

FRIENDS JOURNAL

Quaker Thought and Life Today

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IN THIS ISSUE

***T**HE Quakers held, with all the mystics, that revelation and inspiration belong not to the past only but to the present; they kept their souls alert and expectant; they took the risk of trusting absolutely to the Spirit, and the Spirit did not fail them.*

—EDWARD GRUBB

**"Thou Hast Set My Feet in a
Broad Place"**

. *by Bliss Forbush*

**On Working as a Quaker with
Other Christians**

. *by Ferner Nuhn*

To Make Christmas More Meaningful

. *by Elizabeth H. Kirk*

Letter from Germany

. *by Anni Halle*

A Russian Play about William Penn

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FRIENDS JOURNAL



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Books

THE LIBERTY LINE, THE LEGEND OF THE UNDERGROUND RAILROAD. By LARRY GARA. University of Kentucky Press, Lexington, 1961. 224 pages. \$5.00

This scholarly examination of the legendary Underground Railroad may be discomfiting to Americans who accept on face value the highly romantic story of slave escapes. Larry Gara has made an exhaustive study of the legend and reached the conclusion that the facts of the Underground Railroad have been rather excessively mixed with fancy. It is, in fact, extremely difficult to separate the two.

Much of what has been written by historians on the subject is based on what is partly or wholly fiction. Abolitionist propaganda nourished the popular belief that floods of slaves were leaving the South aided by abolitionists. The author, however, documents new evidence that many slaves escaped without assistance, and when they did get aid, once outside the South, they had already negotiated the most hazardous part of the escape route.

The popular legend attributes more assistance from the Northern abolitionists than is deserved, the author asserts. Less recognized in the Underground stories is the help accorded the escaping slaves by free Negroes. On the other hand, popular accounts give generous credit to the "bravery and daring of the white abettors."

A good deal of attention is given to Quakers in the Underground Railroad, many of whom played active roles, and thereby "became symbols by which an entire generation of their religious group has been evaluated."

Despite the manner in which this book tends to debunk a cherished legend, it is an interesting contribution to the literature on one era in the American Negro's struggle toward freedom.

ALEX MORISEY

CHRISTMAS STORIES FROM MANY LANDS. Edited by HERBERT H. WERNECKE. The Westminster Press, Philadelphia, 1961. 302 pages. \$3.95

This book is the third in a series under the same editor, the earlier collections having to do with Christmas songs and Christmas customs. The "many lands" of the present volume are largely European (21 of the 34 countries included). The stories are arranged alphabetically according to the countries they represent. The subject matter varies from legends surrounding the nativity to the Christmas celebration of members of a scientific expedition aboard a ship frozen fast in Arctic ice. Several well-known authors are represented, among them O. Henry, Thomas Hardy, and Queen Marie of Romania.

The quality of both the content and the presentation of the stories is somewhat uneven. Some of the stories have appeared in other collections. Many are new and fresh, however, and are told in a lively manner. The book should be useful to teachers through the junior high school years.

ANN W. BLAIR

FRIENDS JOURNAL

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

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Editorial Comments

Share Your Shelter or Shoot Your Neighbor?

A RECENT issue of *The New Yorker* contains a cartoon of weird implications. In the back yard of three adjacent suburban homes we see, respectively, a tennis court, a swimming pool, and the entrance to a fallout shelter. The plot of garden containing the shelter is surrounded by a heavy wall of barbed wire, arranged in military fashion. The language of this protective wire is unmistakable: "Neighbors and friends, stay away from the shelter in case of atomic attack. This shelter is only for our family." It may even indicate that the neighbor, formerly so pleasant, is armed and will repel intruders.

News pertaining to fallout shelters from all over the country is as frightening as are the implications of this cartoon. In the *Saturday Review* Norman Cousins writes that survivors from Los Angeles, a city likely to be attacked first in case of war, would come into Nevada like a swarm of locusts. They would have to be repulsed by a militia of 5,000 men now in formation. In Chicago and elsewhere, guns seem to have become as much part of the standard equipment of shelters as food and medicine. Neighbors, so Norman Cousins writes, are openly discussing why they may have to kill each other, including their children, if and when it becomes "necessary." He quotes Keith Dwyer, well-known Civil Defense Coordinator, as having stated that there is "nothing in the Christian ethic which denies one's right to protect oneself and one's family." Some shelter-building firms say that most buyers are anxious to keep their intention of building a shelter secret. The other day, one of our Philadelphia friends, M. Ernest Gardner, mailed us some "Shelter Thoughts," which started this way: "I am wondering tonight if I shouldn't have put a few more inches of concrete on top of my shelter. I can still hear voices from above, and I want to be alone in my tomb with my family—like imprisoned moles." He is still nonviolent and may be in a minority.

That the matter has serious religious and moral implications is becoming obvious from the pronouncements of clerical leaders. The Reverend L. C. McHugh of the Jesuit monthly *America* is quoted in *Between the Lines* by Charles A. Wells as endorsing the right

of the "Christian" householder to shoot his neighbor in the "name of Christ." But Thomas Merton, the Trappist poet-monk, also writing in *America*, says, "Truly we have entered the 'post-Christian era' with a vengeance." A message of Christian counsel to families released by the Committee on Family Life of the National Council of Churches limits itself to the warning that the preoccupation with self-preservation "threatens to turn neighbor against neighbor," without taking a clearly defined stand against or for the killing in this contrived self-defense. At the same time, *Newsweek*, the national weekly, illustrates the futility of building fallout shelters. It supplies a chart demonstrating that in case of a 50-megaton attack on Manhattan, every living being in a radius of three and a half miles would be killed in or outside a shelter. Are our military and political authorities ignoring these facts?

The time is here to rally all energies for averting the disaster instead of wasting our moral reserves and resources on depicting the coming breakdown of civilization. More than at any earlier moment in history, the individual man is made to feel his littleness, if not impotence, in view of the terrors surrounding him. It is therefore heartening to read of personal decisions that make a constructive contribution to avert catastrophe. Thirty-eight members of Chapel Hill, N.C., Meeting have stated their concern for making such a constructive contribution for peace. The flyer announcing their intention says, "As a practical expression of this concern, we the undersigned each propose to contribute annually to an agency of the United Nations a sum that ultimately will add up to what a shelter would have cost each of us." Among programs thus far selected for gifts are Technical Assistance in Africa, World Health Organization, Emergency Fund, and Food and Agriculture Organization.

What Is Living Grows

Friends in England have for some time faced the problems of their Society's growth—or the lack of it—with remarkable candor. One of their most recent publications, *Worship and Witness* (Home Service Committee, Friends House, Euston Road, London, N.W. 1; 1s. 6d.), part of their Studies in Fellowship, investi-

gates not only the statistics but also the spirit of the 347 Preparative Meetings in London Yearly Meeting. In frank self-criticism the pamphlet describes how in too many Meetings the religious and social as well as the educational opportunities are inadequate or even altogether missing. All too often they do not attract and enliven the existing membership. In half of the Meetings membership is 30, or less.

Friends in England are universally respected for their history and humanitarian activities. They are even praised by those who think Friends no longer exist. But the pamphlet rightly points out that Quaker witness and Quaker worship must be one, with worship being the nourishing soil for the witness in its various forms.

