeting House is located near Gardenville, Pa., a mile and a half east of Danboro on Point Pleasant Road.

30—Fall Teacher Training School at 1515 Cherry Street, Philadelphia, for First-day school teachers of preschool through grade six, First-day school superintendents, Religious Education Committee members, 9:45 a.m. to 3:15 p.m. Theme, "From Beauty to Belief." Participating, Evelyn G. Young, Marion F. T. Johnson,

Blanche P. Zimmerman, Anne C. Reid, Helen Kirk Atkinson. Display. Sponsored by Religious Education Committee, Philadelphia Yearly Meeting.

Coming: On October 7, Workshop for leaders of youth fellowship groups, teachers of junior and senior high school First-day school classes, at 1515 Cherry Street, Philadelphia, 9:30 a.m. to 3:30 p.m., sponsored by Religious Education Committee and Young Friends Movement, Philadelphia Yearly Meeting. Theme, "Teen-age Latch-strings." Participating, John Nicholson and Betty Ellis. Materials on display.

BIRTH

GLASS—On June 30, to James K. and Mary F. Hannum Glass of Kennett Square, Pa., a son, JAMES RHOADS GLASS.

MARRIAGES

HAINES-ANDERSON—On June 17, in the First Congregational Church of West Boylston, Mass., CAROLYN HANNA ANDERSON and CHARLES WILLS HAINES of Medford, N. J., a member of Medford United Monthly Meeting. They will be at Rensselaer Polytechnic Institute, Troy, N. Y., this fall.

STEWART-BOURCIER—On June 24, at Alexandria, Ontario, Canada, JACQUELINE BOURCIER and FRANK R. STEWART, a member of Woodbury Monthly Meeting, N. J. The couple will live in Boston, Mass.

DEATH

NEWBOLD—On April 18, J. RUSSELL NEWBOLD, husband of Laurene L. Newbold, in his 70th year. He was a lifelong member of Middletown Monthly Meeting, Langhorne, Pa.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Sundays, 9 a.m., during summer months, meeting for worship and First-day school. Adult study, 10:15 a.m. 17th and Glendale Avenue. Shirley Hilfinger, Clerk. 1002 East Palmaritas Drive.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 1201 E. Speedway. Worship 10 a.m., Elisha T. Kirk, Clerk. Route 2, Box 274, Axtell 8-6073.

TUCSON—Friends Meeting (California Yearly Meeting), 129 N. Warren. Sunday School, 10 a.m.; worship, 11 a.m. Bible Study, Wednesday, 7:30 p.m. Julia S. Jenks, Clerk, 2146 E. 4th St. Main 3-5305.

CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings the Third Sunday of each month, at 7:30 p.m. Clerk, Russell Jorgensen, LA 4-1934.

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Franklin Zahn, Clerk, 836 S. Hamilton Blvd., Pomona, California.

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.

SACRAMENTO—Meeting, 10 a.m., 2620 21st St. Visitors call GLadstone 1-1531.

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

COLORADO

BOULDER—Meeting for worship at 10 a.m., 1825 Upland; Clerk; HI 2-3647.

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.

NEW HAVEN—Meeting 9:45 a.m., Conn. Hall, Yale Old Campus; phone CH 8-5432.

NEWTOWN—Meeting and First-day school, 11 a.m., Newtown Junior High School.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m.; Sunday School, 10:30 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting 3:00 p.m.,

first and third First-days, social room of First Congregational Church, 201 Volusia Ave.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 11 a.m. Contact EV 9-4345.

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

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

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A 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. Phone DR 3-7886. Phern Stanley, Clerk. Phone DR 3-5357.

HAWAII

HONOLULU—Meeting Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 982-714.

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 8-3066.

DOWNERS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m. Avery Coonley School, 1400 Maple Avenue; telephone WOODland 8-2040.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Corinne Catlin, HA 3-3103; after 4 p.m., HA 2-8723.

INDIANAPOLIS—Lantern Friends, meeting for worship, 10 a.m., 1050 W. 42nd. Telephone AX 1-8677.

