

FRIENDS JOURNAL

Quaker Thought and Life Today

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IN THIS ISSUE

QUAKER education is undergirded by the conviction that the human spirit may know its creator, that it is in the divine ordering that man may achieve the dignity and freedom that make this knowledge possible, that schools and teachers participate significantly in the achievement of this dignity and freedom.

—ALEXANDER H. HAY

Nonviolent Action

. *by Anna L. Curtis*

Distinctives of a Quaker College

. *by James M. Read*

The Child and the Meeting

. *by T. Edward Tawell*

Courier of Friends Council on Education

. *Alexander H. Hay,
Richard H. McFeely, Earl L. Fowler*

AFSC Mission to Mississippi

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FRIENDS JOURNAL



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American Friends Service Committee

The American Friends Service Committee's Portland and Seattle Regional Offices have merged to become the Pacific Northwest Regional Office. Program offices will continue to be maintained in both Seattle and Portland. Margaret Jump, formerly chairman of Portland's Executive Board, has been named chairman of the new Pacific Northwest Executive Committee. Portland staff will continue with program activities in that area under the care of a Portland Area Program Council.

In answer to growing need, the AFSC is expanding its program in Algeria. A new headquarters for eastern Algeria has been established in Philippeville, and the distribution of drugs has begun.

The first shipment of relief supplies bound for Philippeville included 77,000 pounds of clothing, baby food, medical supplies, and bedding, donated by American business firms and individuals, and valued at \$86,000.

Last month, Service Committee staff members in eastern Algeria arranged for the distribution through Algerian health officials of a cargo of antibiotics donated by the Canadian Friends Service Committee.

During the past few months the AFSC has air-lifted into Algeria several cargoes of drugs, donated by private companies in response to the Quaker appeal for \$1,000,000—half in cash and half in material aids—to launch a relief program for the troubled nation.

Over 2,250,000 Algerians—almost one third of the new nation—have been displaced by seven years of war, according to the AFSC. Of these, 250,000 were refugees in Morocco and Tunisia, while the remainder were internees in regroupment camps in the rural interior of Algeria.

The long-range goal of the AFSC's work in Algeria is the resettlement of these displaced persons through a program of training and technical aid in housing reconstruction, agriculture, health education, and community development. Already a carpentry workshop has been established in the village of Khemis, and AFSC staff members are working with community leaders in the setting up of milk stations and medical clinics.

Dudley M. Pruitt, of Radnor Monthly Meeting, Pa., has become executive secretary of the American Friends Service Committee's Middle Atlantic Regional Office at 1500 Race Street, Philadelphia, succeeding Nicholas Paster, who is now in charge of the Education Abroad program of Antioch College, Yellow Springs, Ohio. Dudley Pruitt has recently returned from Tokyo, where for the last two years he had been director of AFSC's programs in Japan. From 1958 to 1960 he served as a member of the Service Committee's Board of Directors.

Robert S. Vogel, former peace education secretary in the AFSC's Pacific Southwest Regional Office, has been named executive secretary of the Service Committee's New York City Office, 2 West 20th Street, New York 11.

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FRIENDS JOURNAL

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

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Editorial Comments

The Forest and the Trees

WAS ever a religious body so addicted to self-criticism as the Society of Friends? We have betrayed our peace testimony, say some. We leave the implementing of our concerns entirely in the hands of committees, say others. We lack the early Friends' burning conviction, we are merely a humanitarian organization without spiritual goal, we are smug, we are parochial, we are dwindling in numbers and are headed for extinction, according to the jeremiads of all those articulate Quakers who are obsessed by the beam in their own eye.

Doubtless such devotion to self-condemnation is preferable to the unquestioning faith of the "my-church-can-do-no-wrong" type of religion, which never debates dogmas handed down from on high. Still, it seems as if there ought to be some middle ground. Within bounds, self-criticism is a healthy sign of vitality, but it can be overdone until it becomes just as much a barrier to true religious experience as is blind lip service to a ready-made theology. We all know individuals who are so beset by a passion for self-analysis that they end by accomplishing nothing except making monumental bores of themselves. An overquerulous Quakerism could suffer the same fate. Of course we have faults, and we appreciate the communications from perceptive Friends who remind us of them, but if we keep harping on them overmuch we run the risk of magnifying them so greatly that they overshadow our occasional virtues. They may become, in short, the trees that prevent us from seeing the forest.

In an interesting attempt to tackle, if not to solve, another aspect of this ancient problem of the trees obscuring the forest, the committee charged with planning for the 1963 Philadelphia Yearly Meeting has produced an agenda distinctly different from agendas of any past Yearly Meetings. Instead of listening day after day to reports by various committees, Yearly Meeting attenders will be expected to read these reports in printed form, using the time that the oral reports formerly consumed for wide-ranging discussion of Friendly concerns (and, no doubt, of Friendly shortcomings). This sounds like a promising innovation, designed to substitute the free interplay of minds and spirits for a program which sometimes tended to be too cut-and-dried.

How Vital Are Vital Statistics?

The reference above to Philadelphia Yearly Meeting brings to mind another frequently-heard criticism—a criticism not of the Society of Friends, but of the *FRIENDS JOURNAL*. The *JOURNAL*, say the critics, is too parochial—too Philadelphia-centered. Its news notes, its calendar, and its vital statistics deal overwhelmingly with Philadelphians; it often presents a misleading picture equating American Quakerism with Philadelphia Quakerism.

To this indictment the *JOURNAL* can only reply that it is eager to publish as much information as possible about Friends in all sections of the country; if the Philadelphia region tends to dominate our columns it is only because Philadelphians are presumably more industrious than Friends elsewhere about reporting their doings.

The sorest point of all, among those who complain of parochialism, is the custom the *JOURNAL* and its predecessors have followed since time immemorial of publishing vital statistics of Friends. Many of our readers welcome these notices of births, marriages, and deaths and habitually glance at them before perusing anything else in the magazine, but others find them annoying. To give publicity to such strictly personal items, according to these critics, should be beneath our dignity. Of what avail is it, they ask, to offer your readers fare of an inspirational or philosophical nature if on the next page you inform them that Mary Ann Barclay has just married William Penn, Jr.? Can it be, they demand, that we are merely catering to the tastes of those whom they scornfully call "genealogical Friends"—i.e., those who look upon inherited Quakerism as an open sesame to a special brand of Social Register?

Well, to some of those connected with the *JOURNAL* it seems that the publication of vital statistics still serves a useful purpose. Although we most certainly do not look upon membership in the Society of Friends as a social distinction, we *do* like to think of it as an enlargement of the family circle. Any Friend who ever has suffered a grievous personal loss knows how sustaining at such a time is the moral and spiritual support of his Monthly Meeting family. All of us are born, we all die, most of us marry. We hope we have come a long way from the time when Lowells talked only to Cabots and

Cabots talked only to God, but it seems to us that the Society of Friends will lose a great deal if in our Meetings and our magazine we cannot retain a little of the

strictly personal element that the vital statistics represent—the sense of Quakerism as an enlarged family circle.