Our problem is to create meetings for worship of a profound and sincere quality. Only these will satisfy and attract new members. Those who are members ought to remain seekers, groping each time again for God and His guidance or the living Christ. Any Friend ought to be reluctant to consider himself a finder even after one of those rare moments when he feels graced by the sense of union with the divine.

Should or should we not proselytize? The term has an unpleasant flavor, but its acceptable connotation, quiet but conscious promotion, must be on our minds. It was George Fox who said, "Let all nations hear the word by sound and writing. Spare no place, spare no tongue nor pen. . . ."

"Thou Hast Set My Feet in a Broad Place"

"**T**HOU hast set my feet in a broad place" (Psalm 31:8, RSV). Perhaps not all of the thirty-first psalm comes from the hand of King David, though it is so entitled. The closing verses suggest the time and thought of the prophet Jeremiah; but the first eight verses appropriately express the ideas of "the sweet singer of Israel."

These verses reflect days when David was a fugitive from King Saul, driven forth through the king's jealousy to wander in the southern highlands. "Rescue me speedily!" sings David. "Be thou a rock of refuge for me, a strong fortress." Treated as a hunted renegade, David could declare, "Into thy hand I commit my spirit." In his certainty he added, "I will rejoice and be glad for thy steadfast love, because thou hast seen my affliction, thou hast taken heed of my adversities." Contemplating the past gifts God had bestowed, as well as His loving care, David, with a heart full of gratitude, wrote, "Thou has set my feet in a broad place."

One of the lovable things about David was his humility and thankfulness. He made mistakes, he was a weak ruler in his own household, and his example was not always good; but there is no mistaking his trust in God and his gratitude for the good things of life. "My cup runneth over."

Besides the rich life we enjoy, how insignificant was David's little world! Israel was about the size of Massachusetts and Connecticut. Only a small part of this territory could be cultivated, much of it being rocky ridges, sand, or salt flats. Dense, tropical jungles cut off the lower Jordan valley. Israel was always hemmed in by enemies. David struggled with the Canaanites, the Amalekites, the Jebusites, the Moabites, and the Philistines, while on the distant horizons loomed the vast

armies of Egypt and Assyria. In his small kingdom there were not over a million and a half inhabitants, some dwelling in primitive villages, a few in walled cities, many still living in tents as they followed their flocks of sheep. Ruling in a land of very limited resources, surrounded by hostile peoples, David could still write, "Thou hast set my feet in a broad place."

More than three hundred years ago the Pilgrims sat around their Thanksgiving feast, the tables piled high with food raised on the land or taken from forest and sea. Friendly Indians feasted with them. Surveying their future, they, too, believed that God had set their feet in a broad place. They could worship as they desired in the log church set on a hill above Plymouth. They were on the way to creating a New England, where their children could be raised with the language and customs of their mother land. They had reaped a good harvest with plenty set aside for the winter days ahead. Each colonist might aspire to broad acres. They knew that other Englishmen would soon join them from overseas, that trade would eventually develop with Europe, supplying their necessities, and that undreamed possibilities of an abundant life were ahead. So they gave thanks.

These Pilgrims of New England were few in number, occupying a narrow strip of land between the ocean and the dense forests. The Indians who seemed to be their friends might become enemies; the winter could be more severe than they anticipated; disease could ravage the colony. Hardship, toil, suffering, and danger were all about them. But the Pilgrims gave thanks, for they believed that God had set their feet in a broad place, and would remain their refuge and strong fortress.

When we think back over David's singing his psalm of thanksgiving, or of the Pilgrim fathers setting aside a day to mark their gratitude, we have cause to make the Thanksgiving season more than a time of overeating or watching a football game. The land in which our feet are placed is a wonderful country of rich fields, lush meadows, magnificent mountains, broad rivers, and extensive seacoasts, with seemingly inexhaustible resources of field, forest, mines, and water. We enjoy great freedom under an organized government of long standing, freely elected by the people. Over the centuries, since the days of the Pilgrims, institutions have been established to care for every human need. The association of peoples from many lands has here produced statesmen, authors, artists, musicians, teachers, and humanitarians. There is evidence of a growing social sensitivity in the

public mind, which, in time, can correct those weaknesses and inequalities still existing.

Undeniably there hang over us possibilities of danger and destruction greater than that from the armies of Egypt and Assyria, possibilities of a plague that might blanket our atmosphere greater than that which wiped out the Lost Colony of Roanoke, or which took half the lives of the first Pilgrims. Nevertheless, with David and our Pilgrim ancestors, we rightfully look upon God as our refuge, and into His hands we commit our spirits and the welfare of all mankind. Each of us can say with David, "I will rejoice and be glad for his steadfast love." With a humble and grateful mind we will give thanks, for "he hath set our feet in a broad place."

BLISS FORBUSH

On Working as a Quaker with Other Christians

RECENTLY I had the privilege of working for nine months with church people in Southern California. This experience, together with previous experience in local Councils of Churches, leads me to make some reflections on the relationship of a Quaker to the ecumenical movement.

I owed my chance for the recent work to the Church Peace Program of the American Friends Service Committee. When a year and a half ago the International Affairs Department of the National Council initiated a boldly conceived "National-wide Program of Education and Action for Peace," the AFSC offered to aid it by the loan of some field personnel. I was one of several persons so engaged.

My role, however, was a dual one. I happened also to be President of the local Claremont Council of Churches and a representative to the Southern California Council. Thus, while loaned to this latter body, I was already a participant in its activities.

Several years ago the Claremont Meeting of Friends joined the Claremont Council. We were then concerned, as Friends should be, to make clear our noncreedal approach to Christianity. In a minute to the organizing committee we asked membership in the proposed Council, provided the Council would find not unacceptable an interpretation of Christ in keeping with Friends views as "the Word, or divine Inner Light, which indeed was revealed in the Life of Jesus, but which also in some degree 'enlightens every man.'" Friends, we suggested, tend to view faith "less as a question of creed or profession than as one of experience or 'possession.'"

The Committee readily accepted this interpretation, one member saying it seemed "quite orthodox" to him and another remarking that "apparently only the Quakers take a serious interest in theology." Thus Claremont Meeting became a founding member of the Council, and has had an active and rewarding part in it since.

The "Nation-wide Program for Peace," referred to above, grew out of the notable Fifth World Order Conference held in Cleveland in 1958, in which several leading Quakers participated. Its excellent materials, prepared under the leadership of Kenneth Maxwell and Darrell Randall, deal with international affairs in a manner not unlike that of the AFSC International Institutes. I liked the challenging words of Charles Malik, given at Cleveland, that Christians "are makers of history and not mere onlookers, and God will hold them strictly accountable for the course of events." I could heartily endorse this Christian view of the meaning of faith in these times:

Ever and again in the course of human history, evil intrudes itself on men in new magnitudes of urgency and terror. The ultimate question is not whether man can destroy himself with the freedom which he has been given by God, or whether God would allow such destruction. The ultimate question is whether, in confidence in the triumph of God's righteousness, men will live in faithful obedience to God.

I can mention only briefly the working out of this program as I saw it. My own part lay in serving as a sort of field secretary within the regular structure of the

Southern California Council. I helped as I could in a system of seminars which altogether reached ten communities from Bakersfield to San Diego, with some 1,500 church people from 400 or more local churches taking part. The program, I felt, introduced church people to resources of material, leadership, and methods in peace education and action they had not been much aware of; brought concerned people together who often had not known one another before; exercised the ecumenical muscles of local Councils; and in general strengthened the movement for peace in this region. There is evidence its impulse is continuing.