IOWA

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

FAIRFIELD—Bible School, 9:30 a.m.; worship service, 10:30 a.m., 1207 South 6th Street.

KENTUCKY

LOUISVILLE—Meeting and First-day school, 10:30 a.m. Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110.

LOUISIANA

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

MASSACHUSETTS

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

NANTUCKET—Sundays 10:30 a.m., through July and August. Historic Fair Street Meeting House.

WELLESLEY—Meeting, Sunday, 10:30 a.m. at Tenacre Country Day School, Benvenue Street near Grove Street.

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

MICHIGAN

ANN ARBOR—Meeting at 1416 Hill, one Meeting for worship at 10 a.m., with no adult forum or Sunday School for the summer months.

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

DETROIT—Friends Church, 9640 Sorrento. Sunday School, 10:15 a.m.; worship, 11 a.m. Telephone WE 4-0273, evenings.

KALAMAZOO—Meeting for worship, 10 a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

MINNESOTA

MINNEAPOLIS—Twin Cities, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

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 8-9875.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-8958.

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

NEBRASKA

LINCOLN—Meeting for worship and First-day school, 10 a.m., in numbers' homes. Visitors call 488-2245, 488-9238, or 423-4518.

NEW JERSEY

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

DOVER—First-day school 10:50 a.m., worship, 11 a.m., Quaker Church Road.

HADDONFIELD—Meeting for worship, 11 a.m., First-day, First-day school, 9:45 a.m., Lake Street.

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

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

NEW MEXICO

ALBUQUERQUE—Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E., Albuquerque. John Atkinson, Clerk. Phone ALpine 5-9588.

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

NEW YORK

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

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone NF 4-3214.

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

SCARSDALE—Worship, Sundays, 9:30 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.

NORTH CAROLINA

CHAPEL HILL—Meeting for worship and First-day school, 11:00 a.m. Clerk, Adolphe Furth, Box 94, R.F.D. 3, Durham, N. C.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 355 West McMillian. Richard Day, Correspondent, WI 1-2419.

CLEVELAND—First-day school for children and adults, 10 a.m. Meeting for worship 11 a.m., 10918 Magnolia Drive, TU 4-2695.

PENNSYLVANIA

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford; First-day school, 10 a.m., meeting for worship, 11 a.m.

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

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

MEDIA—125 West Third Street. Meeting for worship at 11 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, 20 South 12th Street. 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 L., 11:15 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—318 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, Sumner Parker. BR 6-8391.

NASHVILLE—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 603 Rathervue Place. Otto Hofmann, Clerk, HI 2-2238.

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.

VIRGINIA

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

LINCOLN—Goose Creek United Meeting House. 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, 3859A 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEIrose 2-9983.

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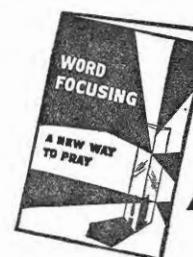
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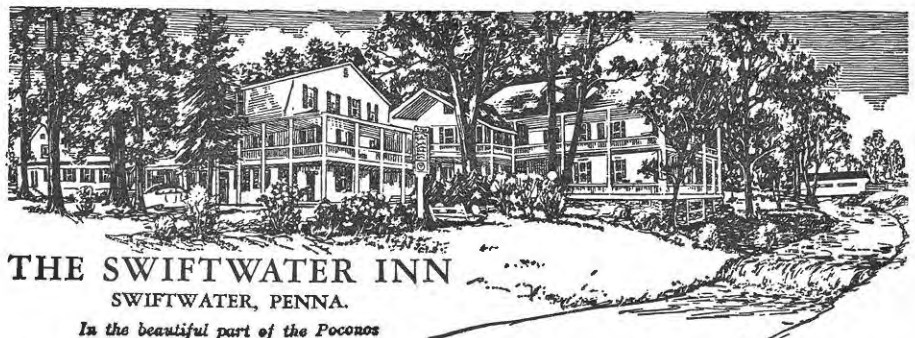
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