F. W. B.

Nonviolent Action

By ANNA L. CURTIS

WHEN George Fox was invited to become a captain in Cromwell's army, he said that he "lived in the virtue of that life and power that took away the occasion of all wars." At another time he said that he was "brought off from outward wars." There we have the root of the peace testimony of the Society of Friends.

There is an inward war, Fox is saying, an inward war which is far more important than any outward war: the war between good and evil in our own hearts. When we have won the victory over evil in our own hearts, then we shall feel and act in such ways that there will be no reason for fighting, no reason for war. George Fox was not saying that he was merely *against* war; he was *for* living in such a way that wars would become unnecessary between individuals or nations. And he added to this conviction a full belief that God had given every man some portion of His own Spirit. Therefore, said he, "Be faithful and spread the truth abroad, and walk in the wisdom of God, answering that of God in every man."

There are two positive ideas in the Quaker peace testimony: to root out the seeds of war from one's own life and to know that others are capable of the same transformation.

Hear how the Quaker girl Rachel expresses it in *Colin Writes to Friends House*. About twelve years old, Rachel was one of the children of Bristol Meeting who kept up the meeting faithfully when all the grown-ups had been thrown into prison. The meeting house had been barricaded shut, but the children met before it faithfully every Sunday morning. And every Sunday the sheriff's officers came upon them, to beat the boys and take some of both boys and girls to join their parents in jail for a day or two. One day, before the officers arrived, Rachel began to speak very shyly: "'Judge not, that ye be not judged.' I am not a minister—but I have felt so much lately that there hath been a falling-off amongst us as touching this text. I am afraid we have been hardening our hearts against the sheriff and his creatures who come to disturb our meetings, and for-

getting that they are all God's children. I felt something very like hate when they took Mother and Father and Becky. But when we go to see them and the other Friends in prison, they are so happy and loving and full of joy. Let us try to be loving, too. Let us bless them that curse us, and pray for them that spitefully use us. For surely they, too, have the seed of God in their hearts."

This message was given at the time of greatest persecution. Bristol was not the only Meeting which was carried on by the children alone for months at a time. Prisons were crowded by the best people of England—and not only Friends. And the prison conditions of those days were impossible for us to imagine now. Gilbert Lathey was placed with fifteen or sixteen others in a dark cell, ten feet by eleven feet, with wet walls. They had to take turns at lying down on the cold floor, standing being the only alternative.

Young James Parnell, who was brought to Quakerism at the age of sixteen, died two years later after a period of impassioned ministry, interrupted by months in prison. His last prison abode was a hole in the wall of an old fortress, twelve feet from the floor below. He had to come down those twelve feet to get his food, and the ladder which was given him was only six feet long so that he had to climb the rest of the way by a rope. His friends would have given him a basket and a cord by which to pull up his provisions, but the jailer forbade them to do this. One winter day James Parnell's cold hands could not grasp the rope, and he fell, injuring himself so badly that he died soon after.

Such stories were commonplaces. During William Penn's first imprisonment in Newgate, another prisoner died. A corner's jury, being called in, demanded to see the place of the man's death. "The wonder is that they are not all dead," said the jury's foreman. (I like to remember Penn's quiet humor several imprisonments later. He had been condemned to Newgate, as usual, and the judge looked around for a soldier to conduct him there. "Just send thy lackey," said Penn cheerfully. "I know the way to Newgate.")

Friends accepted their suffering and penalties with acquiescence, for the deep peace in their hearts made them convinced of their right actions. This peace was more valuable to them than any outward circumstances.

Anna L. Curtis, a member of New York Monthly Meeting, gave the above address in a more expanded form at a Workshop on the Use of Nonviolent Methods held in 15th Street Meeting House, New York City. Among her books are *Stories of the Underground Railroad*, *Ghosts of the Mohawk* and *Quakers Take Stock*.

So William Dewsbury could write: "For this I can say that I never since played the coward, but joyfully entered prisons as palaces, telling mine enemies to hold me there as long as they could; and in the prison houses I sang praises to my God, and esteemed the bolts and locks put upon me as jewels; and in the name of the eternal God I always got the victory, for they could keep me no longer than the determined time of my God."

This passive resistance won them sympathy from outsiders. Thus Pepys wrote in his *Diary*: "They go like lambs without any resistance. I would to God they would either conform, or be more wise and not be caught." And many who were less wordly-wise than Pepys sought to know more of the truth for which these Quakers suffered, and the Society increased by leaps and bounds.

Nonviolence is only the first step in the transforming power of love. It is perfectly possible by severe self-restraint for a person to hold himself from actual physical violence while at the same time his soul is seething with hatred and ill will, making impossible any sort of reconciliation or understanding. Transforming power must begin with ourselves, transforming our own thoughts so that the outward nonviolence is a full expression of the way of life within.

No matter how much we may disapprove of the actions or attitudes of those whose lives we wish to transform, we must relate ourselves sympathetically to them. Until we do this, their minds are closed to us. We must avoid the fatal tactics based on a desire to get the better of our adversaries. We must not try to prove our superiority or their inferiority, or try to humiliate or frighten them. We must put them at their ease by words and acts which show that we wish them well. And the way to such words and acts is to feel love for them.

Force is unavoidable in every conflict based on prejudice or selfishness. One party or the other will use it, and the only question is whether the victim will submit or will attempt to overcome selfish force with soul force. When a position is taken against a strong and violent adversary, it is necessary to be firm as a rock, fully prepared to suffer any consequence rather than yield to evil or resist in an evil manner. Such firmness, such soul force, like that of the early Christians, the early Friends, is impossible in the presence of fear or doubt. It comes only from faith, the deep conviction that the position for which one stands is the eternal truth, and that, being true, it will survive. This truth must be prized more highly than security, reputation, or even life itself. The transforming power is directly proportional to the weight of the concern.

Groups which have used spiritual power to change history have turned constantly to the sustaining life be-

yond themselves. Prayer was the mainstay of early Christians. Friends had their meetings for worship. Gandhi had prayers every day and would leave the most important political conference when it was time for prayer. Only by the constant nurturing of the spiritual life can we experience the tenderness, the courage, and the faith to make transforming power a way of life to overcome evil. May God help us to attain the love, the courage, the faith for such a transforming power!