A Quaker who works with other Christians is aware of both likenesses and differences between Quaker ways and those of other Christian bodies.

The sheer size of the large denominations makes an important difference. A Quaker realizes that he represents a small, yet sharply defined body. Quakers, he sees, can be "faster on their feet" than many Christians, especially in dealing with social questions. Yet as he works with other concerned Christians, he sees that, insofar as he and they can help modify the attitudes of the great churches, a large section of public opinion may be affected.

One learns the political "facts of life" in the churches. The success of a Council program depends entirely on the support that can be won for it from member churches. A little leg work on the part of a concerned person can often be of great help. The cooperation achieved is a creative and liberalizing experience. In the very nature of the ecumenical movement there is a work of reconciliation which appeals to a Quaker.

A Quaker working with other Christians is almost sure to be asked, often during a meal, about Quaker beliefs and practices. How do Quakers worship, marry, bury, receive members? Who is in charge of a Meeting which has no paid minister? What about sacraments, the peace witness? Some of the most warming times of fellowship with ministers and laymen of other churches come in exchanging views and experiences on such questions. How quickly one finds common ground! How

soon serious confidences pass over into equally heart-warming humor and anecdote!

While a Quaker cannot present his peace witness as accepted Christian opinion, he finds it deeply respected among other Christians. More often than a barrier, it serves as an entree for him in working with other Christians. It is valued as a contribution which a Quaker is especially fitted to make.

In being neither a minister nor a layman but a sort of missing link in between, a Quaker has a certain freedom in working with other Christians. He finds that he can talk easily with persons of either category who are most anxious for a vital Christianity. One senses a huge reservoir of initiative and spiritual power in the great churches, partly locked up, it would seem, because of this semiartificial distinction.

The Christian witness, one feels, is often verbalized a little too easily in the major churches. Again, it is given with a simplicity and conviction that are gratifying. One knows at such times how deep lie the foundations of the Christian faith. If the great edifices of the church were really to catch fire one day—the fire of the Spirit—the blaze would be something to see!

For Quakers the question of joining in the ecumenical movements seems to have two parts. One is whether, because of their distinctive witness, Quakers may not be more effective working from outside than from within the Christian ecumenical movement. The other is whether Quakerism is in any case acceptable to it.

Some Friends feel that our special witness would be lost or damaged if made to accommodate to ecumenical Christianity. Several Friends have compared such an effort to "lying in a bed of Procrustes."

Friends at all costs ought to hold to their distinctive witness. But, as I see it, the distinctive elements in this witness are just those which can make Friends most effective within as well as outside the Christian movement. Nor is it a case of *either-or*; it can be one of *both-and*.

Whether the several Councils' description of their members excludes Quakers by definition is not an easy question to answer. Description of membership in any

ETERNAL GOD, the Father from whom the whole family in heaven and earth is named, who art gathering out of every nation one people in Christ, we remember before Thee those from many lands and races who this day meet at the Assembly of the World Council of Churches in New Delhi. As now they meet with one accord in one place, may the grace and power of Thy Holy Spirit be with them. May He who is the true Light be the light of their worship and their decisions, to the end that in their witness and service and unity Thy people may glorify Thy name in the whole world.—Circulated by the WORLD COUNCIL OF CHURCHES and taken from the SUGGESTED PRAYER for use in churches on Sunday, November 19, 1961, the opening day of the Third Assembly of the World Council of Churches at New Delhi, India

religious body is a difficult act of logic. Without some give and take in interpretation it is impossible. Quakers, I believe, should not themselves decide on their exclusion. Rather, representing themselves candidly and in good faith, they ought to give their fellow Christians the chance to decide.

In working with other Christians I personally feel that my Quaker faith has lost none of its limbs nor been stretched out of shape. I feel instead that my Quaker faith has been happily exercised, and is stronger for the experience.

FERNER NUHN

To Make Christmas More Meaningful

IN the fall of 1960, Willistown Meeting, Pennsylvania, discussed the question: "Taking into consideration your own childhood Christmas and your reaction to the holiday as it is celebrated today, what will you and your family do to make Christmas more meaningful this year?"

After this question had been distributed to all members, the answers were made the basis for an adult-class discussion. It may be said that the pattern of celebration in Willistown Meeting sets a tone for its membership. Laying aside our former pattern of a program for which participants needed to assemble and rehearse, our celebration on the Sunday preceding Christmas is a family affair. The meeting house is festively decorated. The meeting house Christmas tree is a "Mitten Tree." An early meeting for worship is followed by music, recitations, and short plays which each family has prepared at home. Then comes a Christmas coffee hour. On Christmas morning, at 11 a.m., a particularly worshipful meeting is held. To many this quiet worship has become the heart of their Christmas.

Many members, however, who had been concerned about the commercialization of Christmas wished to consider ways of making Christmas truly meaningful in their families. Answers to the question circulated showed general agreement on the following points:

(1) Gifts and shopping for gifts were played down. One large family avoids visiting Santa and his large array of toys; several families shop by catalogue and one early visit to a dime store. Another family draws names for a one-dollar-limit stocking filling, with a gingerbread-boy prize for the most original verse contained therein. Emphasis was on the giving of self, and appropriate gifts to the needy.

(2) Christmas cards were mailed early to avoid a sense of pressure. Some of the loveliest were thought to be those homemade, or the mimeographed letter. Several thought a glass of jelly, or some such simple gift,

or a telephone call to nearby friends was more meaningful. Some eliminate cards altogether, explaining when possible that the saving will go to charity.

(3) Sharing a festive home and the family gatherings with foreign or lonely guests was felt to be one of the great joys of the season. This sharing includes all the preparation involved: the special foods made only once a year (for example, the nuts cracked by the smallest child and chopped by father), the bringing in from outdoors of fragrant greens, the family trimming of the tree, the extra food for bird and beast.

(4) Special features mentioned were the Christmas Eve supper, followed by open house for carolers; the caroling itself; the Christmas morning breakfast before the living room fire. In one family father cooks most of the breakfast, and the mother serves it by the Christmas tree, where she presides over an electric skillet. Many spoke of special music to be learned or heard (such as carols or Handel's *Messiah*) during Christmas preparations, or at a quiet time. Special reading in the family circle was often mentioned: "The Christmas Carol," "The Little Fir Tree," "Christmas at the Marches" (from *Little Women*), and especially the Bible Christmas verses.

The proper emphasis was felt to be on the gift of pure love, the birth of Jesus, and the opportunity to pause in reflection and prayer that we be worthy of it.

The general feeling was that the spirit of expectancy, that something beautiful and lovely will happen at Christmas time, is its strength and fascination. When children are small, part of this spirit lies in the expectancy of something tangible. Conditioning has made them expect more or less, and this "more or less" is our gift or burden to them.

There are simple things to be done to heighten this expectancy, especially for children. They love the advent calendar, opened each day from December 1 to Christmas Day. Advent candles may be burned part way on each of the four Sundays preceding Christmas. A nativity scene, set up in the center of a side table or desk, with the Shepherds and Wise Men on opposite ends on December 1 and day by day advanced toward the manger, where the Babe appears on December 25, is a delight. Everyone has the opportunity of making something for loved ones, but it should not be done so late or so elaborately that rush, fatigue, and tension result.

