

# FRIENDS JOURNAL

*Quaker Thought and Life Today*

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*A BLOSSOM may reach its perfection in a day, but no one has fathomed the possibilities of a human heart. Eternity is not too vast for a soul to grow in, if the soul wills to grow.*

—RUFUS M. JONES

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## FRIENDS JOURNAL



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## What Is a Half-Way House?

By ANNETTE E. BERNHARDT and HELEN M. BROOKS

A DEEP concern for prison reform and the treatment of offenders has been felt by Quakers since the beginning of the Society of Friends. During the early years of the Society thousands of Friends were imprisoned. The minutes of Reading (England) Quarterly Meeting state that "the next Quarterly Meeting shall be at Blewbury—but if Friends at Reading shall happen to be generally in prison at that time, that it is ordered to be here at Reading" (page 37, Brand Blanshard, "Inner Light and Outer Darkness," *Through a Quaker Archway*, edited by Horace Mather Lippincott). Reading Meeting met in prison for a period of eight years. Through personal incarceration the eyes of early Friends were opened to the conditions of their fellow men in prison.

Contemporary Friends under the weight of this traditional concern find many implications in the words of Jesus, "I was in prison, and ye came unto me" (Matthew 25:36).

During the past year some of us have become increasingly aware of the implications of the words "I was a stranger, and ye took me in" (Matthew 25:35). This awareness grew into a concern when Mary C. died shortly after Christmas. The handful of women who had known her during the years of her imprisonment and the interval between her release and death felt that death came as a release for Mary. An insecure person, she had no real family life in childhood, and her marriage was a failure. She served a ten-year prison term, and she was well liked by fellow inmates, the prison staff, and the two Friends who visited her. In some ways prison offered Mary the only real security she had ever known. During this time she grew dependent on institutional supervision, and upon release she was beset by many problems. The problems are common to most released prisoners, but are especially overwhelming to a woman without a family "outside."

Her friends tried to help her, and Mary C. tried to help herself, but her problems were many, and her loneliness remained severe. Her death, unmourned by any family, and her burial by the county authorities brought home to her friends, even more keenly than her life, that

Annette E. Bernhardt and Helen M. Brooks, members of Philadelphia Yearly Meeting Prison Service Committee, have written the above article at the request of the Committee. The Committee is deeply concerned about the needs of women leaving prison and needing a good home while becoming re-established in society.

Helen M. Brooks works full time in the women's section of the Philadelphia House of Correction, teaching home economics. She is a member of Philadelphia Monthly Meeting. Annette Bernhardt is a housewife and a member of Westfield Monthly Meeting, N. J.

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# FRIENDS JOURNAL

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

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## Editorial Comments

### *On Wanting to Be Whole*

THE Biblical narrative of the man healed after an illness of thirty-eight years (John 5:1-15) relates a peculiar question which Jesus put before the chronic patient. He asked him, "Do you want to be healed?" It seemed a superfluous question to ask. Hadn't the sick man been at the miracle-working pool a lifetime waiting that someone might carry him into it whenever its waters moved? Wasn't it logical that he was yearning to get away from the company of his blind, lame, and paralyzed fellow-sufferers? Why, then, ask such a question?

Among the many New Testament translations, the one by E. V. Rieu (*The Penguin Classics*) phrases the question in a manner that indicates the deeper issue involved. According to this version, the passage reads, "Have you the will to become well again?" A host of related problems suggest themselves: After such a long time, are you really determined to make a new start? Will you free yourself from the shackles of the past? Are you ready to assume the risks of an uncertain future?

Prolonged illness often produces a paradoxical sense of comfort. We enter a secret alliance with our ailment and cherish the privilege of being cared for; of receiving ever-renewed proof of sympathy; of being in permanent protective custody and having no responsibilities. The past has a powerful hold on us. Somehow it is reassuring, whereas the uncharted future holds uncertain demands. Not all sufferers cherish their ailments, but Jesus recognized in the man at the Bethesda pool one who had built up a philosophy of being permanently excused from life. He had become a professional patient with all the claims of the perennial sufferer. Others were to blame, he said. There was no one to wait on him when the pool stirred. Others were always the first ones there; he had to remain sick forever.

Yet the brief conversation with Jesus was sufficient to stimulate in him a new vision of the future, the very realm in which Jesus' thinking moved most of the time. A new sense of expectancy transmitted itself to the patient. The past had lost its hold on him.

The subconscious operations of our mind are well known to us today. But we have yet to apply the question "Do you want to be healed?" to the sickness of our world. We think we do not want wars; but what image of a warless future do we cherish? What sacrifices are

we ready to offer? Or are we still harboring the naive picture of an undisturbed life which we speak of as "normal"? We thought we were ready to get along with all nations, yet suddenly there appears a Khrushchev in Russia, and next door there is a Castro. We may have been prepared to love all colored people. Yet unexpectedly our children find themselves sitting beside Negro children in school, and everywhere the problem comes uncomfortably close into our lives. Do we really want to be healed from our many infirmities? Or do we still love them secretly? We feel certain that Martin Luther King and his followers want to be healed. Their sacrifices prove it, and they are, spiritually speaking, already living in the future. For them there is no question about the "certain season" having arrived when the waters of the pool are stirring. The hard facts around them speak of a future different from that of our dreams.

Immediately after the healing the veteran patient at the Bethesda pool was to learn that his new life might, indeed, involve him in serious problems. Did he have some more weak moments in which he again dreamt of yesterday's comforts? Was that the sin against which Jesus had warned him? Is it our sin not to want to be healed?

### *Marx vs. Russia*

Between 1853 and 1856 Karl Marx wrote a number of articles for Horace Greeley's liberal daily *The New York Tribune*, in which he never tired of warning the United States and Europe against Russia, the colossus in the European East. Marx made a precarious living from such journalistic work and added to his income by writing anti-Russian articles also for German newspapers.

This material is naturally of special interest in our time, when Karl Marx ranks in Russian life as the major "Old Testament" prophet. Repeatedly he reminded his readers of the 800,000 bayonets which the tsar had ready for a possible attack on the West. Diplomacy was in Marx's opinion only a time-securing game. He wrote: "Russia throws out so many notes to the Western diplomats, like bones to dogs, in order to set them at an innocent amusement, while she reaps the advantage of further gaining time." Russian propaganda, he wrote, went so far as to stage a mock mobilization in order to mellow Russia's political opponents. In 1848 she suppressed an

uprising in Hungary with the same ruthlessness that was applied to Hungary in 1956. In his warnings Karl Marx joined a chorus of writers like de Tocqueville and de Custine, who foresaw over a hundred years ago the present rivalry between the United States and Russia.

For obvious reasons these articles have never been

included in the Russian edition of Marx's "complete" works. Now they are available in a book entitled *Marx vs. Russia*, edited by J. A. Doerig (Frederick Ungar Publishing Company, New York, 1962; 198 pages; \$3.50). Although the date of each article, as well as an index, is missing, the collection is of unusual interest.

## Worship

By MARGARET H. BACON

WORDS are useful tools when they fulfill their proper function, helping man to classify objects and to describe subjective experiences. But words sometimes assume a life of their own apart from the reality from which they originally evolved, and become not our servants but our masters.

The word *God* was initially created by man to fit his fear of the unknown forces of nature by which he was surrounded, his awe of all creation, and perhaps a sense similar to the one we experience today that we are in some deep, mysterious way linked to all life. Because early man had no experience in conceptualizing the intangible, he cast God in the image he best knew and revered, the old man of the tribe, powerful and vengeful, demanding worship of his underlings.

All this stage of development was in the childhood of mankind, perhaps its infancy. Today we seem to have come to a period of adolescence, a strange, difficult time of rebellion and dependence, when *id* and *superego*, head and heart are locked in an unending struggle, without a well-realized identity to act as intermediate. Because the mind of modern man refuses to permit him to accept the earlier, childish concept of God, with all the barnacles of time on its surface, modern man turns away like a petulant thirteen-year-old from the quest for a more mature image, though in doing so he denies the hunger of his own heart. Never has he needed to believe more, and never, because of the tyranny of words, has he found belief more difficult.

What is this hunger that thrusts itself up, like so many peony shoots, through the art, the religion, the whole history of mankind? In part it seems to me to be the yearning to escape the isolation of our separate selves and to become one with the universe from which we have sprung and to which we will return. In part it is the need to find, deep within ourselves, our true

self, the self that is unique to us, the role we are to play in the evolution of humanity. The two longings, apparently contradictory, are basically in agreement, for only as each of us comes to know his true self is he able to commit himself fully to the moment or the person he confronts. By thus making contact with the deepest meaning of experience, he puts himself in touch with that which is universal and eternal.