Distinctives of a Quaker College

By JAMES M. READ

MOST of what the non-Quaker student learns about Quakerism he gets from his fellow Quaker students. They are the ones who can communicate, and do communicate, sometimes in sessions far into the night. Unfortunately, in this country there are just not enough Quakers students to go around. Maybe we will have to draw on Africa yet, where, after all, the largest single Yearly Meeting in the world is to be found. That would not be a bad thing for either them or for us. Actually, the percentage of students who are Friends at the various Quaker colleges is as follows:

George Fox	68%	Friends University	13%
Earlham	30%	Haverford	12%
William Penn	20%	Swarthmore	10%
Guilford	17%	Wilmington	10%
Malone	17%	Whittier	5%

A further factor in making up the real character of any academic community is naturally the faculty. The teachers are the ones who can make the difference. Obviously they must have the necessary academic background. But if a Quaker college has on its faculty a significant proportion of Quaker teachers, it is fortunate; like the students, they tend to be in short supply. Our British cousins tell a different story. According to the Dean of the School of Education at the University of Bristol, a well-known Quaker, there are so many Quaker faculty members at his university that he once overheard this conversation between two faculty members: "Are you a Quaker?" "No, I got my post the hard way." On the other hand, we must refrain from ascribing too much magic to formal membership. We all know members of our faculties who are more Quakerly in their lives than some of us who belong formally to the Society of Friends.

The percentage of faculty membership in the Society of Friends among the Quaker colleges is as follows:

George Fox	66%	Malone	29%
Earlham	60%	Wilmington	25%
William Penn	52%	Haverford	20%
Friends University	43%	Whittier	18%
Guilford	42%	Swarthmore	17%

After the teachers come the policy makers of the institution. It is clear that a Quaker college can profit by having a board of managers or trustees who know and care about the faith and practice of Friends. On the other hand, it is probably a good thing for Quakers to have non-Quakers with whom they must share responsibility for running these institutions. The Quaker trustees then have to extend themselves to interpret Quakerism to their fellow board members. The presence of non-Quaker board members, though in a minority, is a constructive element tending to make the college one that appeals to a broad band of potential students.

It is instructive to see what percentage of the trustees are required to be Friends (although in practice the percentage of Friends is higher at almost all of the Quaker colleges at present):

Guilford	100%	Friends University	50%
Haverford	80%	William Penn	50%
George Fox	75%	Wilmington	50%
Malone	66%	Whittier	33%
Earlham	50%	Swarthmore	0%

In former days, when the Quaker colleges were much smaller and the students mostly Friends, the basic *raison d'être* of the institution was didactic and moralistic. This is no longer possible or desirable. Friends have long had a tradition of not proselytizing. They do not want to force their beliefs on anyone. But that is no reason for hiding the light under a bushel. How well are we doing in this respect?

This is a large question, and I will touch briefly on only three Quaker concerns: simplicity, racial equality, and peace. In regard to the first, most of the Quaker colleges seem to be striving to eliminate the excessive use of titles and emphasis on rank and hierarchy. On racial equality, progress is also being registered, with all but one of the Quaker institutions now completely integrated. As far as peace is concerned, the reports are not clear as to how lucidly or forcefully the Quaker peace testimony is presented to the students, although many institutions have speakers on foreign affairs, and a variety of institutes and conferences on peace and disarmament, frequently sponsored by the AFSC, take place on these campuses.

No doubt some of the foregoing results represent pious hoping more than actual achievement. The important thing is, of course, that we should continue to strive toward these goals.

During the past year I have attended several educational conferences and discussions of college growth and

development. Throughout them all ran like a thread this theme: "If you want to have a good college, be sure you know what your goals are. Make everyone, faculty, students, alumni supporters, aware of what you stand for." It is indeed clear that colleges, like people, become in large measure what they aim at.

If it is important for the wider public to know what a college's goals are, as I believe it is, then it is all the more important that we make these goals clear to ourselves. Thomas Kelly said, "A Quaker concern particularizes . . . cosmic tenderness. It brings to a definite and effective focus in some concrete task all that experience of love and responsibility which might evaporate, in its broad generality, into vague yearnings for a golden paradise."

This, then, is the task which lies before us: to bring into sharper focus the objectives of our Quaker colleges, to make plans as to how to attain them, to create an atmosphere of love and understanding among all the laborers in the vineyard, so that the work will, under God's guidance and with His blessing, thrive and prosper.

The Child and Meeting

By T. EDWARD TAWELL

MANY parents ponder the question: when is a child old enough to attend meeting? Taking first the child's own side, how long is it fair to expect a child to sit quietly through some solemn affair that, too often, provides little for his diversion or his understanding? Second, how disturbing is the child's presence likely to prove to any effective worship for parents and others? Third (implied throughout), what value does the parent place on the child and on the meeting?

Long ago, when our own parents had to decide this question, they seem to have used a great deal of common sense. Our training started well before any likelihood of our being privileged to go with the rest of the family to meeting. None of us ever felt any doubt as to its being a privilege. Small tots are always eager to go along with others. In our case, the four-mile drive with a pony through country lanes was quite exciting in itself. And there was always the unfailing spice of anticipation—of new adventure. After getting there, to sit with older brothers or sisters, parents and grown-ups in surroundings that were novel and therefore interesting, we had plenty to take up our curious attention for a while, even through some periods of awesome silence.

Much depends on the interest of the child and on his preparation. At home, quite early in life, we had been trained to keep quiet for an hour or so at a time by varied devices to keep small fingers busy with absorbing tasks invented for wet days, for convalescence, or for part of a First-day afternoon. With a large-headed pin, one too young for pencils could be busily content for quite a long time, pricking out

James M. Read is President of Wilmington College, O. This article was part of his Annual Report to the Wilmington Yearly Meeting, 1960-61.

T. Edward Tawell of Barnesville, Ohio, is an English-born Friend who has lived in the United States for many years.

a pattern along the penciled outline of a bird or other object on a large sheet of paper placed atop a firm cushion for easy reach and action.

True, when the child was put to the test in meeting, there might come a time when, bored with inaction, he began to fidget. Some form of distraction was now in order. To be handed a muff or glove to play with was one safe diversion. Even if dropped, such things would make no noise. A more persistent fidgeter could be encouraged to creep over toward Daddy's knee. There, one would sit *very* still, at first with awe, mixed with a sense of unusual privilege. And if the paternal watch was proffered for inspection, contentment was full.

At some meetings today, the younger folk are permitted to attend meeting only part-time. The theory seems to be that children, however big, are quite incapable of holding themselves in check for a full hour of worship. My own feeling is that this is an unjustly low opinion of children, reflecting more on their upbringing than on their natural capacity. This may cause children to believe themselves unable to exert a full measure of self-control or, worse yet, it may give them the impression that their seniors deem the meeting too uninteresting to hold their attention.

Some Friends apparently hold such a low estimate both of their children and of their meeting that they arrange out-of-meeting activities for children of all ages during the whole period of worship. Neither this nor the other negative approach appears likely to encourage in the younger generation any desire to attend meetings or to remain long interested in the Society of Friends.