If the spirit of expectancy has been kept on the right level, with wonder, beauty, and reverence as the greatest gifts, no lack will be felt by children as they move forward from the myth of Santa. Instead, an ever-increasing expectancy will attend the receiving of gifts from the lives touched year by year. Since giving is more blessed

than receiving, years of giving build up an ever-increasing well of joy. Even if the years find us at the last alone and solitary, we still may stand under the Christmas star with the realization that our cup is running over and that we are hearing the angels sing.

ELIZABETH H. KIRK

A Russian Play about William Penn

AN important new publication dealing with Russian history contains material on a Russian play written by Alexander Herzen in 1839 about William Penn. The book by Martin Malia is entitled *Alexander Herzen and the Birth of Russian Socialism, 1812-1858* (Harvard University Press, Cambridge, Mass., 1961; 486 pages; \$10.00). The spiritual and political development of Alexander Herzen, Russia's most appealing revolutionary thinker, is the subject of this excellent study. Herzen's own memoirs, *My Past and Thoughts*, make absorbing reading and are as fascinating as is many a novel from world literature, although at times Herzen lets his racy narrative talent supersede the accuracy of historical facts. The serious reader who wants to trace the origins of the Russian revolution and sense the political climate of over a century ago will find in Malia's book a wealth of dependable and original material about the entire period during which Herzen lived (1812-1870).

While in exile Herzen wrote a dramatized version of Penn's plan for his holy experiment, giving it the spirit of Christian socialism. He entitled the scenes, cast in verses, *Viliam Pen*, and spoke of them as representing social and progressive Christianity and Quakerism. George Fox, founder of Quakerism, is Herzen's spokesman. He especially defends the poor, whose miserable lot does not permit them to read, study, or even pray because amidst the sinful wealth of the indifferent ones they have to work all day to eke out a living. Fox proclaims liberty, fraternity, and equality—the very ideals of the French revolution—which he reads from the gospel of Christ. True to the spirit of the Bible, wealth should not exist. Penn praises the communism of the early Church as being in line with Christ's will. Both Fox and Penn demand that the religious superstitions of the past fifteen centuries be overcome in life and action.

Penn represents the purely political democracy of which de Tocqueville wrote, and de Tocqueville is likely to have stimulated Herzen to write these scenes. Penn wants to establish on the American continent the ideal Christian commonwealth, whereas Fox wants him to follow the advice in the Bible by selling all his possessions and preaching the social spirit of the gospel. Fox thinks the American experiment will fail because its partici-

pants will not have undergone the radical change of heart that is expected from them. "Mysticism" must be eliminated from religion, a demand that is undoubtedly based on Herzen's erroneous interpretation of mysticism. Toward the end of the play Washington, Benjamin Franklin, and Lafayette pray at the tomb of Penn!

The play of the 27-year-old author and his short-lived enthusiasm for Christian or Quaker socialism are, of course, only a minor episode in Martin Malia's most readable and panoramic biography. It deserves, nevertheless, to be mentioned here because it illustrates the far-reaching enthusiasm which Penn's holy experiment was able to kindle in such a noble spirit as that of Herzen in Russia.

It is probably more than a coincidence that Beacon Press, Boston, has also republished another, older biography of Herzen as a paperback. *The Romantic Exiles* by Edward Hallett Carr (388 pages; \$2.25) is a vivid narrative of the life of Herzen and other Russian exiles during the years from 1840 to 1870. We are becoming increasingly interested in the pre-Marxist phase of Russian thought. Carr's fascinating story dwells primarily on the personal lives of the men and women around Herzen. There was much emotional confusion, noble aspiration, and unrealistic hoping for the great revolution that did not come until 1917. It is a most readable and entertaining book.

WILLIAM HUBBEN

House Not Made by Hands

By SAM BRADLEY

Eternity
shouts to a man whose need
wounds deepest,
who feels heart bleed—
blood that cries
from rebellious clay
is loudest prayer
that man can pray;
then, then—
mind is translucent tent
ruby with light
from the firmament.

Never
in sheltered piles of stone
answers
the Almaker Almighty Alone.
No crude net for Him.
The open tent
alone invites
His sacrament.

It Matters the Way We Think

ARE most Americans—and most other people—unaware or indifferent to their inner dependence on one another? We are all affected by public feeling in England, in China, in South Africa, and elsewhere, and people in other countries are in turn dependent on the way we think and feel. Action comes out of feeling. War and peace are decided there, in the way we think and feel.

Any indifference or failure to grasp facts becomes now a first concern for the survival of mankind in a time of nervous preparation for nuclear war. We must waken ourselves to our mutual dependence on the way people think about one another, both within and across national lines.

We are all in real, external danger. We are in even greater inner danger lest by our thoughts about one another we bring war nearer.

Certainly we judge that the Russian government is hostile and untrustworthy. Certainly also our own record is not entirely clear. But there is something else to be said.

We need a better way of thinking about the Russian people. They are living under a rule not of their own choosing, so that they are much less a part of their own government than we are a part of ours. The Russian peoples are a remarkable group, with a varied and remarkable feudal past. They need to know us, and we are in a position, from our racial experience, to understand them. Though they are largely Slavic and we are predominantly Nordic, we are both Indo-Europeans, struggling through the centuries for self-realization and real freedom. We should know one another, whatever curtains may temporarily screen us one from the other.

The prevailing inner separation between Americans and others needs to be replaced by a feeling of human interunity across all colors and groupings and international lines. Thus we, as perhaps no other people, can now contribute to an amicable and cooperative world.

We need to begin to think more of our common heritage of the blood stream throughout all time, and especially now in this century of multiplying communication and transportation. All of us men hunger to have and belong to families. It is a mother-father world. We are all in search of food to prevent undernourishment. We all face the need of world food planning to anticipate shortage. One world-wide need is education for family limitation. More significant than all these facts, men always and everywhere seek to worship. Among all these bonds of common life, what ways can we find to establish acceptable and helpful ways of thinking and speak-

ing about one another—Ethiopians, Slavs, Semites, Asians, Aryans, Americans?

Why not propose a change in the tone of public utterance? Let us begin at Washington with the President and able voices in the Congress. In the organs of public opinion, *The New York Times* and a dozen others of our more influential papers, general or religious or trade, let us speak again and again of those forgotten inner ties which make all peoples one humanity now living close to one another on a shrinking planet.

Such ways of speaking and feeling in America, whether by collusion or not, would affect the feeling and thinking of the world. It might cause a ground swell of good will. It would be normal without revolution or government change. It would certainly make more hesitant any government moves toward irresponsible force or violence. It would inevitably increase the volume of good will and so justify our desire for survival.

ROY VAN DEMAN

Letter from Germany Yearly Meeting in Eisenach

UNLIKE most other Yearly Meetings of German Friends, which traditionally have taken place at Bad Pyrmont, the latest Germany Yearly Meeting, from July 28 to August 1, 1961, was held in the East German town of Eisenach. This location made it possible for many East German Friends to attend. Those from West Germany were glad to visit the Wartburg again, the historic shrine where Luther translated the Bible. Friends also received permission to visit Weimar after Yearly Meeting, including the former concentration camp of Buchenwald. Eisenach itself offers many attractions. Among the pretty historic homes is the birthplace of Johann Sebastian Bach, whose compositions for flute we listened to several times when two German Friends played them during recess periods at Yearly Meeting. The city administration evinced its interest in the Yearly Meeting by delegating some representatives and by displaying a motto banner with international flags at the city hall.