The road to this sort of self-discovery is for most of us long and difficult, a veritable "pilgrim's progress." I first began an inward struggle many years ago, when as a teen-ager I began to have more and more trouble uttering the words of the Episcopal prayer service, words which met the needs of my heart while offending those of my mind. In an effort to resolve this conflict, I made up new meanings for the words which were acceptable to me. Gradually, however, the meanings I evolved and the conventional meanings of the Prayer Book grew further and further apart, till, like so many overstretched rubber bands, the connection between the two snapped. I felt too much like a hypocrite to continue, and I gave up the effort, turning thankfully to a rational psychology to explain the unexplained hungers of the human heart.

Spiritual growth like emotional growth (if indeed the two can be separated) has its own seasons, its fits and starts. For many years humanism seemed to satisfy me, and psychology to explain everything. Then I came to a stage in which I was clearly stuck in my personal evolution. Only by reaching into the untapped reservoirs of myself, only by confronting at long last the still insistent hungers of my heart was it possible to go on. When we refuse to grow, we make ourselves a prison in which we suffer painfully. The only way to escape suffering, I found, was to take a plunge on faith into the unexplored regions of myself. To put it in Quaker terminology (for I was by now a Friend), I had to come to terms at last with "that of God" within myself.

The God I found, however, has little relationship to that concept of God with which I struggled so hard during my Prayer Book days. He is not distant, but very near; not all-powerful, but evolving along with mankind; not, in fact, an intellectual concept at all, but a living

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Margaret H. Bacon is a free-lance writer whose articles and stories have appeared in a variety of national magazines. Currently she edits a column, "Child's Weekend," which appears in the Philadelphia *Evening Bulletin*, and is public relations coordinator for the Radnor Township Schools, Pa. She is married to S. Allen Bacon, Director of Germantown, Pa., Settlement, the mother of three children, and a member of Radnor Monthly Meeting, Pa.



reality which I experience, but for which I have not yet found the proper words. As I learn to know Him better, I will doubtless resolve some of the ambiguities and recognize many attributes to which I am now blind. I see Him now best as the infinite capacity for growth within myself, in those around me, in the nations of the world. He is not time-bound, but represents the past and the future seen through the peephole of the present. To worship Him is to recognize His worth within myself, my family, my friends—indeed, all creation.

For me this recognition of worth, or worthship, always comes as a wholly unexpected, glorious surprise. It is a passive experience. I do not plan for it and arrange it, as I plan for and arrange so much else in my life; it happens to me. I suddenly see that in this person about whom I've been concerned, in this situation which has worried me, there is an aspect which I have left entirely out of account. It is the aspect of growth, of the future. I am overwhelmed and humbled by the experience. And yet, when I recognize this new dimension in others, I feel rise up within myself a fountain from which I can draw the strength I need to meet the new demands which the insight makes upon me. There is a deepening, and along with the sense of surprise, a feeling that here is a truth I have really known, but failed to recognize, all along.

Worship as a passive experience cannot be planned for, arranged, or transmitted. But its condition can be learned and met. To be open to the experience I seek, I must be free of distracting anxieties and hostilities. I cannot get rid of these feelings, on the other hand, by repressing them; for if I shovel them into the subconscious and clamp the lid down tight, I also prevent the inner fountain from rising within me. Instead, I must face these feelings, face the dark side of myself, and learn to forgive and accept this enemy first of all.

The experience of worship is for me still so new that I am distrustful of committing it to words. Words, indeed, are the enemy, since they stood so long between

me and the empirical reality of religious feeling. I think this barrier is what George Fox felt, too, when he sought to sweep aside "notions" and communicate directly with the light within. Yet among mere mortals words are the chief means of communication. I am slowly finding, as so many have found before, that the very act of groping for the proper concepts with which to share my inward experience is itself a way of growth.

### The Burning Bush

By EUELL GIBBONS

With thoughts on what I was, had been, would be,  
I must have passed that bush a hundred times;  
My eyes were on the paper hills man climbs,  
I'd never even seen that little tree,  
Nor had it said a single thing to me  
(Of course I couldn't hear it anyway  
While dreaming of the things I'd be, some day)  
Until I tripped on rough reality  
And fell, and touched the earth with bended knee.  
Then lo! a wondrous light before me loomed,  
The bush was burning but was not consumed!  
And from the bush came words that set me free:  
"When will you learn, beloved little lamb,  
That you are not, nor will you be; I AM."

### Redirected

By ANN DIMMOCK

The postman passes by—no note today.  
The hand that wrote so faithfully is still.  
I miss her loving lines. What she would say  
Came from the wide horizon of her hill  
In loved Vermont. Now childhood memories pour  
From her deep wisdom to assuage this ache,  
Suggesting that the little bride next door  
Might like a piece of my new-frosted cake.

*WE confront a different world from that of our fathers, for it speaks to us words of judgment on God's behalf. Since the dawn of this century, which has seen the rapid rise of Asian and African nationalism, the mounting tension of ideological struggle between East and West, and ever-increasing knowledge which now extends to outer space, a dramatic transformation has overtaken our world. That manifold revolution underlies the tremendous challenge the Church is facing today. Behind the attraction for communism for many in Asia and Africa today and the bitter opposition to any pretence of colonialism, there is still the fear that the white races will never shed their assumptions of superiority whether it stems from biology, culture, or more rapid progress in historical time. In such a world Christian witness cannot rest content with vague generalities, but must address itself to the concrete realities of the contemporaneous situation in order to express more fully in human relations God's will for peace, justice, equality, and freedom on earth. But Christians can do this only if they are willing to cross all frontiers in their relations with one another, by putting loyalty to their common Lord above all other loyalties.—PAUL D. DEVANANDAN, "Called to Witness," in *The Ecumenical Review*, January, 1962*

## Year Two and One-Half in Cuba

By HIRAM H. HILTY

"THIS is the Year One." Again and again I heard this expression in Cuba in the early days of 1959. Fidel Castro and his revolutionaries had just taken over the government and there was millennial fever in the air. That was two and one-half years ago, and one is eager to know how things fare now in Paradise.

While we are still too near the events to write history, some observations can be made. The liberal and vastly popular revolution of 1959 has taken on a strongly Marxist character, and the degree of popular support has been sharply reduced. During Year One, thousands of Cuban émigrés were repatriated, but today thousands are leaving and other thousands are frantic to do so.

One reason for the great disillusionment is simply that few people understood what really basic economic and social reform would entail. It was inevitable that some would have to make severe sacrifices if the many were to be served. But even when we allow for this naivete, the massive and sustained exodus remains unexplained. The reason is to be found in the "bugbear" of communism and the application of the strong medicine of Marxist philosophy in every day life.

How has it been possible for communism to make so much progress in a country of Catholic tradition and with some experience in democracy? There was no military invasion from outside. It has been the work of Cuban Communists, assisted, at their request, by Czechs, Russians, and Spanish Civil War refugees who had spent the intervening years in the Soviet Union. The dedication of the old-line Communists is impressive. To be a Communist in Cuba has never borne quite the leprous connotation that it has in the United States; it was not uncommon in former times for people to speak openly of their affiliation with the party. A few were elected to office. While any likelihood of controlling the government must have seemed remote, these people enjoyed a mystical kind of certainty that history would inevitably prove them right. Many of them died in this "faith", content in the knowledge that their grandchildren would live under communism.

One can imagine the excitement of Cuban Communists when by mid-1960 it became clear that the opportunity had come to take control. Their zeal was boundless, and not infrequently it has been fanatical. In the semi-chaotic situation that has existed ever since the Batista

government abdicated, little Lenins have set themselves up here and there and local cells have outdone themselves in their eagerness to bring the Marxist millenium post-haste. There has been the widest difference from community to community, although increasingly it has been made difficult for those who oppose communist ideology.

An indispensable ingredient in this picture has been Fidel Castro, whose political pedigree is still far from clear—his public profession of faith notwithstanding. He is the traditional Hispanic *caudillo*, the messiah, without whom the Marxists could not have gained control, and it is doubtful if they could continue to hold it today without him. It is hard to say at this juncture which needs the other most, but it still has the appearance of a somewhat shaky marriage of convenience.