Contrariwise, in at least one old-fashioned Yearly Meeting, Friends have kept to the other extreme of viewpoint. Young parents are encouraged to bring their children to meeting *during infancy*. On first acquaintance, this discovery startles, but there is really nothing wrong with it. In fact, many Friends feel that the practice adds decided value to the meeting.

For, to quote Elizabeth W. Furnas in the July 9, 1960, *FRIENDS JOURNAL*: "Only slightly larger than the family, the meeting provides the first and most important experience in loving human beings other than relations, and as such it has very great spiritual possibilities. Here the pattern can be set for a lifetime of outgoing, loving concern for others and a long experience in practical Christian service."

Granted that the sudden dropping of a bottle, followed by a howl, or simply a frank avowal, "Bang!" or "All gone!"

can be momentarily disrupting to solemnity, as can subdued gurgling sounds that signify hunger being gratefully appeased. But these, after all, are natural and homelike sounds that never can be downright disturbing. Not even an unusually enterprising attempt, with some new-found faculty of voice, to raise a mild echo in this large hollow space, need test adult serenity too much. Even admitting some momentary disadvantages, this inclusion from babyhood would seem far preferable to the methods of escape and evasion previously mentioned. Actually, the large majority of the children thus early exposed to meeting appear to grow familiar with its spirit quite as a matter of course.

Some sub-teeners who seem determined to make parental life in meeting a misery appear out of meeting to be normal, affectionate, happy children. Again we must ask the parent how he regards both youth and the meeting for worship. Does he possibly flatter himself as having an acquired and special skill, and so underrate both the meeting's appeal and youth's capacity for love and reverence?

This writer shares to the full his own parents' stout faith in youth. But if our faith today be nothing better than a faint hope for our child, we cannot expect to win. Our error will be twofold: First, in underrating his own capacity and his value to the meeting, both immediate and potential; next, in shrinking too long from our plain duty in preparing and helping him to take his due share in its life. For, no matter how the books of discipline may define it, his "birthright" is the meeting for worship with its ever-widening opportunities for loving and for growth. The teaching of Jesus is plain on this point. Speaking as a child of twelve himself, he said, "Wist ye not that I needs must be concerned . . . ?" And, in later life, "Forbid them not, for to such doth belong the Kingdom of God."

Iowa Yearly Meeting (Conservative)

By HERBERT C. STANDING

MORE than a century has passed since some venturesome Friends from eastern Ohio made the long journey across the Mississippi Valley to establish a new settlement among the rolling hills of eastern Iowa. One hundred years after the establishment of Hickory Grove Monthly Meeting in 1862, Friends from even greater distances journeyed to the Hickory Grove Meeting House on the campus of Scattergood School for the annual business sessions of Iowa Yearly Meeting (Conservative) held August 14-19, 1962.

THE first that enters into the place of your meeting . . . turn in thy mind to the light, and wait upon God singly, as if none were present but the Lord; and here thou art strong. Then the next that comes in, let them in simplicity of heart sit down and turn in to the same light, and wait in the spirit; and so all the rest coming in, in the fear of the Lord, sit down in pure stillness and silence of all flesh, and wait in the light. . . . Those who are brought to a pure still waiting upon God in the spirit, are come nearer to the Lord than words are; for God is a spirit, and in spirit is he worshipped. . . . In such a meeting there will be an unwillingness to part asunder, being ready to say in yourselves, it is good to be here: and this is the end of all words and writings—to bring people to the eternal living Word.—ALEXANDER PARKER (1660)

Some came from the West: Anna Edgerton from Pasadena, California; James and Edith Dewees from Phoenix, Arizona; and Hans and Lenore Gottlieb from Boulder, Colorado. Some came from the South: Ruth and Mary Mendenhall and little Olivia from Monteverde, Costa Rica. A number were in attendance from the East Coast, including Lawrence McK. Miller and two sons, and Wilmer and Mildred Young from the Philadelphia area. A carload drove from Middleton Meeting in Ohio, continuing the long established custom of intervisitation between Ohio and Iowa Friends. Klaus Krueger, who will be a student at Scattergood during this coming year, was from Germany. And who can forget the favored presence among us of our East African Friends, Miriam Khamadi and Grace Mugone?

But no less appreciated was the presence of our own older members. Two could remember nearly ninety years into the past; they were an inspiration to those present.

There were also the little toddlers playing on the lawn, the older children busy with their Junior Yearly Meeting activities, and the Young Friends who waited tables and attended business meetings while engaging in a separate program of their own.

The Yearly Meeting adopted the statement opposing capital punishment which had been adopted earlier in the summer by the Friends General Conference at Cape May.

Special speakers included Paul Lacey, who called Friends to greater faithfulness in maintaining a vital religious community in the midst of the superficiality which characterizes our time. Jeanette Hadley gave an attractive presentation entitled, "A Desk's Eye View of the F.C.N.L." Wilmer Young described the program and work of the Peace Action Center in Washington. Evelyn Smith and Cheryl Haworth, recently returned from sojourns in Europe, shared their impressions of life in Prague and East Germany. Klaus Krueger told of activities of German Young Friends. He discussed the problems which German Quakers face in endeavoring to communicate across the Iron Curtain and the Berlin Wall.

Because of the building of the new east-west interstate highway nearby, it recently became necessary to move the quaint and time-hallowed Hickory Grove Meeting House. Likewise, it sometimes seems necessary to alter the traditional patterns of Yearly Meeting procedure in order to speak to the needs of the times. Such changes, involving the more perfect adaptation of a deeply cherished culture, often give rise to disunity and tension. But throughout the sessions of our most recent gathering there seemed to be an earnest seeking for the guidance of the eternal Spirit of Truth. The words of Isaac Pennington were quoted more than once in the outgoing epistles:

"Our life is love, and peace, and tenderness; and bearing one with another, and forgiving one another, and not laying accusations one against another; but praying one for another, and helping one another up with a tender hand."

Herbert C. Standing lives in Des Moines, Iowa, and is the correspondent to Friends periodicals of Iowa Yearly Meeting.

Books

PORTRAIT OF INDIA. By BRADFORD SMITH. J. B. Lippincott Company, Philadelphia, 1962. 313 pages. \$5.95

Bradford Smith's book is both a joy and a disappointment. It is a joy because he records vividly and in detail the sights he saw, the sounds he heard, the characters of the people he met, even the diseases he suffered—and two years in India are time for a world of impressions to be absorbed. He does not hesitate to analyze or criticize, and some of his statements are fascinating: Nehru and Vinoba Bhave are each one-half of Gandhi. To the Indian, to give birth to a thought is more important than to do an act. No living civilization can equal India in the variety and richness of its artistic output.