We met in the wooded hills at a Home of the Protestant Church, where social workers are trained. It is named Falk House after the founder of this work. He is, incidentally, the poet of the German version of the world-famous Christian song, "Lord, Dismiss Us with Thy Blessing." (The English version and tune are to be found on page 172 of *A Hymnal for Friends*; the English text is ascribed to John Fawcett, 1773.) One of Falk's wise sayings, "I began to live myself only after I had begun to live for others," seemed to be the right motto for our Yearly Meeting. The social workers at Falk House together with our Young Friends not only prepared excellent meals for us but also joined evenings in the singing of folk songs, accompanied by the guitar. About 20 children of Friends had their own program, but they, too, chimed in, and finally many of the little tots of the institution appeared in their white shirts at the windows and sang with us.

Almost 200 Friends attended Yearly Meeting. Of these, 65 were from East Germany. Twenty-five were Young Friends, and 22 came from other countries (England, Ireland, Scotland, Switzerland, Holland, Denmark, United States, France, and Jamaica). The total membership in Germany Yearly Meeting is at present 545.

The theme of our Yearly Meeting was "Jesus and Us." It was introduced in the Richard L. Cary Lecture, annually given in memory of the beloved American Friend. Smaller study groups discussed such topics as "Jesus and Our Inward Tensions" and "How Can Contemporary Thought Comprehend Jesus?" The desire naturally arose to reflect more about the interrelationship of Jews and Christians and to make Christ a stronger motive and source of experience in our daily lives.

The problem of the conscientious objector caused a passionate debate. Some Friends thought that the position of the C.O. has changed in view of the newly adopted laws concerning conscientious objection. The discussion actually lasted until the early morning hours. A Protestant attendee expressed anxiety that the Meeting might be in real danger politically, but the reaction from the Meeting was that Quaker work becomes meaningful only in situations of tension with reality. We were especially interested in the reports of Friends from foreign countries who shared in an evening program on the topic "Three Hundred Years of Peace Witness." Almost 300 guests attended the evening discussion. They showed an avid interest in the report about the peace walkers and also made generous contributions to the peace cause. All of us felt greatly encouraged by this deep concern for peace.

ANNI HALLE

A Gesture of Good Will

A CONCERN voiced during meeting for worship on Hiroshima Sunday resulted in a most meaningful experience for the members and attenders of Mountain View Meeting, Denver, Colorado, and four citizens of the Soviet Union.

It so happened that in the main building of the Denver Public Library for three weeks during August was an exhibit of children's books from the U.S.S.R. The exhibit was sponsored by the U. S. State Department's Cultural Exchange Agreement of November, 1959, with the U.S.S.R. Before coming to Denver the exhibit had been shown in New York and Cleveland.

The concerned Friend said she would like to have an opportunity to show an act of personal friendship to some of the Russians while they were here, perhaps by inviting some of them to a meal. It was learned that there were 12 Russians and a U. S. State Department representative and his wife with the exhibit. Considerable interest was expressed in having such a Meeting project.

After many details had been worked out, Mountain View Meeting was host to four Russians (two men and two women) and the U. S. State Department couple on Monday evening, August 21. The dinner was held at the Meeting's regular quar-

ters. About 50 people were present, including members, attenders, and people active in the American Friends Service Committee.

We had asked our guests what they would most like to have, and at their request the menu included black bread, boiled potatoes, boiled cabbage, and herring. Many interesting conversations were held while the group was waiting for dinner, during it, and afterwards. A birthright Friend who had been a C.O. told something of his pacifist ideas, which surprised the Russian men. After dinner we had some group singing and then a question-and-answer period. Our visitors had seemed quite spontaneous during individual conversations, but had more difficulty during this latter period.

The Meeting gave the visitors two books for children, *Brave Quakers* and a young person's life of Gandhi, both published in England. It had been heard that the Soviet Union had not translated any of the writings of Gandhi. Some of the older children in Meeting enclosed their names and addresses in the hope of getting pen pals.

One of the Russian women had planned to give us some books and had forgotten them. A member of the Meeting who is a grade school teacher drove her back to the library, and he later reported an interesting conversation about education in the United States and Friends ideas and social concerns. During the after-dinner sharing, when this visitor gave the books to the Meeting, she remarked that the evening had been like being with her friends in Moscow. Following the question period was "a period of communication without words," broken by the shaking of hands.

The teacher who had taken the visitor back to the library later remarked, "I think they enjoyed it. They seemed to feel at peace without being heckled. I don't know how much of that they met in the U. S." The birthright Friend who had been a C.O. thought, "The important thing was not so much that we became acquainted with them as that we offered them a different atmosphere."

We have the names and home addresses of all our dinner guests, and plan to send them New Year's greetings.

About Our Authors

Bliss Forbush retired in 1960 as Headmaster of Baltimore Friends School. He is Clerk of Baltimore Yearly Meeting, Stony Run, a member of the Board of Managers of the FRIENDS JOURNAL, and well-known as the author of the biography *Elias Hicks, Quaker Liberal*. In the spring of 1961 the Religious Education Committee of Friends General Conference published a study booklet by Bliss Forbush entitled *The Life and Letters of Paul*. Under the auspices of the Advancement Committee of Friends General Conference, Bliss and LaVerne Forbush have in recent months visited extensively among Friends and Meetings in the East and Midwest.

Ferner Nuhn, our correspondent from the West Coast, is a member of Claremont Meeting, Calif.

Elizabeth H. Kirk, a member of Willistown Meeting, Pa., serves on the Board of Managers of the FRIENDS JOURNAL. At

the request of the Committee on Worship and Ministry of Willistown Meeting, Cynthia Evans, Ellen Millick, and Elizabeth H. Kirk were named as a committee in 1960 to circulate among Willistown members the inquiry about ways of making Christmas more meaningful.

Roy Van Deman lives in Los Angeles and is a member of First Friends Church, Whittier, Calif. He holds a master's and a doctor's degree from Northwestern University. His 16-page leaflet *Peace or War?* has been distributed by the Fellowship of Reconciliation, the Pasadena office of the American Friends Service Committee, and California Yearly Meeting.

Anni Halle, an active member of Berlin Meeting, is our correspondent in Germany.

Friends and Their Friends

Parents of non-Friends attending Plymouth Meeting Friends School, Pa., have raised the question: "What is Plymouth Meeting Friends School doing about fallout shelters?" The following minute was approved at the monthly meeting of Plymouth Monthly Meeting, Pa., on October 17, 1961: "The Plymouth Monthly Meeting of the Religious Society of Friends will not provide 'fallout shelter' in the Plymouth Meeting School. We administer and maintain the Friends School as an expression of our religious faith. If we believed God powerless to prevent mankind from using nuclear weapons in war, we could not continue a school which encourages its students to discover the power of God to speak and act through man. We believe we can protect against fallout from nuclear weapons by learning to speak to that of God in others, in the sure faith that they will respond in kind."