By way of reform, the resolute hand of Marxism-Leninism has taken over from the wavering liberals to nationalize every major industry and all the *latifundia*—the great estates. While this has resulted in some of the workers rising to roles of management, and the term "cooperative" is used in both instances, ownership remains with the state. Workers have lost the right to strike, and wages and hours are in some instances less favorable. This is particularly true of those who were best paid. On two large agricultural cooperatives which I visited in 1960 the workers were obviously delighted with their new arrangement and were eager to talk about it. On a third, things had become snarled in red tape and *mañana* to the point where there was considerable complaining. Sugar workers, who constituted the largest segment of agricultural workers, have not fared well. Everything indicates that sugar production is badly disorganized, and one suspects that there may even be a deliberate attempt to wreck the industry so that the economy will never again rest so largely on this one product.

The letter of the law is being carried out with respect to the most oppressed members of society, insofar as this has been possible. The CBS Television Network recently ran a film showing former servant girls (certainly one of the most shamefully exploited groups) learning to type in the palatial Hotel Nacional in Havana where they are housed. Street urchins, with whom the streets of every Hispanic city have teemed since the time of Lazarillo de Tormes, have been gathered up and put into boarding schools. Negroes have come in for what can only be called fawning attention. Emigrés insist that numbers of Negroes apply for exit visas, but that they are always denied because to grant them would be to admit failure of one of the prime objectives of the revolution. On the

Hiram H. Hilty is Professor of Spanish at Guilford College, N. C. A Friend, he taught in Cuba for five years, and has recently visited Cuba on missions for the American Friends Service Committee.

other hand, a recent émigré reported that "all" Negroes are still loyal to Fidel, adding that the former palaces of the white elite in Miramar are now largely occupied by Afro-Cubans, recently of the lowest classes.

One has mixed feelings about the varied aspects of the changed life in Cuba. While race discrimination in Cuba was never as blatant as in the United States, there was much room for improvement, and it is good to hear that the Negro has a champion. There is appealing rudimentary justice in the studied elevation of those of "low estate," regardless of race. The appeal to sacrifice for the common good is admirable, if unpopular. Official speeches and publications continue to hold forth the appealing picture of a Utopia just beyond the sacrificial years ahead.

Historians are wont to say that Cuba is experiencing the third basic social revolution of the hemisphere: Mexico, 1912; Bolivia, 1952; Cuba, 1959. In the long run this may be a valid assessment. If the Cuban Revolutionaries had been content to make theirs a mere national revolution like that of Bolivia, it is possible that Washington would have smiled on it. Since 1952 Bolivia has received heavy financial and technical assistance from the United States government for its National Revolutionary Movement, an upset nearly as complete as the Cuban one. But Havana has deliberately injected the Cold War into the matter and has boasted so much of having Soviet rockets to protect it that Moscow seems to have been embarrassed at times.

As things are going, there is serious doubt that anything like a majority of Cuban citizens still resident in the island support the revolution. Fidel Castro, notwithstanding, repeats the rhetorical question on television: "Elections? What for?" But emigration pressure is so heavy that a thousand a week enter Florida by legal means, while an unknown number break away in motor boats, sailboats—anything that will float. In Miami, families anxiously await the arrival of loved ones. Some arrive emaciated from hunger and exposure, and some never arrive. Refugees sometimes remark that if this state of affairs continues, all Cubans will leave and the island will be filled with Chinese, Czechs, and Russians.

One assumes that while the intensity of the problem was not anticipated by the revolutionary leaders, they were quite aware that they would become unpopular among the injured classes. Fidel Castro confided as much to friends in the very flush of victory. What we are seeing, then, would seem to be a "holding action" to see if a nation "so conceived and so dedicated can long endure," if we may be so irreverent as to paraphrase Lincoln. If it is possible to free the country of dissident elements through emigration, prison, and, in extreme cases, the firing wall; if the children can be indoctrinated in the

New Truth long enough; if the wavering ones can be indoctrinated to the point where they are truly convinced; if the economy can be made viable and the Colossus of the North can be stalled off long enough—then the New Orthodoxy will have been established and the people themselves will willingly support and defend the state as patriots. This is the objective which seems to be pursued by the ascendant Marxist element in the revolution.

Since things seldom turn out as planned, and the forces aligned against this "ideal" solution are formidable, it seems more likely that the wheel of fortune will, in time, bring Cuba a form of government and an economic structure more consonant with the concepts of the western hemisphere and more congenial to her own citizens. This will likely come about within the decade, either by the traditional means of violence, or, one hopes, by a series of governmental changes responding to the heavy pressures which inevitably bear on an experiment so bold and so novel.

### "Do Unto Others"

By PRISCILLA SMILEY

I DON'T know when or where the following dream took place, and I don't remember who dreamed it. In any case, it was a time and place of starvation, anxiety, and general lack of necessities.

The dream concerned a group of men sitting in a large dining room. There were five or six men at a table, and it was obvious that they hadn't eaten in quite a while. In the middle of each table, a bowl of food was placed from which the men at the table were to eat. Each man had a fork and a spoon, but they were not placed on the table in the usual fashion. Instead, the two eating utensils were strapped to the arms of each man—a fork on one arm, a spoon on the other. However, as each man tried to feed himself, he soon discovered that he could not eat with these utensils; since they projected two feet beyond his hand, it was impossible to maneuver the food into the mouth.

This discovery naturally led to much frustration and frenzy. However, one wise man at the table soon discovered that he could *easily* feed the man across from him. Soon, all the men in the dining hall were feeding each other, and thus they solved their problem and satisfied their hunger.

This interesting dream, I think, offers a solution that in many cases seems applicable to both personal and world-wide anxiety and need.

Priscilla Smiley, a birthright member of Haverford, Pa., Monthly Meeting, during the school year attends the recently organized student meeting in Bennington College, Vermont. Her home is in Poughkeepsie, N. Y. Her dream, however, was first related in a meeting for worship at the Lake Mohonk Mountain House.



## Letter from Japan

By FUMIYE MIHO

NOT long ago I attended the ceremony marking the farewell for Miss Yoshi Kasuya, past President of Tsuda Women's College, Tokyo, and the inauguration of the new President, Taki Fujita, a Japanese Friend.

Of the 15 people sitting on the platform, two were Japanese Quakers. These two outstanding women, leaders in education and international peace, are Presidents of two of the three famous private women's institutions of higher learning in Japan. Dr. Sadaji Takagi, President of Tokyo Woman's Christian College, was also on the platform.

These educators represent three outstanding private colleges for young women in Japan. All have very high academic standards. A few additional details follow.

The Japan Women's University, founded in 1901, has affiliated schools from kindergarten upwards. For the past six years Tano Jodai has been President. She is a member of Tokyo Monthly Meeting, a graduate of Wells College, and has been most active as President and Honorary President of the Women's International League for Peace and Freedom, Japan Section.

Tsuda Women's College was founded 62 years ago by Miss Umeko Tsuda, who studied English at the Friends School, Tokyo, in its early days, and later studied at Bryn Mawr. It is particularly dear to us because Anna Hartshorne of Germantown Meeting, Pa., devoted her life to this college. Now it is significant that Taki Fujita has become President. She is a member of Tokyo Meeting; a graduate of Bryn Mawr; one of the Japanese delegates for several sessions to the United Nations General Assembly; the second woman ever appointed Bureau Chief in any Ministry office in Japan, that of the Children's and Women's Bureau of the Ministry of Labor; and President from 1947-1950 and 1956-1962 of the League of Women Voters.

Tokyo Woman's Christian College was established in 1918 by seven cooperating Mission Boards in the United States and Canada. The great internationalist Inazo Nitobe, who joined Friends in Baltimore and later married Mary Elkinton of Philadelphia, was the first President.

And now let us come back to the ceremony. There were about ten speeches, but I want to share the most

Fumiye Miho, a member of Honolulu Monthly Meeting, has served for the American Friends Service Committee in Japan and is now under appointment by the Japan Committee of Philadelphia Yearly Meeting as American director and hostess of the Tokyo Friends Center. She has been teaching in the Tokyo Friends School and elsewhere, and is active in the work of Tokyo Meeting and Japan Yearly Meeting.

important message, which was given by Taki Fujita. Her usual dynamic self, as Tano Jodai described her, Taki Fujita closed her short inauguration speech with two stories. One was this: "Soon after the last war, when there was much misunderstanding between the Japanese-speaking Japanese and the American-speaking soldiers, two sisters, graduates of Tsuda living way up north in Japan, discussed this problem and posted a little sign outside on their wall: 'English is understood and spoken here.' Much of the unnecessary misunderstandings were avoided; even in such a small village Tsuda graduates were assuming responsibilities for world peace."