Essentially sympathetic, Bradford Smith does not hesitate to tell, sometimes in too much detail, of the exasperations a Westerner is subject to in that bewildering land. His candid observations will serve as a corrective to those who see India only as a spiritual giant. He loves India, but, to my mind, the reasons for that love are not as clear as the reasons for frustration. And the historical interpretations and character delineations are slightly marred by insufficient research or a thought-breaking humor.

But, although he has attempted to cover almost all aspects of Indian life, his book is not a history but a "portrait." As a picture, seen by one man, of a great and complicated country, it is vigorous and colorful. The reader will not learn much about the work of the AFSC in India (the Smiths were directors of the Quaker International Centre in Delhi), but he will be introduced to a new India by one of its friends.

ELEANOR ZELLIOT

MARIA: A Tale of the Northeast Coast and of the North Atlantic. By CURTIS BOK. Alfred A. Knopf, New York, 1962. 246 pages. \$3.95

"How do you solve a problem like Maria?" Millions have sung that lyric by Rodgers and Hammerstein from their musical about the Trapp Family in "The Sound of Music."

Here is a glorious tale about a mythical Maria and her life in a tiny fishing village way down northeast. Maria had problems, too.

Here is the story of Jahn and in it may be found some of the finest writing of a gifted novelist in a sea chronicle wherein one may discover the best of thoughts on love by a man.

The late Curtis Bok, a member of Radnor, Pa., Meeting, crossed the Atlantic twice in his forty-two-foot ketch as skipper and navigator. This yarn about a transatlantic voyage west-to-east is thoroughly documented on his personal experiences as sailor.

So here is a rare, fine three-in-one: the log of Jahn; the story of Maria as she wrote it to him in a packet of letters opened from day to day while he sailed the ocean; and the testament of one of Pennsylvania's most distinguished jurists in our time. This is his fourth and final novel. He finished it not long before his untimely death last spring.

RICHMOND P. MILLER

AFSC Mission to Mississippi

A mission of six Friends was sent to Mississippi early in October by the American Friends Service Committee. The mission concept took form when concerned agency leaders in the South, aware that events were moving toward an impasse over the James Meredith issue, suggested to the AFSC's Community Relations staff that a "Quaker mission" should bear witness to another point of view on the role of Christian leadership in such a crisis. The Community Relations Division, after deliberation, agreed that in this urgent situation the AFSC should act as promptly as possible, and selected as its representatives B. Tarrt Bell, executive secretary of AFSC Southeastern Regional Office, High Point, N. C.; A. Burns Chalmers, secretary of education, AFSC, Washington, D. C.; Frank S. Loescher, member of AFSC Board of Directors and General Secretary of the U.S.-South Africa Leaders Exchange Program; Mary Moss Cuthbertson, AFSC national director of the College Program; Lewis M. Hoskins, professor of history, Earlham College, Richmond, Ind.; and Clarence Yarrow, executive secretary, AFSC North Central Regional Office, Des Moines, Iowa, and a former faculty member at the University of Mississippi.

On Wednesday, October 3, the mission members met at Quaker House, Atlanta, Ga. There they were joined by Charles J. Darlington, member of the Community Relations Division Executive Committee and an AFSC board member; Richard K. Bennett, chairman of the Community Relations Division Executive Committee, also an AFSC board member; Allen Bacon, Community Relations Division Executive Committee member; Garnet Guild, executive secretary, AFSC South Central Regional Office; and Barbara Moffett, secretary of the Community Relations Division.

After meeting with members of local religious and human relations agencies, members of the Atlanta Monthly Meeting, and the director of Quaker House, the AFSC group considered its role and prepared the following statement of purpose:

We are members of the Religious Society of Friends (Quakers), visiting in Mississippi for the American Friends Service Committee. We are concerned for all people whose lives have been affected by the divisiveness which surrounds recent events at the University of Mississippi. We seek a clearer understanding of the situation.

While such Quaker activities as relief and rehabilitation in the wake of wars are best known, it is also in the tradition of the American Friends Service Committee to work in areas of tension in various parts of the United States. There is a basic unity in all our efforts, whether they be directed to saving lives, or changing them, or refusing to be party to their destruction. We seek to show the relevance of the life and teaching of Jesus to present day problems. We work for a world society that is nonviolently ordered and in which men are neither debased nor exploited for any reason. We work for it, because we think it is the kind of world in which God intends us to live.

We recognize that all Americans have a responsibility to help in repairing the damage from the tragedy that has

occurred at Oxford. Our experience tells us that out of tragedy may come new opportunities. Our hope is that constructive steps can now be taken to secure peacefully the rights of all American citizens and to bring about the reconciliation necessary for the spiritual well-being of the nation.

Part of the AFSC delegation went to Jackson, where they interviewed Governor Ross Barnett and religious, business, and civic leaders. The others conferred with University of Mississippi administrative and faculty leaders, members of the student body, and representatives of the United States Department of Justice. Conversations centered on the question of whether out of this current tragedy the University of Mississippi could find new opportunities for growth as an educational institution.

It is clear that there are urgent needs for follow-up; these will be considered by appropriate AFSC representatives.

Oakwood School

Within the past few years the curriculum of Oakwood School, Poughkeepsie, N. Y. has been examined carefully by teachers and Board members, and appropriate modifications have been made in the light of the drastic changes in contemporary life. Ernest Seegers, formerly of George School and the U.S. Office of Education, has been appointed Director of Studies, a new post.

Walter and Beulah Mohr, well-known Quaker educators now in retirement, begin this fall their third year as "Friends in Residence," performing many useful functions in that unique role.

Attention to the alumni has been enhanced and the program of public interpretation strengthened through the appointment of James Williams, a Poughkeepsie Friend, as Director of Development and Alumni Coordination. The business affairs of the school have for some years been in the capable hands of Myron Pilbrow, formerly of the AFSC staff.

This fall Thomas E. Purdy became headmaster, having served for several years as Dean of Boys at Westtown School and more recently as Assistant Headmaster of Oakwood School.

The percentage of members of the Religious Society of Friends has been raised to 50 per cent of the administrative and teaching staff.

Some years ago Craig Hall was constructed to provide a modern, fireproof dormitory for girls, in honor of the late Ruth E. Craig, prominent New York Yearly Meeting Friend and long-time Assistant Principal of Oakwood School.

Now the school is engaged in building three small, modern, brick dormitories for boys, with faculty apartments attached. These are designed to strengthen the family atmosphere of the school and are being named for three Quakers long associated with Oakwood—William J. Reagan, J. Curtis Newlin, and Paul Taylor. Funds are available for one, a second is being built on borrowed funds, and the third by a drive for \$150,000, of which \$127,000 had been raised by September 1, 1962.