In the September-October issue, 1961, of *Lettre Fraternelle*, publication of Friends in France, Margaret Noel devotes an article to the memory of Marius Grout, who died earlier this year. He was a recognized novelist of rare literary standing, to whom men like Paul Claudel, Jacques Maritain, and Francis Jammes paid generous tribute. In 1943 he was awarded the much coveted Prix Goncourt for his novel *Passage de l'Homme*. In his spiritual pilgrimage from Roman Catholicism, the church of his birth, to Quakerism Marius Grout absorbed a broad Christian heritage, of which he made wise use in his ministry. Friends will greatly miss his presence.

The widespread protest of Friends and others against the building of the Kinzua dam has remained unsuccessful. But the implications of this breach of promise, which amounts to the breaking of the 1794 treaty with the Seneca Indians, are still occupying the public. Brooks Atkinson wonders in *The New York Times* what value the public will attach to Vice President Johnson's pledge of "our sacred honor" to the people of Berlin in view of the Kinzua affair. He writes that "our honor is not so sacred as it was when Jefferson wrote these words into the Declaration of Independence." Later in the article he says directly: "The national morality has deteriorated into expediency."

Bryn Mawr and Haverford Colleges announced on October 29 plans for a joint computer center to be used by students and faculty of both institutions. Operation of the center, which was set up on the Haverford campus, was planned for the week of November 13. This is the only such center in the United States to be owned and operated by two separate colleges on a joint-use basis.

The center is located in the Hilles Engineering Laboratory at Haverford. The cost of the equipment, the main feature of which will be an IBM 1620 computer, is estimated at \$140,000. The IBM 1620 computer will be used to help solve complex problems encountered in the fields of the natural and social sciences, particularly in astronomy, chemistry, physics, and mathematics, and in economics, sociology, and psychology. Some use of the center is also planned by students and faculty in the humanities.

Rebecca Timbres Clark spoke in the Fellowship Room at High Street Meeting House, West Chester, Pa., on October 22. The meeting was arranged by the Sunday Nighters, a group in the West Chester area that meets on the fourth Sunday night of each month. Rebecca Clark reviewed experiences she and her husband, Dr. Harry Timbres, had had in public health work during their four-year stay at the Rabindranath Tagore Ashram in India. She concluded her talk by reading some of the poetry of Tagore.

The Beliefs into Action Conference, sponsored this year by the AFSC, FCNL, and ten committees of the Philadelphia Yearly Meeting, will direct its attention to the urgency of the survival of the United Nations and to what further action can be taken by Friends in support of it. Robert H. Cory, Professor of International Relations, on leave from Dennison University, will address the meeting on "The U.N. in Crisis." Grigor McClelland, a member of the East-West Committee of London Yearly Meeting and a recent visitor to Russia, will speak on "Friends and the United Nations." Both are presently members of the Quaker U.N. Team. The conference will be held Saturday, November 18, from 2 to 5 p.m., in the Race Street Meeting House (Race Street west of 15th Street), Philadelphia. Registration is from 1 to 1:50 p.m. All Friends are urged to attend.

The total enrollment at Earlham College at the beginning of the 1961-1962 academic year was 985; of this number, 551 are men, and 434 are women. New students at Earlham represent 35 states and eight foreign countries. Of the new students, 27 per cent are Quakers.

The World Academy of Art and Science has published a volume entitled *Science and the Future of Mankind* (Dr. W. Jungk Publishers, The Hague) to which W. Taylor Thom, Jr., a member of Princeton, N. J., Meeting, contributed a 53-page chapter "Science and Engineering and the Future of Man."

The Young Friends Committee of Hartford Monthly Meeting, Conn., organized under the leadership of Lynn Scott the first Young Friends Work Camp of the fall for October 7. About 17 Young Friends participated in the project of cleaning up a Cuban refugee's cold-water flat in a rundown section of Hartford. The Cuban expected his family, then in Miami, to join him in a few days.

The boys of the group worked on weeding the garden, planting tulip bulbs, repairing furniture, washing walls and ceilings. The girls did inside work, including the ironing. The day concluded with supper at the meeting house. Eva Lilienthal in the October 16 Hartford Meeting *Bulletin* wrote in part: "We all worked fairly hard, and I am sure that we felt rewarded by the sight we left behind and by the feeling that we had helped someone make a better start in a new country. The teamwork and the understanding which were acquired among the members of the work camp were to many of us as important as the visible accomplishments. On the whole we felt that other than the friendly comments voiced by neighbors and passersby, we had little chance to associate with the people in that particular area and that we would have liked to know them better."

Larry Gara, a member of Reading Meeting, Pa., and Professor of History at Grove City College, Grove City, Pa., will be the speaker at the annual meeting of the Friends Historical Association, to be held at Twelfth Street Meeting House, 20 South 12th Street, Philadelphia, on Monday evening, November 27, 8 p.m. All who are interested are invited to attend. The material for his subject, "Friends and the Underground Railroad," will be taken from his new book, *The Liberty Line*, published by the University of Kentucky Press. This book, which will be reviewed by Thomas E. Drake of Haverford College in the forthcoming issue of the *Friends Historical Journal*, intimates that Friends had less to do with this important movement than they believe. A review of the book appears in this issue.

Mrs. Frances Hemeon of 827 North 21st Street, Philadelphia, celebrated her 93rd birthday on October 13. This achievement is in itself notable, but add to it the fact that for the past 20 years she has been doing volunteer work for the American Friends Service Committee. Every Thursday, despite weather conditions, she shows up at the Philadelphia AFSC Warehouse, 23rd and Arch Streets. To celebrate her birthday staff members and volunteers at the Warehouse surprised her with a party. The Philadelphia *Daily News* for October 13 shows a photograph of Mrs. Hemeon in the act of blowing out candles on the birthday cake, held by Katherine Hunn Karsner, Clothing Secretary at the Warehouse. Surrounding the two are staff members and volunteers, all looking most cheerful: Ellen D. Lewis of Buckingham Meeting, Pa.; Sue Edmunds and Hannah Warrington of Central Philadelphia Meeting; Maude Darlington of Green Street Meeting, Philadelphia; Dora Preston, Production Manager at the Warehouse for close to 25 years; and Golden Venters, Sarah Evans, and Hannah Walton.

E. Raymond Wilson, Executive Secretary of the Friends Committee on National Legislation, left on October 31 to attend the Third Assembly of the World Council of Churches in New Delhi, India, as a delegate of Friends General Conference. Prior to the meeting of the Assembly he will attend the meeting of the Commission of the Churches on International Affairs in Bangalore, India. In preparation for his responsibilities as a delegate to the Assembly, Raymond Wilson had extensive discussions with the Committee on Christian Unity of Friends General Conference.

Pittsburgh, Pa., Friends held on October 22, 1961, a vigil at the State Office Building to witness for the abolition of the death penalty in general and protest the execution of Arthur G. Schuck, a convicted murderer. The vigil received excellent coverage in the *Pittsburgh Post-Gazette* as well as on TV and radio. The witness seemed all the more important as the Pennsylvania Legislature had for some time considered the proposal to abolish the death penalty. When the bill reached the House, it was defeated earlier this year.