The other was this: "During the last war the late Miss Hikaru, a well-known YWCA worker, told Mrs. Cho, who now teaches at the International Christian University, that the latter sometimes tended to become so engrossed with the problems of human beings that she almost seemed to forget God. . . . The important thing to remember is that if one really forgets God, then the very basis of understanding the problems of human beings can never be fully grasped."

Many times have I met Taki Fujita at worship in Tokyo but never have I heard her speak in worship. At this ceremony of Tsuda College, which emphasizes "sound scholarship and all-round personality," no vocal prayer or silent meditation was offered. But as I heard the speakers talk of the past Presidents and others who had worked so hard for their College, and as they pledged loyalty to the new President, I was vividly reminded of the first verse in Paul's Letter to the Hebrews, chapter twelve: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." As I saw Taki Fujita bow and sit down, I felt I had been at worship, and almost I wished that we did not have to applaud enthusiastically, as we all did.

## Half-Way House

(Continued from page 346)

hers had been a tragic existence. It crystallized their concern that women like Mary have no place to which they can go when leaving prison, and that such a place is desperately needed.

As a memorial to Mary C. they sent \$41 to the Prison Service Committee of Philadelphia Yearly Meeting, to be used as a contribution for establishing a Half-Way House for Women in the Philadelphia area.

What is a Half-Way House? It is essentially a "place to go to." Once established, it will be invaluable to a newly released woman. It should be more than a house where one would be met by well-meaning people and



greeted; it should be a home with all the warm associations the term suggests.

At a Half-Way House a woman would find a nicely furnished private room. Here she could sit and take stock of friendliness and warmth in her surroundings, have a chest of drawers, a table lamp, and a bright bedspread.

Entering a room without being summoned, leaving it without being dismissed, choosing a dress, reading the daily paper, going on an errand—these are the half-remembered things that a woman would find important as she prepares to re-enter society.

But re-entering life is rarely accomplished without fear, particularly for a person who has spent many years in prison. A Half-Way House must, therefore, be directed by a gifted couple endowed with sensitivity, grace, and brotherly love to deal with the anxieties of the Half-Way House guests.

All guests must become members of the Half-Way House family if they are to pass successfully through the re-entry phase. Usually elaborate "treatment" programs and services are not needed in a Half-Way House and may, in fact, prove to be a hindrance. The best "treatment" program is learning how to re-establish relationships with one's family, friends, and acquaintances by utilizing the strong support of the Half-Way House family.

Once she begins to put down roots in the community of her choice by finding true friends and once she can start successfully on a good job and locate a suitable place to live, our guest may leave our Half-Way House to live in a different community. Having been a true member of the family, however, she will know that the doors of the Half-Way House will always be open to her and that this is her home, a place where she is always welcome.

## A Night in the Streets of Tlemcen

By BRONSON CLARK

AS soon as it is dark in Tlemcen, traffic on the streets almost vanishes. Driving from the restaurant we pass the deserted main square. The usual tank is parked in front of the bank with French soldiers talking in low voices. In the moonlight you can see another soldier lounging against a tree, his submachine gun at his side. We pass a French military patrol walking along the now quiet street. This is the last night that the French will be in control of Algeria; tomorrow, if the Algerians vote "OUI" in the referendum, the reins of government will be turned over to the Algerians.

As we turn into rue de l'Alliance, we note that all

shutters are drawn and the street is empty. Down two blocks we see a blaze of light. It comes from the second-floor apartment which we have recently rented for a temporary Quaker headquarters until larger facilities can be found. The shutters are swung wide and we hear the voices of the other members of the team.

Because we have no parking place, our mobile clinic and our two VW's are parked in the street. On the white side of the clinic we note with some amusement that a large "OUI" defaces the entire side of the vehicle. It is green paint and still wet. It is the same "OUI" that has been appearing on walls, on streets, all over the city, put there by young Algerian nationalists who are expressing a strong opinion on the matter of Algerian independence.

Treating it lightly as a joke, we enter our apartment. The warm nights keep our windows and shutters open. Soon two of our team members leaning out of the window are engaged in conversation with five Algerian youths, perhaps 14 to 18 years old. They have been seen by us before. They come and go in the shadows of the streets, putting up posters, and yes, painting "OUI" on cars of those suspected of French sympathies.

"Who are you? Where are you from? What are you doing here?" they ask. We reply, telling them of our long work with the Algerian refugees in Morocco and Tunisia. We explain that we are now in western Algeria to help with the resettlement and are currently working in eight villages of the Khemis Valley where we distribute milk and offer medical care. They are most interested and for fifteen minutes a conversation goes from the open window to the group in the streets below. Finally, all say "Good-night," and the group walks off into the shadows of the poorly lighted street.

Fifteen minutes later, a team member standing again by the window says, "Hey, come look at this!" We rush to the window and look down on our white mobile clinic. There in the street light we see it clearly indeed. The "OUI" in letters two feet high is gone. Once again it is easy to read "Quaker Service Unit" with the red and black star in the middle.

## "That of God"

By KATHERINE HUNN KARSNER

Everybody says, "Look up!"  
And so I try.  
But when it's raining, if I do,  
I get a crystal drop of water in each eye.  
So I look down,  
And there descry  
In every little puddle on the ground  
A piece of sky.

Bronson Clark is field director of the American Friends Service Committee team in western Algeria. This report was written on June 30, the night before the Algerian nation voted for independence.

## Books

**THE COLD WAR AND ITS ORIGINS, 1917-1960.** By D. F. FLEMING. Doubleday and Company, Garden City, N. Y., 1961. Two volumes, 1158 pages. \$15.00

This monumental study by a Professor of International Relations at Vanderbilt University traces foreign relations ever since World War I in an effort to explain the nature of the problem which the United States faces in the cold war. The first 260 pages summarize the events up to the end of World War II in 1945 in order to uncover the forces and conditions which contributed to the cold war. The balance of the two volumes is dedicated to a study of the next fifteen years.

The last two chapters will be most interesting to the general reader. In one Fleming discusses "Why the West Lost the Cold War," and in the other he analyzes "The Future." He suggests that the West was guilty of many errors in judgment, particularly about the nature of communism and the U.S.S.R. More fundamental is his statement that waging a cold war repels friends and makes enemies, and concludes, "Waging a cold war and winning a cold war are thus mutually exclusive." In his final chapter Fleming makes a strong plea to turn toward an effort to achieve an "organized world community." He warns his readers that there is not much time left to establish a world community before "we cease to exist."

EDWIN B. BRONNER

**THE ETHICAL MYSTICISM OF ALBERT SCHWEITZER.**

By HENRY CLARK. Beacon Press, Boston, 1962. 205 pages, including two essays by Dr. Schweitzer. \$4.95

An earnest attempt to present a summary of Albert Schweitzer's thought without sentimentality and without involving the author's personal philosophy, this is a Schweitzer book for the equally serious layman. Despite some rather tedious comparisons of sources and criticism, the author presents a strong case for the great friend of life as a brilliant re-interpreter of Christianity for today's world.

Schweitzer's inner life as revealed in his writings has followed the usual seeker's pattern of withdrawal from a traditional path, self-discovery, and reconciliation with his heritage. Although Henry Clark does not hesitate to point out the incompleteness of the doctor's philosophy and some shortcomings and discrepancies in his words and deeds, Schweitzer emerges clearly, in the tradition of all great religious leaders, as an ethical reformer who draws his authority from the root of all being. His charge to each man to find for himself this ground of being—the "essential self"—by an effort of will and concentration does not seem to be very well comprehended in the West; but Schweitzer himself does not believe that understanding of the process or its end is necessary or, indeed, possible.

Schweitzer sees a recognition of the universal will-to-live as the common basis of all ethics. He contends that each Christian who obeys the precepts of the Sermon on the Mount in active, independent, personal dedication to other living beings can find mystical union with God's will-to-love. He sees this will-to-love, man's goal, most truly embodied in Jesus; and

it is the spirit of the living Jesus that he believes each devoted Christian can recognize in his own heart. So committed and so inspired, he thinks, Christians can rise above doctrinal differences.