GEORGE A. BADGLEY

LEONARD S. KENWORTHY

Meeting Workers Institute

THIS conference, held at Pendle Hill September 21-23, produced an exciting exchange of problems, growing pains, and solutions of membership questions among seventy representatives of diversified Friends Meetings. The four sessions dealt with four different topics: (1) Our Responsibility to Others; (2) Adult Education and Outreach; (3) Meeting for Worship; (4) Membership.

The questions and answers consistently revealed the need for examination of Friends' beliefs, testimonies, and interpretations. There was much discussion of criteria for membership, with Meetings revealing widely differing standards, and no clear answer applicable to all Meetings.

The airing of problems confronting Meetings from Illinois to Rhode Island gave rise to an atmosphere of shared responsibility. We asked the question, "What does Quakerism have to offer today?" Has it a unique quality? Can it be transmitted from member to attendee? From the Monthly Meeting to the Committee? How: by silence, or by the spoken word? The questioners were not particularly "weighty Friends," but they were seekers. The answers, mainly practical rather than theoretical or theological, will be shared in local Meetings.

ROSEMARIE HARRISON

Letters to the Editor

Letters are subject to editorial revision if too long.

In your issue of September 15, Robert Steinbock quotes a letter of mine in which I disclaim "personally" having detailed information about eastern and southern African situations and concludes that the World Peace Brigade leaders engage in important undertakings "without any knowledge of the situation in the part of the world where they plan to interfere." He correctly quotes me as relying on the Africa Bureau in London and the American Committee on Africa. The former is a highly respectable organization, largely devoted to research, headed by Lord Hemmingford, Conservative Party member of the House of Lords and prominent as a layman in the Church of England. It has the support of Friends in England, as the American Committee on Africa has here. The chairman of the latter is Donald Harrington, minister of Community Church, New York.

The direct action in relation to Northern Rhodesia, to which Robert Steinbock refers, was under consideration last February and March. It would have taken place in response to a call from Kenneth Kaunda, head of the United National Independence Party of Northern Rhodesia (UNIP). At the beginning of 1962, the situation in the Rhodesian Federation and in Northern Rhodesia in particular was such that no election in which Africans had anything like fair representation was possible. In the absence of any constitutional way to proceed, Kaunda planned to call a peaceful general strike and welcomed the idea of a nonviolent march in support of the strike from Dar es Salaam, capital of Tanganyika, to the North Rhodesian border. It was to have been led by such World Peace Brigade leaders as Jayaprakash Narayan, Vinoba Bhave's main lieutenant, and his wife.

At this point, the British cabinet pressed Sir Roy Welensky to accept some further concessions in a situation where whites have ten votes to one African, although the population ratio is in the opposite direction. Some charges were then made, and as soon as Kaunda saw that there was a chance for a fair election in Northern Rhodesia, he called off the general strike and said constitutional means must first be used to the utmost. The WPB, of course, backed him in that action.

In Southern Rhodesia repressive legislation has been enacted. Under it the Zimbabwe African People's Union, "the colony's main African nationalist movement," (to quote the *New York Times*) has been outlawed and its leaders banished to remote tribal areas. The World Peace Brigade has not had the personnel or other resources to act in Southern Rhodesia, and the leaders of ZAPU are disillusioned about nonviolence, as are multitudes of African nationalists. There is violence in Southern Rhodesia, as there has been elsewhere in Africa.

I think of all this violence and of how little has been done to experiment, if that is the word, with nonviolence. Then I think of the small, tentative effort of the World Peace Brigade in its Training Center in Nonviolence in Dar es Salaam. I think of William Sutherland, Negro American, an imprisoned CO in World War II, who later made a valiant witness for nonviolence in Ghana for many years, who was a leader of the Sahara Protest Team against French testing a couple of years ago, and who now works in that Dar es Salaam Center. I think of his Indian colleague, Suresh Ram, who has been sent to the Tanganyika Center for a year by the Gandhi Peace Foundation. (Nehru himself was present at the Board meeting where this action was voted.) Then I recall that the World Peace Brigade is behind in payments to keep the work in Dar es Salaam going, and I am ashamed of myself. I am ashamed for all of us. And I do not hesitate to plead with all my strength that readers send gifts, generous ones, at once to World Peace Brigade, 218 East 18th Street, New York 3, New York. Additional information may also be had from there.

New York City A. J. MUSTE, *National Chairman*

Robert Steinbock claims the World Peace Brigade is interfering in East Africa where it has no business.

Julius Nyerere, former Prime Minister of Tanganyika and generally recognized as one of the outstanding leaders in all Africa, is a sponsor and works closely with the World Peace Brigade. Another sponsor is Kenneth Kaunda, the leading African in Northern Rhodesia and a dedicated Gandhian. The WPB acts in a coordinate relationship in Africa Freedom Action with three African groups: the leading political parties in Northern Rhodesia and Tanganyika, and PAFMECA—an organization of Pan African Freedom Movements of East and Central Africa.

Steinbock errs in saying the World Peace Brigade is sponsored by the Committee for Nonviolent Action. WPE is an independent group organized to carry out international actions through nonviolence.

Cheyney, Pa.

CHARLES C. WALKER

THE COURIER

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How Students Change

By ALEXANDER H. HAY

DURING the past decade much attention has been given to academic standards in American schools and colleges. Few would deny that the academic life of our educational institutions has benefited from this attention. Still, there are those who feel anxiety about what is happening in our schools and colleges. Further, it would seem that this anxiety is accompanied by a feeling that the issues go deeper than curriculum planning, classroom techniques, and problems of organization.

Part of the difficulty is that our consideration of the problem seems to go in two directions at once. In one breath we say that human nature has not changed materially between the last generation and this one. We know that our students experience the same feelings of joy and hurt that elate and devastate. The connection between work and achievement is about what it always was—some work hard and get good grades; some work and don't get good grades; some don't work but get good grades anyway. They fall in and out of love with about the same intensity. They are either asocial or too social by turns, degrees, and stages. But, having pursued this line of thought for awhile, we are brought face to face with the sure knowledge that, while human nature may be much as it always was, the times in which we live have indeed changed.

The march of events is more quickly paced. Our concepts of both time and space as applied to daily living are markedly different. The tremendous fact of so many more people being alive in the world can and does do things to our sense of values. The perils of our time are probably not greater than those of some other periods of history, but we have a sort of half knowledge of them that makes it difficult for us to ascribe them to the work-

ings of Providence, and so it becomes more difficult for us to commit ourselves unreservedly to His care. In so far as circumstances have impact upon the hearts and minds of men and women, we have young people in our schools with interests, habits, and outlooks that are noticeably different from those of an earlier day.

Young people today know more than a comparable group of students did a generation ago. They have to. The accretion of new knowledge has thrust the whole business of learning downward through the grades of the school system. Young people are more conversant on a wider variety of subject matter now than they were even a few years ago.