Sandy Spring Friends School

Braving cold winds, over 200 Friends and their friends gathered on October 15 to dedicate the first dormitory-classroom building of the Sandy Spring, Md., Friends School. This building, which can accommodate 26 boys, 26 girls, three faculty units, the school kitchen and dining room, a physics laboratory, the library, and three classrooms, is of brick construction and was designed by Ted Englehart of Silver Spring, Md. It was named "Moore" and dedicated to S. Brook Moore of Sandy Spring Monthly Meeting (United), founder of the school, whose vision and whose daily practical work have done so much to bring the school into existence.

Bliss Forbush, former Headmaster of Baltimore Friends School, was the principal speaker at the dedication ceremonies. He referred to the rules governing a school founded at Sandy Spring over a hundred years ago, many of which are still applicable in a Friends school today. Brook Moore spoke movingly of the help and cooperation of many people, including now the school's 77 students, in making it possible to open on September 27 of this year. The Headmaster, Sam Legg, told of the fine faculty teamwork, particularly to be commended in the difficult months before school opened and in the exhausting days of the first term just beginning. He also spoke with high praise of the student cooperation and enthusiasm.

Present at the dedication were members of the faculty of Westtown, Baltimore, and Sidwell Friends Schools, Park School in Baltimore, McDonogh School, McDonogh, Md., and the parents and friends of many of the students. Hadassah M. L. Parrott, who spoke at the cornerstone laying of the first building, Scott House, on July 10, 1960, was on the platform with members of the school committee and a representative of the Montgomery County School system. Ludwig Caminita, Jr., of Sandy Spring Meeting was master of ceremonies.

A third building on the school grounds, Walbrooke, is

the home of John and Sally Burrowes, members of the faculty. It has a large central room for student gatherings, under which is located the biology laboratory. Its erection was made possible through a gift from Katherine and Edward Stone of Cambridge, Mass.

The school is already in need of a large dining room and more classroom and dormitory space. Plans and hopes for the future include the erection of another building similar to Moore as soon as finances make it possible. The enrollment is already bigger than was anticipated for the first year, and numerous applications have to be turned down for lack of space.

The present student body, 27 of whom are day students, come from as far away as California and Iran, and from many parts of Eastern and Central United States. About a third of them are members of the Society of Friends. At present the entire group joins the Sandy Spring Meeting in its Sunday worship, as well as holding at the school a brief daily meeting for worship based on silence. Except for the oversight and technical services of Brook Moore and three kitchen helpers, the student work program carries on the entire maintenance of the school. The enthusiasm and cooperation of the students are exciting.

EDNA P. LEGG

Quaker Advertising Campaign in England

The Friend, London, for October 6, 1961, reproduces the first of a series of advertisements of the Society of Friends "now appearing in certain journals at the order of the Friends Home Service Committee, as part of a new advertising campaign." Local Meetings are encouraged "to consider inserting similar advertisements in local newspapers." Boxed, the advertisement begins with three words in heavy type, and reads as follows: "Why do Quakers have no priests; believe that religion is more a question of inward life than outward creed; try to work for practical peacemaking; lay great stress on the importance of education? Why have Quakers often been identified with the search for scientific knowledge, or worked hard for social justice and penal reform?"

"None of these things has happened by chance. They arise from fundamental beliefs about God and man. For Quakers believe that in each person there is a spark of the divine to which we can respond. That is why Quaker Meetings are based on silent worship, in which all—men and women—are free to speak. Our response will vary; but belief that there is something of God in every man involves us in a kinship with all our fellow men irrespective of race, color or nationality, and in a readiness to respond to the source of all goodness, truth and beauty which men call God.

"Quakers are not, as the cereal packets suggest to some, quaintly dressed puritans, or fanatical Sabbatarians who say 'No' to everything from whist to war. Quakerism has always been a modern faith, concerned with *living* a seven-day-a-week Christianity in the world of its day, rather than trying to compress belief into a formula.

"If you feel in sympathy with this approach to religion you may like to know more. We will gladly send literature,

and if you wish it, the address of your nearest Quaker Meeting."

The address of the Friends Home Service Committee is given as Room A, Friends House, Euston Road, N.W. 1 [London, England].

The Young Friend

The Young Friend, the monthly publication of the Young Friends Committee of North American (YFCNA), has entered its fifth year of publication with the release of its October issue. Devoted for the most part to concerns connected with the September YFCNA conference, this issue of *The Young Friend* contains the following major articles: Anne Webster, "The Challenge Was 'Thy Will Be Done'"; Kuniko Sato, "Some Considerations on Quakerism and Zen"; Barbara Milford and George Rhoads, "Worship-Fellowship Groups: Theory and Practice"; Frances Warren, "Letters from Abroad"; and the YFCNA conference epistle. Drawings by Ann Cannon and news items of interest to Young Friends are also included. Future plans call for the addition of poetry, humor, photography, fiction, and book reviews. *The Young Friend* is bound in booklet format with a cover design depicting an outline map of North America.

Intended for Young Friends of college age and older, *The Young Friend* has a threefold purpose: to give opportunities for Young Friends to share their concerns and experiences with their peers, to open and maintain paths of communication among Young Friends of differing backgrounds and beliefs, and to provide a vital tie to the Society of Friends for Young Friends at an age when many drift away from the Society.

The Young Friend is edited and produced by Young Friends at Bryn Mawr, Haverford, and Swarthmore Colleges with assistance from the Reading, Pa., Young Friends group. The Editor-in-Chief is Christopher Beck. Other Editors are Helen Levering, feature; Rebecca T. McDowell, news; Robert C. Perisho, literary; and Carol Fernsler, art. John W. Watson and Peter Huber are business and production managers, respectively. Elizabeth Maxfield and Thomas F. Hirsch are the secretaries.

Subscriptions to *The Young Friend* cost \$1.00 per year, or \$2.00 for two years and one issue. Overseas subscriptions are \$1.50 per year. The deadline for articles is the first of the month, and contribution of articles is welcomed. All correspondence is to be addressed to *The Young Friend*, Swarthmore College, Swarthmore, Pa.

Letters to the Editor

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

Do Friends owe it to a possibly desperate, hate-filled, post-nuclear-war world to survive and serve? How much good would result from Friends continuing to ignore civil defense advice to prepare food and shelters, or to evacuate primary target areas, compared with making quiet, Quakerly efforts to survive so as to help in the healing of the postwar nations?

Should we weigh the value of dying for a testimony that may go unnoticed versus trying to live in order to help build a better postwar world with our testimony of reconciliation? Is there a morally sound yet practical middle way for Friends through this terrible terrain of the 1960's?

Vancouver, Wash.

CHARLES A. GAULD

The disappointment of an eager young man always appeals to the sympathy of an old campaigner. Our Friend Raymond Arvio, however, is surely wasting his tears on the diffidence of Young Friends towards his recruitment campaigns. (See page 418 of the issue for October 15, 1961.)

Were his thinking still that of a Friend rather than that of the "organization man," he would see that the reason back of his disillusionment proceeds from a radical difference of method and not from narrow sectarian sentiment. The Young Friends Committee of North America is the vessel for one concern; his own vessel is that of another. The motivation may be identical; the course differs.

Just as the whole aim of the Quaker movement was to steer away from sects and creeds towards an individual dedication to and reliance upon Christ's teaching, so these youngsters are gathering together in the same way to discuss how best to make their individual commitments most effective.

Our Friend will find the answer to his alleged astonishment with Young Friends in a rewording I have made of the last sentence in the third paragraph of his article: Devoted to the spirit which makes ecumenicity real, Friends by their abstention may both learn from and contribute to the ecumenical student movement.