RUTH MINER

**TRADITIONAL CULTURES AND THE IMPACT OF TECHNOLOGICAL CHANGE.** By GEORGE M. FOSTER. Harper and Brothers, New York, 1962. 269 pages. \$6.50

The message of this book is quite aptly summed up in the first paragraph with a fable about a monkey who, after barely escaping from a flood, reaches down and "rescues" a fish who is fighting the torrents. To the monkey's consternation, the fish does not appreciate the favor. The author likens this incident to the situation of personnel in technical aid programs who have no basic understanding of the cultural contexts within which they are trying to bring about innovations.

Although the author does not intend his book to be a "Manual for Workers in Developmental Programs," much of its content concerns special problems encountered by such workers in trying to introduce technological changes in rural communities, and he uses examples from actual projects.

Persons with some knowledge of the social sciences may find this book rather elementary, as it seems to presuppose a reader unfamiliar with such concepts as "culture" and "society." Sophisticated readers may also see redundancy in the author's attempts to drive home the concept of cultural relativity through repeatedly pointing up the way in which ethnocentrism prevents or deters technical assistance personnel in foreign countries.

Nevertheless, this very simplicity serves to make the book understandable to people without social science backgrounds. It is written with a clarity of language and illustration that hold one's interest throughout. I consider it a useful part of the effort to integrate social sciences more effectively with our technical assistance programs.

BARBARA GRAVES

**WORSHIP AND THEOLOGY IN ENGLAND, 1850-1900.**

By HORTON DAVIES. Princeton University Press, Princeton, N. J., 1962. 390 pages. \$7.50, with illustrations.

It is stimulating and humbling to find so little reference to Quakers and the religious ideas of Friends in this excellent study of worship and theology from John Henry Newman to James Martineau.

Here is the second volume in a five-volume series that will cover religion and worship in England from 1535 to the present. Thus far only two books covering 1690 to 1900 have been published.

It is quite true that Friends have always carried little theological baggage. So it is good to know that, with the Baptists, we have "helped theologians to realize that a coerced faith is a contradiction in terms"; and that Friends, with the Salvation Army, neither of which practices the outward sacraments of baptism and holy communion, apply the cogent moral test laid down by James of the fruits of religion, and so "were unexcelled in their practical Christianity" during the period covered by this first-rate historical study.

RICHMOND P. MILLER

**STALKING THE WILD ASPARAGUS.** By EUELL GIBBONS.

With Illustrations by MARGARET D. SCHROEDER. David McKay Company, Inc., New York, 1962. 303 pages. \$4.95

At times it appears as if Friends no longer are close to nature. Not so Euell Gibbons. His fascinating book *Stalking the Wild Asparagus* deals just with what the title indicates. It provides an exciting example of at least one Friend's love of nature. The book is a delightful account of how to recognize and collect the natural foods which grow wild all about us. In addition, the book gives excellent recipes on how to prepare a great variety of these healthy and inexpensive foods. "It is easier to go native in many sections of the U.S. than in the South Seas," Euell Gibbons says. On a vacant lot in Chicago he has collected fifteen species of wild plants that can be used for food. Unexpected vistas are opened up to an easily accessible, inexpensive hobby for young and old. But even the reader who does not wish to "go native" will find the reading of every one of the more than fifty chapters sheer joy. They lead us back to simple, almost forgotten pleasures.

Euell Gibbons, who among other things has been a newspaperman, carpenter, and schoolteacher, is known to JOURNAL readers as a former staff member at Pendle Hill. The book reveals an entirely new facet of his personality.

TRUDY B. HUBBEN

## Friends and Their Friends

It has been found necessary to lay down the small Meeting in Rome, Italy. This Meeting has struggled along for several years, but the number of Friends now permanently in Rome cannot provide a nucleus necessary for the successful continuance of the Meeting. This information comes from the Meeting in Rome through Grace E. Hardy of Rome, Italy.

Corinne B. Pilbrow, a member of Oakwood Monthly Meeting, N. Y., and Dutchess County Art Association, had two oils and a water color hung in the exhibit of paintings of religious significance in Trinity Methodist Church, Poughkeepsie, N. Y., the week of May 21. The exhibit was held in connection with the five-day meeting of the New York Conference of the Methodist Church.

The April *Newsletter* of Providence Monthly Meeting, Media, Pa., reports that during the past school year David Houghton took part in a meteorological expedition from the University of Washington to the Arctic Research Laboratory at Point Barrow, Alaska.

Lewis F. Fussell, Jr., was chosen "Nevada Engineer of the Year" for 1961 for his research in nuclear radiation. As scientific director of Edgerton-Germeshausen and Grier, in the Las Vegas office, he presented a paper to the International Atomic Energy Conference on nuclear physics in Yugoslavia. He is a member of Swarthmore Meeting, Pa.

Ann Arbor, Mich., Meeting has adopted a statement on housing. Addressed to the city government of Ann Arbor, the statement supports public hearings on constructive proposals for Council action and the vitalizing of mediation and educational functions of the Human Relations Commission. Friends want city-owned property to continue to be rented or sold on a nondiscriminatory basis, and they demand the elimination of inequality in housing due to race, creed, or nationality. The Meeting (1420 Hill Street) will be glad to communicate further with interested correspondents.

The first issue of the magazine *Quaker History* (Spring, 1962) was published in June. It is successor to the former *Friends Historical Association Bulletin*, and its title as well as binding represent a remarkable progress over its predecessor. The content is of the same high quality which the Editor, Frederick B. Tolles, has accustomed the readers to expect. The Spring Number (Vol. 51, No. 1) contains the following material: "Friends and the Underground Railroad," by Larry Gara; "Quaker Pioneers in McKean County, Pennsylvania," by Dorothy G. Wayman; "Quaker Pioneers in Finnish Economic Development: James Finlayson and the Wheeler Family," by Roberta G. Selleck; Quaker Research in Progress; Historical News; Book Reviews; Brief Notices by Henry J. Cadbury; Articles in Quaker Periodicals, by Lyman W. Riley.

Lewis H. Rohrbaugh, a member of Florida Avenue Meeting in Washington, D. C., and a resident of Rockport, Maine, has been elected Director of the new Boston University Medical Center, according to an announcement by the Trustees of Boston University and of the Massachusetts Memorial Hospitals. Formerly Boston University's Vice-President for Academic Affairs, Lewis Rohrbaugh will also be Executive Vice-President of the Massachusetts Memorial Hospitals and Provost for Medical Affairs of Boston University, both new positions.

A new publication, *Early Prophetic Openings of George Fox*, just received from the printer, is available at the Tract Association, 1515 Cherry Street, Philadelphia 2, Pa. 35 cents a copy, postpaid.

On September 23, Dr. Leon H. Sullivan, pastor of the Zion Baptist Church of Philadelphia and a nationally known leader in the campaign for the economic and civil rights of American Negroes, will give the fifteenth Annual John Woolman Lecture, "The Earth is in Labor and a New World is Being Born," at 3:00 p.m. at the Friends Meeting House, Mount Holly, N. J.

In February, Powelton Preparative Meeting and the Powelton Branch of the Women's International League for Peace and Freedom (in West Philadelphia) cosponsored a neighborhood forum on fallout shelters and civil defense. Subsequently, the Meeting (a very small one, with no meeting house and a budget too restricted to permit purchase of advertising space)



prepared a statement of its own position on civil defense, for use as a "Letter to the Editor." It was sent simultaneously to three city dailies, three Negro papers, two Jewish weeklies and a daily, an Italian weekly, and two area weeklies. Each letter was individually typed, addressed to the editor by name, and signed by the Clerk of the Meeting. Publication in one area weekly, two Negro papers, and the two major city dailies was a more-than-expected return.

The only meeting house in Morris County, N. J.—perhaps the County's oldest building—is open to summer visitors Wednesdays 10 a.m. to 3 p.m. in August. It is located on Quaker Church Road, Randolph Township, one block north Route 10. Built in 1758, it serves families in a wide area as a meeting house for the Religious Society of Friends. Unused since the mid-1800's the Meeting was revived in 1954 by a group of men and women who have tried to keep the spirit of the meeting place unchanged.

The latest Pendle Hill pamphlets are *The Civil War Diary of Cyrus Pringle and Prayer, the Cornerstone*, by Helen G. Hole (35 cents each).

The diary of Cyrus Pringle contains a moving and intimate account of the inner struggle of a distinguished plant breeder and botanical collector, who chose to be a C.O. during the Civil War. Henry J. Cadbury has supplied a foreword to the pamphlet.