Young people of this generation are more sophisticated. This is not to say that they are blasé. The students we have in our Friends schools are anything but blasé. Boredom is something they know very little about. But they do have fewer illusions about the sharp distinctions between good and evil. Although it probably does not make life any easier for them, they do find a magnetic fascination and excitement in the highways and byways of moral relativism and contextual truth. They are inclined to be as much interested in the inward nature of questions as in the finality of answers. But while this suspicion of finality is so much a part of their thinking, it is at the same time less easy for them to postpone the facing of the "big questions" of life and death, mortality and immortality, truth and untruth. This last may help to account for the often noted fact that more of our students speak more frequently and with more penetration in our meetings for worship.

As students get into the upper reaches of their secondary school education they find themselves participants in a game which is played with grim concentration—the tick-tack-toe of getting into college. Colleges want students with good academic records and a nice roster of

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extracurricular activities to show that they are "well rounded" young persons. For a good many students an additional factor must be included because the high cost of higher education in many colleges puts a premium on scholarship aid. Scholarship aid then becomes equated with good grades and with those extracurricular activities.

It is not surprising that students should be preoccupied with the dollar value of an education in terms both of present cost and of future income. Rather it is surprising that we should feel shocked at what we are prone to call their materialistic outlook. And since this game is played with such earnestness, the hurt of rejection is that much deeper. For some it may be a good thing to experience the deep hurt early in life; for others the opposite may be true. The point is that this particular form of deep hurt is with us in our schools as it was not a generation ago.

Quakers have had a great deal of experience in the running of schools. Through the years they have held that their concept of guarded education has been a valid one—one still worth pursuing today. I take it that the essence of the Quaker concept of guarded education was, and is, to make human nature more sensitive and responsive to the divine nature. In the past it was held that the attainment of this goal could be aided and abetted by simply not exposing the young mind and heart to certain of the more crass distractions of this world such as music, fiction, painting, fashion, and dubious amusements. On the other hand, guarded education could be furthered by reaching into the world of nature through investigation and experimentation. Thus our schools were among the first to establish separate disciplines of natural science as distinct from mathematics. This was often done at the expense of the humanities, especially history, the content of which was thought to be not wholly consonant with the pacifistic emphasis a Quaker education should carry.

But the world is very much with us today, and history cannot so easily be pushed aside. Television, radio, newspapers, magazines, the abundance of inexpensive books of all kinds, the ease and frequency with which our students can and do leave the school community—all make guarded education in the earlier, more literal sense, pretty much out of the question. This is a good thing rather than a bad, but it does thrust into the ancient concept more subtle and rigorous dimensions. Most certainly it gives it a new urgency.

To have a student immerse himself in the elementary phases of nuclear physics or biochemistry and yet nurture within himself an awareness of the moral consequences of his self-consuming interest; to have him see

into the human situation, past or present, and be able to discern the honorable from the dishonorable—these surely are the new dimensions which must encompass the concept of guarded education.

Quaker education is undergirded by the conviction that the human spirit may know its creator, that it is in the divine ordering that man may achieve the dignity and freedom that make this knowledge possible, that schools and teachers participate significantly in the achievement of this dignity and freedom. Tension and pressure, competition and sophistication, learning and relativism are with us in our schools as never before. We should welcome the stimulus they afford. How to make ourselves and our students aware of the drumfire that beats around us so continuously, without being deafened by it; how to make it possible for both them and us to avoid the wastelands of nihilism on the one hand and the fevered acceptance of some irrational, emotion-charged "ism" on the other—these are the problems we face.

We like to say that the meeting for worship is central to the life of our schools. Yet it is true that many of our students feel some skepticism on this score, and if they feel skepticism we cannot take our assumption too easily for granted. But surely our position is valid at least to the extent that here is a time when the din is stilled and the spirit of man—of a boy, of a girl—can recover some of that poise which makes possible the awareness of creation from which the search for truth begins.

Coping with the Other I.Q.'s

By RICHARD H. McFEELY

A GREAT deal has been written in recent years about our need to pursue excellence in our education if we are to survive in the world today and if, in surviving, we are to take our rightful place as leaders. Many talks to support this thesis have been given by educators and others. Many speakers and writers have stressed especially the importance of doing a better job of educating gifted children. Many revisions of existing courses of study have been made to adapt them to the needs of these very able youngsters. One would gather, from listening and reading, that quality in education is almost exclusively related to high intellectual ability and that stress has been placed most often on providing quality in education primarily for children with high I.Q.'s.

I, too, believe that we must do all possible to stimulate the best minds that are enrolled in our schools, public and independent. I think they must be challenged

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to produce the best of which they are capable. But I also believe that, in a democratic society which offers the breadth of educational opportunity we do in the United States, we have a responsibility to challenge each student of whatever level of ability to produce as fully and ably as his intellectual potential will permit. Friends schools that enroll students with a wide range of intellectual abilities must be particularly sensitive to the needs of each of the students and must tailor the curriculum, so far as possible, to meet his particular abilities and interests. Curriculum, as I define it, is not merely course content and classroom experience, but all of the experiences a student has while under the jurisdiction of the school.

I believe, furthermore, that Friends schools must also do a quality job in dealing with a student's other I.Q.'s. One I.Q. might be stated as the pupil's Inner Quest. This means that we must be sensitive to, and understand, the pupil's own goals. The things that he needs and seeks in life—the things that he needs in order to feel comfortable with life—must be known, and the experience the school offers him should help to meet his particular Inner Quest.

Friends schools must be sensitive to another I.Q.: the student's Ideal Qualities. These represent his potentialities not only in the intellectual realm but also in the moral, spiritual, emotional, social, and physical realms. Each student must be encouraged to reach as fully as possible his potentials in each of these and to live in them on as high a level as he is capable of doing.

Another I.Q. might be listed as the student's Innate Quirks. These are the things that make him a unique person. Sometimes they are inherited (and if they are less desirable we sometimes think of them as coming from the other side of the family); sometimes they are the product of his own unique experience in living. We have long given lip service to the concept of individual differences, but too often the work and experiences we offer in our schools and our expectations for our students indicate that we consider all of them as possessing the same potentialities.

A student's Inner Qualms—his fears and anxieties, the causes for his timidity, his questions about his own competency, and so on—often determine his effectiveness. A Friends school must be very sensitive to all of these and, by whatever means possible, must help each student to accept himself as he is and to face realistically what he really has the capacity to become.

The Inner Qualities of a student's mind, heart, and spirit, which represent in a sense his level of moral, ethical, and spiritual development, must also be recognized by a Friends school. It is in this realm that a

Friends school, with its religious philosophy, and with the Meeting at the core of its whole program, may be best able to help its students. Certainly this is one area in which a Friends school can and must be different from the publicly supported school, where there is such strong insistence that the educational program not be influenced or tainted by any religious teachings.