The same thing is true in the reverse direction; each group should be complementary.

Barnesville, Ohio

T. ED. TAWELL

BIRTH

VAN CLEAVE—On October 2, to Alvin L. and Joan Lippincott Van Cleave of Middlesex, N. J., their second child, a daughter, CYNTHIA LEE VAN CLEAVE. Her mother is a member of Moorestown Monthly Meeting, N. J.

MARRIAGES

DICKSON-BROOMELL—On June 17, at Gwynedd Meeting, Pa., BARBARA DOBSON BROOMELL of Springhouse, Pa., and THOMAS BRUCE DICKSON, JR., of Riverton, N. J. The bride is a member of Gwynedd Monthly Meeting, Pa.

HO-LEIBY—On October 14, at Race Street Meeting House, Philadelphia, and under the care of Central Philadelphia Monthly Meeting, Pa., MARY ELIZABETH LEIBY, a member of Central Philadelphia Meeting, and ROBERT W. H. HO.

LEWIS-SHEETZ—On October 21, in Hopewell Meeting House near Clearbrook, Va., MARJORIE HELEN SHEETZ, a member of Hopewell Meeting, Va., and JOHN P. LEWIS. The young couple will make their home in Carlisle, Pa.

DEATH

COMEGYS—On October 1, EVE McCORMICK COMEGYS, aged 64 years, wife of C. Lee Comegys of Gates Mills, Ohio, and a member of Cleveland Meeting, Ohio.

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.)

NOVEMBER

17—Public Meeting at New York Friends Center, 144 East 20th Street, New York City, 8 p.m.: Emile Benoit, member of New York Preparative Meeting, Professor at Columbia University Graduate School of Business, and Director of the Research Program on Economic Adjustments to Disarmament, "Economic Consequences of Disarmament."

18—Potomac Quarterly Meeting at the Friends Meeting of Washington, D.C., 2111 Florida Avenue, N. W. Morning: Ministry and Counsel, followed by meeting for worship. Lunch served by host Meeting. Afternoon: business, followed by conference session.

18—Beliefs into Action Conference at Race Street Meeting House, Philadelphia. Theme, "Your Meeting and the United Nations." Registration, 1 to 1:50 p.m.; at 2 p.m., Robert H. Cory, "The U.N. in Crisis" and Grigor McClelland, "Friends and the United Nations." Both speakers are members of the Quaker U.N. Team. Presiding, Allen T. Bonnell. Discussion groups. Sponsored by AFSC, FCNL, and ten committees of Philadelphia Yearly Meeting.

18—Caln Quarterly Meeting at Coatesville, Pa., 10 a.m. In the afternoon Edwin B. Bronner will talk on the Friends World Committee meetings in Kenya.

18—Bucks Quarterly Meeting at Makefield, Pa., 10 a.m.

24 to 26—AFSC Weekend Institute at Hudson Guild Farm, Netcong, N. J., beginning on Friday evening with a buffet supper. Dean, Robert Gilmore. Faculty, A. J. Muste, Bayard Rustin, Maurice Friedman, Fritz Eichenberg, Mildred Young. Round tables; panels. Cost, \$22 for an adult and \$15 for a child. For brochure and registration form write the American Friends Service Committee, 218 East 18th Street, New York 3, N. Y.

24 to 26—Southwest Friends Conference at Soroptimist Club Camp, near Dallas, Texas. Direct correspondence to George Kenny, 2137 Siesta Drive, Dallas 24, Texas (in charge of reservations).

26—Warrington Quarterly Meeting at Menallen Meeting House, Biglerville, Pa. Ministry and Counsel, followed by worship at 11 a.m.; lunch served by the host Meeting, followed by business and conference. Harry S. Scott, Jr., will report on his trip to the Friends World Committee meetings in Kenya, East Africa.

27—Annual Meeting of Friends Historical Association at the Meeting House, 20 South 12th Street, Philadelphia, 8 p.m.: Larry Cara, Professor of American History and Chairman of the Department of History and Political Science, Grove City College, Pa., "Quakers and the Underground Railroad." All welcome.

DECEMBER

2—Nottingham Quarterly Meeting at Penn Hill Meeting House, Wakefield, Pa. Ministry and Counsel, 10:30 a.m., followed by worship and business; lunch served by host Meeting; afternoon conference: Harry S. Scott, Jr., "Friends World Committee Meetings in Kenya, East Africa."

3—Millville-Muncy Quarterly Meeting at Millville, Pa., 10 a.m.

3—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: Jerome Davis, author, traveler, and Executive Director of Promoting Enduring Peace, Inc., "Adventuring in Russia over 45 Years."

5—Joint Meeting of Haverford Quarterly Meeting and Philadelphia Quarterly Meeting at Arch Street Meeting House, 4th and Arch Streets, Philadelphia. Meetings on Worship and Ministry, 3:30 p.m.; worship and business, 5 p.m.; supper, 6 p.m.; at 7 p.m., Report on Friends Neighborhood Guild Program by Board, Staff, and Neighbors.

9—Haddonfield Quarterly Meeting at Moorestown, N. J., 3 p.m.

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

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. 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.

CALIFORNIA

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.; First-day school and adult discussion at 11:00 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.

DELAWARE

WILMINGTON—Meetings for worship: at Fourth and West Sts., 9:15 and 11:15 a.m. (First-day school at 10); at 101 School Rd., 9:15 a.m., followed by First-day 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 3-7986. 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 8-3066.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Corinne Catlin, HA 3-3103; after 4 p.m., HA 2-3723.

INDIANAPOLIS—Lanethorn Friends, meeting for worship, 10 a.m., 1050 W. 42nd. Telephone AX 1-8877.

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 1-8022 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.

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

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.

MINNESOTA

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

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 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.

NEBRASKA

LINCOLN—Meeting and First-day school, 10 a.m., 3319 South 46th Street.

NEW HAMPSHIRE

HANOVER—Meeting for worship and First-day school, 11 a.m., Sunday, D.C.U. Lounge, College Hall (except Dartmouth College Union Service Sundays). Henry B. Williams, Clerk.

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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.

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

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

NEW MEXICO

ALBUQUERQUE—Meeting and First-day School, 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., 72 N. Parade; 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, 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.

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.

CHARLOTTE—Meeting for worship and First-day school, 10:30 a.m. Adult Class, 11:30 a.m. Friends Center, 2039 Vail Avenue; phone ED 2-1347.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 355 West McMillan. Marguerite Remark, Correspondent, JA 2-4787.

CLEVELAND—First-day school for children and adults, 10 a.m. Meeting for worship 11 a.m., 10916 Magnolia Drive, TU 4-2695.

PENNSYLVANIA

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.

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., w. of 15th. Chestnut Hill, 100 E. Mermaid La., 10 a.m. 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., 10:15 a.m.
Powelton, 88th 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.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m.,
First-day school, 10 a.m., 606 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
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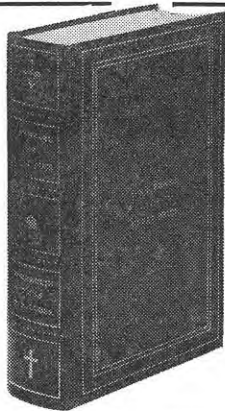
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