Pendle Hill has also republished Anna Pettit Broomell's *The Friendly Story Caravan* (263 pages; \$1.75). This popular collection of stories for children has gained for itself a secure place in Quaker families and in general juvenile literature. It is a happy surprise to have it again available after its having been out of print for some time.

Joseph and Marian Alter, of Berkeley, Cal., with their children, Robert and Janet, are moving to India this summer for a period of two years. Dr. Alter has been appointed Deputy Director of a Rural Health Research Project in the Punjab. This project is under the sponsorship of the Johns Hopkins School of Hygiene and Public Health. Its purpose is to attempt to find ways of orienting doctors to rural practice.

An International Quaker Retreat, organized by France Yearly Meeting and led by Christine Abt and Henri Schultz, will be held at the Château de Charbonnières (nearest railroad station is Brou), Eure-et-Loir, France, from September 3 to 10. The theme: "How to Conciliate Love and Justice and Achieve Genuine Reconciliation," considered from the point of view of family, work, the Meeting, the nation. Morning sessions will begin at ten o'clock, followed at eleven by an exposé on one aspect of the general theme. The hours between lunch and tea are free; discussion of the subject of the morning follows tea. The retreat is planned to be informal and physically restful as well as spiritually fortifying.

The price for the week, 110 NF (about \$22) includes registration fee, room, and board. An optional bus trip to Chartres on the afternoon of September 6 is not included in this fee. A small amount of scholarship help is available if needed to permit attendance. For registration blank and further details write Henry van Etten, 12, rue Guy-de-la-Brosse, Paris 5<sup>e</sup>, France.

Associate Professor William C. Davidon, Chairman of the Physics Department, Haverford College, has announced his resignation, effective February 1, 1963. Davidon made it quite clear that his resignation had not resulted from local factors, dissatisfaction with Haverford, or the offer of a better position. He emphasized rather the ambiguity of a physics professor, who, teaching and believing in the constructive value of science and research, must yet in the United States live in a society and under a government whose attitudes and policy may well cause the destruction of the human race.

Davidon has chosen to move to a country in which the government is less centralized, less industrialized, and not engaged in the manufacture of methods for mass extermination. He specifically mentioned New Zealand.

There he will continue to be concerned with the problems of disarmament and the threat of total annihilation, but agitation for the reversal of government actions will no longer be a major factor in his life. Said Davidon, "There comes a time when you stop telling dinosaurs not to go extinct."

On the afternoon of May 22 Friends had a two-hour period of publicity on the Ed Harvey "Talk of Philadelphia" Show, radio station WCAU. From 2 to 3 p.m. David G. Paul, Clerk of Philadelphia Yearly Meeting, and Dorothy G. Hallowell, Clerk of the Representative Meeting of Philadelphia Yearly Meeting, spoke on "Who Are the Quakers?" The next hour was given over to the question "What Is the American Friends Service Committee?" Speakers were William Channel, who with his wife Roberta has just returned from seven years of work at the Quaker Center in Hong Kong, and Laurama Pixton, who has just returned from two years of service with the AFSC and the Friends Service Council in Morocco and Algeria.

The United Nations Press Services of May 4, 1962, report the following item:

"Voluntary contributions from private groups and individuals for United Nations technical assistance activities in Africa reached a total of \$86,000 this week with the presentation of a check for \$7,684 at U.N. Headquarters by the Friends Witness for World Order. The money was collected under the Quaker self-tax program from many Friends Meetings and hundreds of individual Quakers."

The May, 1962, issue of *Folkways Magazine*, published by John Burrison, 417 Holmes, Penn State University, University Park, Pa., contains an entertaining article by Maurice Mook entitled "Friendly Folkways and Folklore."

During Philadelphia Yearly Meeting in March, children of the 4th, 5th, and 6th grades of Junior Yearly Meeting carried out a project of making Easter cards for children who are residents of Faribault, Minn., State School and Hospital. A letter since received from Dr. E. J. Engberg, the Superintendent, says, "Please convey to the little ones our deep appreciation for their pretty handmade Easter cards which were enjoyed by the children here."

The Pendle Hill Extension Committee announces that its first Meeting Workers Institute in a number of years will be held from 6 p.m. Friday, September 21, to Sunday afternoon, September 23. Intended as an exploration of the mutual relationship of individual and Meeting, the institute will discuss such subjects as "A Criterion for Membership," "Are the First-day School and the Meeting Fully Integrated?" "The Spoken Word," and "The Use of Small Study-Fellowship Groups." Some of the resource people expected are Howard H. Brinton, Eliza Foulke, Bliss Forbush, Esther Delaplaine, Elizabeth Kirk, James Walker, J. Barnard Walton, and Dan Wilson.

The long-heralded film produced by the National Broadcasting Company "The Gentle Persuaders" was shown on the TV program on July 30, 1962, from 10 to 11 p.m. The hour is usually considered one of the best viewing periods of the day.

Drew Pearson, nationally known news commentator and Friend, who did AFSC relief work in Serbia after the First World War, gave the introduction and supplied the running comments, including several interviews with Friends as well as their critics. His presentation attempted a fair balance between the many divergent Quaker views in theology, church organization, and especially the witness for peace. Elton Trueblood, Howard H. Brinton, Lawrence Scott, Paul Douglas, Colin Bell, and H. Mather Lippincott spoke briefly about various aspects of Quakerism. Their obviously prepared statements deprived the rather undramatic film of the desirable spontaneity which is always an asset in such a performance. Scenes from relief projects, work camps, schools, and family life alternated with flashes from worship hours in various branches of the Society. The total impression conveyed was that of a slightly antiquated group which, apart from the militant peace witness of some of its members, was to be commended for its loyalty to its spiritual heritage. Unfortunately, much of the living fellowship and genuinely modern thinking within the Society could not be conveyed.

The favorable impression of the film was severely marred by disruptive insertions of advertising. Slimming products as well as digestive or pain-relieving drugs appeared tolerable; but the use of beer and cigarette advertisements illustrated either the bad taste of the sponsors and producers or their ignorance about our testimonies.

The film included no promotional suggestions as to acquiring membership in the Society of Friends and had been produced on the initiative of the NBC.

A regularly organized Meeting was established in Bennington, Vermont, on Friday evening, June 22, when the first Monthly Meeting for business was held at the home of Ellwood Allen.

Although a Quaker Meeting has been held weekly in Bennington since the fall of 1958, no regular organization had been undertaken. This spring, however, application was made to the Northwest Quarterly Meeting for Bennington's admission as a Monthly Meeting. The request was approved when the Quarterly Meeting convened at Plymouth, Vermont, on June 2, and was reported to the New England Yearly Meeting during its recent sessions in Providence, R. I.

Although Vermont once had a number of Quaker Meetings, most of these had died out by the beginning of this century. Since the last World War, however, small groups have formed in Burlington, Middlebury, Plainfield, and occasionally have met in Rutland and Springfield. Some of these joined with Friends around Hanover, New Hampshire, to form the Quarterly Meeting of which Bennington is now a part. Since Quakers generally have no pastor, both worship and business meetings are run by the democratic cooperation of the members. A Meeting is formed, as in Bennington, by joining with other nearby Meetings which have already organized to manage their combined concerns through a Quarterly Meeting.

The local group first began to meet in Arlington in 1949, at which time one of its regular attenders was Dorothy Canfield Fisher. In 1958 it moved to Bennington so that Friends from the southern end of the county and nearby Massachusetts and New York could take part more conveniently. Since 1960 meetings have been held every Sunday at 3 o'clock in the Old Schoolhouse in Old Bennington through the kindness of Esther Parmelee. The atmosphere is informal and visitors are always welcome. Meetings take place on the basis of silence.

Marion Smith is Presiding Clerk, Marie Condon, Recording Clerk, and Robert Condon, Treasurer. The overseers are Ellwood Allen, Arthur Armstrong of Williamstown, Helen Congdon of Arlington, and Bradford Smith of Shaftsbury. Members of the new Meeting formerly belonged to Meetings in New York, New England, and Philadelphia Yearly Meetings.

BRADFORD SMITH

### *Ohio Yearly Meeting Boarding School*

A century and a quarter is not a short lifetime for an institution west of the Alleghenies. Friends Boarding School, established for the sons and daughters of Friends, was one of the early "finishing" or higher schools in the State of Ohio. Many little primary schools of varying value and regularity had been operated by the families who settled here. From these little schools, the more fortunate young ones were sent east to attend Westtown, Pa., School, but the majority could not have this opportunity.

In 1812, Ohio Yearly Meeting was formed and as Friends realized their strength, they began to talk about education for their children. In 1836 they were ready to erect a building on a fine hilltop in Mt. Pleasant, Ohio, close to the Yearly Meeting House (an historic building which still stands). The new school had two wings, the boys and girls being kept strictly apart.

Tuition was thirty-six dollars a term. For thirty-seven years this was a place of happy learning. But when finally the twenty-year litigation over the property, following the separation of 1854, was settled, the school and the whole Mt. Pleasant property had to be handed over by the party then in control. During remodeling in 1874, fire destroyed the building, and it was never rebuilt.

Almost immediately conservative Friends made plans for continuing their school at a new location near Barnesville, in the beautiful Belmont County hills of eastern Ohio. Today it is reached by driving six miles south from highway 40 crossing the state.

There have been physical changes during the years: additions to buildings, to the campus, and an increase of farmland. Even more significant have been the changes in purpose, outlook, and outreach. From the strictly controlled and "guarded" education offered during half or more of its life, Olney, as it is affectionately called, has moved steadily forward into the ranks of qualified secondary schools, offering a variety of experience and subject matter in a four-year high school program and sending its graduates to many colleges throughout the country. The children of the Yearly Meeting today meet their schoolmates from various states and countries as well as from many backgrounds, an experience resulting in enrichment for all.

Shall the Friends Boarding School keep the advantages of a small, family-type school, or shall it accept the pressure and challenge to enlarge? At this juncture in its history those responsible for the direction of the school are weighing the school's response to the needs of Friends today.

MABEL KANTOR

## Letters to the Editor

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

As Social Scientists for Peace we are interested in collecting direct information on the expressed interests, anxieties, hatreds and fears of children concerning nuclear tests, shelter programs, and other aspects of the cold war and current threat of war. If you or your colleagues are encountering any such material from children— anecdotes of school or out-of-school events, letters, compositions, conversations, content of play— please forward it to us. In addition, if you know of any studies being made of such material, we would like to know of them. Finally, we would welcome any suggestions you might have for the functioning of our committee on educating children for peace.

We shall appreciate hearing from you. Please direct all replies to Miss Judith Sacks, Secretary, Box 342, Canal Street P.O., New York 13, N. Y.

New York City

PEARL MEISSNER, *Chairman*

That hour-long television documentary about Friends, "The Gentle Persuaders," was a work of awesome mediocrity. It was ineptly executed, particularly as to the dubbing and timing of commercials. It was boring in spots and confusing in total impact.

AFSC relief work was shown to the point of repetitiveness, but it might just as well have been Red Cross relief work— little effort was made to show the special reconciling emphasis of AFSC projects.

Our peace testimony was mishandled; pacifism was emphasized to the point where a viewer might wonder if Friends do anything else at all.

Elton Trueblood has more to contribute than participation in an obviously staged, and dramatically stiff, mock student seminar. Howard Brinton has more to contribute than two little jokes about Quakerism. And I don't know the Lippincotts, but I think they have more to say than was shown.

The Barnesville Friends must have been caught on the way to a funeral. Certainly in my experience they are not somber and not narrow; but no untutored viewer could have guessed this.

Perhaps Lewis Benson is right in saying Friends have become merely a sort of "do-it-yourself Protestantism." Certainly that's the effect that was created.

New York City

R. W. TUCKER

No Friend could disagree with the gentle spirit of Rachel Wood's "Plea for Understanding" toward young Friends whose convictions move them to bear arms. But it is symptomatic of the fact that older Meetings have so many adult members without what the article calls "full-grown belief" that their children are surprised to be told—perhaps in a new college Meeting—that they ought to be peacemakers. The obvious challenge is for divided Meetings to engage in thorough study of recent political and economic history until they understand each other. Leaders of a Friends General Conference round table began with the premise that it is incorrect for Friends to feel "that if you believe firmly in love you will automatically perceive the truth. Intelligent research is needed."

Two words in Rachel Wood's first paragraph show confusion. The young Friend was told he "had no right to be a Friend," and hence did not attend meeting. Friends Meetings ought to establish a reputation as a place where people of all shades of right and left opinion are welcome, including both American soldiers and communists or national revolutionists (who are the more likely to seek us out.) But no such sanctuary or "city of refuge" could be maintained except by an inner circle who refuse to regard any man as an enemy.

Pittsburgh, Pa.

JOHN C. WEAVER

Mary Cary's article on "Some Groups in the Current Peace Movement" in the FRIENDS JOURNAL of June 15, 1962, was interesting and informative. It is very helpful in understanding the many trends in this field.

In addition to the groups listed, the Friends Committee on National Legislation deserves mention. Its headquarters are at 245 Second Street, N.E., Washington 2, D. C. The FCNL has been working actively in Washington on peace since 1943, when E. Raymond Wilson left the AFSC to become its executive secretary. Among other things, the Committee has supported efforts for world disarmament under



law, a strengthened UN, and an enlarged program of assistance to underdeveloped areas. The staff, with Edward F. Snyder as present executive secretary, talks with members of Congress and the Executive Branch and arranges testimony before Congressional Committees. Through a monthly newsletter and other publications, Friends and others are encouraged to be well informed and active in the political life of our nation.

The General Committee of the FCNL, which determines the policy and priorities, is composed of some 190 Friends. Two-thirds are appointed by 20 of the 26 Friends Yearly Meetings and 10 Friends organizations; not more than one third are appointed at large.

Woodstown, N. J.

CHARLES J. DARLINGTON

## 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.)

### AUGUST

15 to 19—Illinois Yearly Meeting, at Clear Creek, near McNabb, Ill.

17—Bucks Quarterly Meeting, meeting for worship and ministry at Buckingham, Pa., 8 p.m.

18—Bucks Quarterly Meeting at Falls Meeting, Fallsington, Pa., 10 a.m. Business session, followed by report on Friends work in Japan by Esther B. Rhoads and Beulah Atkinson.

18—Caln Quarterly Meeting at Caln Meeting, Rt. 340, 3 miles northwest of Downingtown, Pa., at 3:30 p.m.

19—London Britain Meeting House, Rt. 896 between Newark, Del., and Rt. 1 west of West Grove, Pa. Meeting for worship at 2 p.m.

24 to 26—Lake Erie Association, at Wilmington College, Wilmington, Ohio.

26—Old Kennett Meeting House on Rt. 1, east of Hamorton, Pa. Meeting for worship at 11 a.m.

26—Warrington Quarterly Meeting at Warrington Meeting House, near Wellsville, Pa., on Rt. 74. Meeting for worship, 11 a.m. Meeting for business and conference session after lunch.

Notice: Meetings for worship will be held this summer through August 28 at Maiden Creek Meeting, Pa., at 10 a.m., as well as at Reading, Pa., at 11 a.m.

Notice: Oblong Meeting will be held on Quaker Hill, Pawling, N. Y., Sundays through August 26, at 11:00 a.m.

### SEPTEMBER

2—Annual meeting for worship at Adams, Mass., 3 p.m., conducted by the Adams Society of Friends Descendants. Guest speaker: Gurdial Mallik, India.

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

8—Nottingham Quarterly Meeting at Brick Meeting House, Calvert, Md. Ministry and Counsel, 10 a.m., followed by meeting for worship and business meeting. Box lunch, followed by Conference session at which Clarence S. Platt will speak on "John Woolman."

15—Haverford Quarterly Meeting at Valley Meeting House, Old Eagle School Road, north of Rt. 202, west of King of Prussia, 4 p.m.

16—Baltimore Quarterly Meetings (Stony Run and Homewood) in joint session at Sandy Spring Meeting House, Md. Ministry and Counsel, 9:45 a.m. Meeting for worship, 11 a.m. Lunch served. Conference, 1:30 p.m., Raymond Wilson. Business meeting will follow.

16—Potomac Quarterly Meeting at Goose Creek Meeting House, Lincoln, Va. Ministry and Counsel, 9:45 a.m. Meeting for worship, 11 a.m. Lunch served. Meeting for business and conference session in the afternoon.

22—Fellowship program sponsored by Baltimore Yearly Meeting, Stony Run, at Oxford Meeting House, Oxford, Pa., 11:30 a.m., box lunch. 1-3 p.m., period for reading and meditation. 3-4 p.m., discussion period. All Friends are invited.

22 and 23—Fellowship weekend, sponsored by Haddonfield, N. J., Monthly Meeting, at Camp Darkwater.

### BIRTH

OAKLEY—On June 8, to Charles and Patricia Oakley, of Princeton, N. J., their third child, a son, ROBERT ANDREW, a birthright member of Manasquan Meeting, N. J.

### MARRIAGES

DOYLL-BARRETT—On June 14, at Palm Beach Friends Meeting, Lake Worth, Fla., JANET LENORE BARRETT and GARTH DOYLL.

PENDERGAST-STRATTON—On June 10, at Westtown meeting house, Westtown, Pa., under the care of Middletown Monthly Meeting, Lima, Pa., NANCY ELIZABETH STRATTON, a member of Middletown Monthly Meeting, and DAVID MICHAEL PENDERGAST.

SINGLETON-NEFF—On June 16, in Washington, D. C., MARGARET ELLEN NEFF and FRANCIS SETH SINGLETON, a member of Germantown Monthly Meeting, Philadelphia, Pa.

WELCH-STRATTON—On July 14, at the home of the bride, under the care of Middletown Monthly Meeting, Lima, Pa., ANN DEAN STRATTON and WILLIAM A. WELCH, JR., both members of Middletown Monthly Meeting.

### DEATHS

BAKER—On July 15, M. LOUISE BAKER in her 90th year, in West Chester, Pa. She was a member of Providence Monthly Meeting, Media, Pa.

COATES—On July 22, CHARLES S. COATES, at Lancaster, Pa., in his 81st year. He was a member of the Eastland, Pa., Friends Meeting.

ERSKINE—On July 25, HANNAH R. ERSKINE, in Oakland, Calif., at the age of 94, a member of the Berkeley, Calif., Friends Meeting.

## 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. Cleo Cox, Clerk, 4738 North 24th Place, Phoenix.

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

CARMEL—Worship, 10:30 a.m., Lincoln between Ocean Avenue and 7th.

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 adults 10 a.m., for children, 10:40 a.m. Meeting for worship at 11 a.m., 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 1-1581.

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

### COLORADO

BOULDER—Meeting for worship at 10 a.m. 1825 Upland; Clerk; HI 2-8647.

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—Meeting for worship: at Fourth and West Sts., 10:30 a.m.; at 101 School Rd., 9:15 a.m.

### 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**—Regular Meetings for Worship discontinued until Sept. Info. on intermittent Meetings—call OR 7-0457.

**GAINESVILLE**—1921 N.W. 2nd Ave. Meeting and first-day school, 11 a.m.

**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 Street, Lake Worth. Telephone: 585-8060.

**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 3-6357.

## ILLINOIS

**CHICAGO**—57th Street. Worship 11 a.m., 5615 Woodlawn. Monthly meeting every first Friday. BU 8-3066 or 667-5729.

## 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**—Lanthorn 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.

## 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 10:45 a.m., through July and August. Historic Fair Street Meeting House.

**SOUTH YARMOUTH, CAPE COD**—Worship and First-day school every Sunday 10 a.m.

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

**WESTPORT**—Meeting, Sunday 10:45 a.m. Central Village; Clerk, Frank J. Lepreau, Jr. Phone: MErcury 6-2044.

**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 a.m.; worship, 11 a.m. Robert Hendren, Clerk, 913 Rivard, Grass Pointe, Mich.

**GRAND RAPIDS AREA**—Unprogrammed Meeting held at So. Branch Y. W. C. A., 4550 Eastern Ave., S. E. 1st Sunday: 10 a.m., worship; 11 a.m., discussion. 3rd Sunday: 10 a.m., worship; 10:45 a.m., business. Clerk: Eugene Dungan, 5726 Morse Lake Rd, Alto. Tel., 868-6687.

## 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 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

**DOVER**—Meeting for worship 11 a.m., Sundays Old Dover Meeting House, Central Avenue opposite Trakey Street. Eleanor Dryer, Durham, Clerk.

**HANOVER**—Meeting for worship, Sunday 9:30 a.m. June 17 through August 26, home of Dr. William Chambers, Chambers Road, off Wyeth Road, South of Main St. Susan Webb, Clerk.

## 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, 10 a.m., from June 10th to Sept. 23rd inclusive. No First-day school until Sept. 30th.

**MANASQUAN**—First-day school, 10 a.m., meeting, 11:15 a.m., route 85 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.

**MOORESTOWN**—Meeting for Worship, First day, 9:30 a.m. and 11 a.m., Main St. and Chester Ave.; 10:30 a.m., Mt. Laurel.

**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, 10:30 a.m., 815 Girard Blvd., N.E., John Atkinson, Clerk. 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 TX2-8645.

**CLINTON**—Meeting Sundays, 11 a.m., 2nd floor, Kirkland Art Center, College St.

**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 8-8018 (Mon.-Fri., 9-4) about First-day schools, monthly meetings, suppers, etc.

**SCARSDALE**—Worship, Sundays, 10 a.m., 133 Popham Rd. Clerk, Lloyd Bailey, 1187 Post Road, Scarsdale, N. Y.

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

## 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, 11 a.m. First-day education classes, 10 a.m. 2039 Vail Avenue; call FR 5-5949.

**DURHAM**—Meeting for worship and First-day school, 11 a.m. Clerk, Peter Klopfer, Rt. 1, Box 293, Durham, N. C.

## OHIO

**E. CINCINNATI**—S. School for all. 9:45 a.m. Meeting, 11 a.m., 1528 Dexter Ave., 861-8732. Marg'te Remark, Rec. Clerk, 521-4787.

**CLEVELAND**—Meeting for worship 11 a.m., 10916 Magnolia Drive, TU 4-2695.

**N. COLUMBUS**—Unprogrammed Meeting, 11 a.m., 1954 Indianola Ave., AX 9-2728.

## 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, 20 South 12th Street.  
Chestnut Hill, 100 E. Mermaid La., 10 a.m.  
Coulter Street—with Green Street.  
Fair Hill, Germantown & Cambria, 10 a.m.  
Fourth & Arch Sts., First- and Fifth-days.  
Frankford—Meetings jointly—Penn and Orthodox Sts., 11 a.m. (during August).  
Green Street, 45 W. School House Lane—jointly with Coulter Street.  
Powelton, 36th and Pearl Streets, 11 a.m.

**PROVIDENCE**—Providence Road, Media, 15 miles west of Phila. First-day school, 9:30 a.m., meeting for worship, 11 a.m.

**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.

**UNIONTOWN**—Meeting 11 a.m., YMCA, N. Gallatin Ave. Phone GE 7-5936.

## RHODE ISLAND

**JAMESTOWN**—Conanicut Meeting, First days during July and August, 10:30 a.m.

## TENNESSEE

**KNOXVILLE**—First-day school, 10 a.m., worship, 11 a.m., D. W. Newton, 588-0876.

**MEMPHIS**—Meeting, Sunday, 9:30 a.m. Clerk, Patsy Hinds. Phone 32-7-4615.

## TEXAS

**AUSTIN**—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 3014 Washington Square. 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 8-6418.

### VIRGINIA

**CHARLOTTESVILLE**—Meeting and First-day School, 10 a.m., Madison Hall, Univ., YMCA.

**McLEAN**—Langley Hills Meeting, Sunday 11 a.m., First-day School 10:30 a.m. Junction old route 123 and route 193.

**VIRGINIA BEACH**—Friends Meeting House, Laskin Road. First-day school, 9:45 a.m. Meeting for worship, 11 a.m.

### WASHINGTON

**BELLEVUE**—Eastside Friends Meeting, 158th S.E. and Newport Way (Eastgate). Worship 10 a.m.; First-day school 11 a.m. Telephone GLencourt 4-9601.

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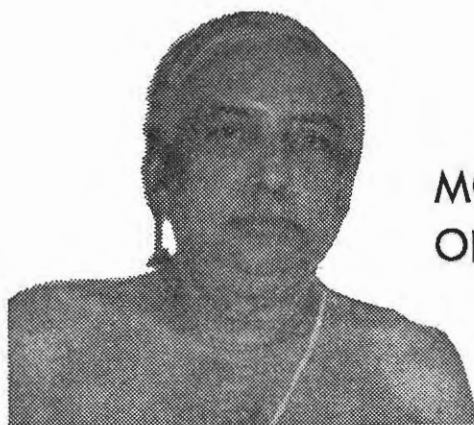
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