In dealing with these various I.Q.'s, our goals might be summed up under the four "C's," all of which involve quality:

1. Competence—helping each student to develop as much competence as possible to cope with life in a constructive manner.
2. Conscience—the moral compass which we should help each student to set at the heart of his life to give him a sense of direction amid the conflicting demands and forces which life produces for him.
3. Commitment—helping the student move from a condition of self-centeredness to a recognition of the importance of and a commitment to causes outside of himself which he wants to serve.
4. Courage—a quality growing out of a serene spirit dedicated to the doing of God's will.

Faulkner Speaks to Our Time

By EARL L. FOWLER

WHEN William Faulkner received the Nobel Prize for literature in 1950, he delivered a short speech which confounded his critics (who had him firmly placed in the cosmic pessimism and hatred school of literature) by its ringing expression of faith in man and in man's future. When I read the speech, I had read almost nothing of Faulkner, having made the usual mistake of beginning with *Sanctuary*, which I did not finish simply because I happen to be oversensitive to the image of blood. The speech shocked me, with what was like the shock of sanity, because of its ringing affirmation, because it was what the world needed to hear at that moment, because it was spoken by an American, and most of all because it was spoken by the author of *Sanctuary*.

Here we confront Faulkner the enigma: the recluse, the "solitary," the looped elliptical sentences, the "tangled fire," the interminable rhetoric, the agonizing delay of revelation, paragraph linked to paragraph for pages by semicolons, parentheses within parentheses, coiling down the pages. Why this style? Why the violence which his characters inflict and suffer? Why the Nobel prize?

There is a discovery to be made about Faulkner, but it is not to be made by approaching him with the critical para-

Earl L. Fowler is the librarian at Westtown School, Westtown, Pa. This article is a much-condensed abstract of a talk he gave recently to the students and teachers there.

phernalia of stylistic and historical categories. This approach reveals much, but not enough. It reveals Faulkner as the historian of Northern Mississippi during and since the Civil War, as chronicler of the horrifying advent of modern industrial man in the South. It reveals his ineradicable conviction of the South's original sin in its relationships to the Negroes. It reveals him to be modern enough in his understanding of man and life to be taken into the bosom of the existentialists. It reveals his unqualified rejection of certain prominent aspects of Southern white Protestantism. It reveals his literary ancestry in Poe, Hawthorne, Swinburne, Conrad, Melville, even in such an unlikely forefather as Tennyson; and his kinship to Joyce, Kafka, Proust, and others. All of this is revealing, but it is no help in understanding what is most important.

His style is the clue. Faulkner in his writing shows that even though you push to the extreme, descend into the nether abysses of the human being, it is possible to look on man with the unflinching, passionate clarity and identification for which I can find no other word than love.

There is no doubt that *A Fable* is Faulkner's most ambitious single work, and that it is almost unanimously considered a failure. It is very difficult to avoid the impression that he created most of the characters of *A Fable*, whereas he knew the characters of most of his other works. There is something incongruous in the comparison between the appalling amount of energy and will that went into the work and the apparent impression it makes. The author cannot have been as indifferent to its importance as critics have been. The incongruity intrigued me, but, like others, and for much the same reasons, I dismissed the work as a failure.

Then one morning I woke up with the key to the whole novel. The plot is organized in a most obvious and artificial way around a reenactment during the First World War of the passion and execution of Christ, with a French corporal and his twelve followers in the familiar roles. A French military aristocrat serves in the place of Pilate. The legendary material is reproduced in almost ridiculous detail. But in the midst of this we suddenly come upon what appears to be an extraneous lump of most improbable material, the old true Faulkner, in fact, previously published in somewhat different form as *Notes on a Horse Thief*. Here we are back in the neighborhood of Mississippi, in the company of a Negro preacher, his nephew, and a profane and misanthropic English groom. They have a horse which, with one leg broken and running only on three, wins every backcountry race.

Meanwhile, back at the war, the thirteen have persuaded a regiment to mutiny, to refuse to carry out an attack, in an attempt to stop the war. They have even forewarned the enemy. The mutiny takes place, the thirteen are arrested, the entire populace rises against them because honor is betrayed. The disciples are spared, but the Christ figure is executed, shot between two criminals. As he falls from the stake, his head becomes entangled in a loop of barbed wire. The women who come for the body bury it not in level ground, but in a bank of earth, from where an artillery barrage disinters it. By a fluke, it is taken to be enshrined as the body of the Unknown Soldier.

But before this is all over, the Negro preacher, the nephew, and the groom have all appeared in France: the groom in the infantry, the others in the Parisian headquarters of a strange religious cult, where people come to be together more or less as in a Quaker meeting. The old Negro is fetched out to the area where the regiment has mutinied, and, with the groom at last joining, he leads the troops out across no man's land unarmed in an attempt to be reconciled with the enemy. The Germans, also unarmed, advance in response. But the old military aristocrat has foreseen that: the artillery is ready, and they all are killed in the barrage which is intended to preserve the orderliness of the war. So the failure is complete.

The power of the novel is in the figures of the two Negroes and the groom, rather than in the parody of Christ's passion. And the point? Can it be the emptiness, the impotence of the Christian legend, as against the power of the love, the act of reconciliation and sacrifice, of the Negro—which was Christ's love and act?

We are all misled in reading this novel by the parody-allegory, because it is so familiar. We do not see what is the most blatant fact: that Faulkner has intentionally reduced it to impotence (because that is what we have made of it)—a ritual-parody of the truth, which truth was much more like that represented by the Negro, his nephew, and the groom. *A Fable* is the farthest limit to which Faulkner carried his vision, his farthest projection of its consequences; a limit to which almost no one has been able to follow him. Whatever the explanation for this strange novel, those three are certainly at the heart of its mystery—oddly glittering figures, verging on the occult, the strangest figures I have met in all of Faulkner.

In response to a felt need, thirty teachers of religion in Friends schools met on October 20 at Friends Central School, Philadelphia, for an exchange of ideas and information on curricula, materials, and methods in teaching religion (with emphasis on Quakerism) in Friends secondary schools. Henry J. Cadbury, as keynote speaker, set the tone for the conference, and the group discussions later in the day delved deeply into the implementation of religion in schools enrolling many children who are not Friends.

The Friends Program for Teacher Training has started its fourth year with twenty trainees. Granting of six semester credits by the University of Pennsylvania has resulted in the registering of thirteen of the group with the University.

Several publications of the Friends Council on Education are still available at the Council office, 1515 Cherry Street, Philadelphia 2. These include the *Source Book on Methods and Materials in Religious Education in Friends Elementary Schools* (75 cents postpaid) and Howard Brinton's *Quaker Education in Theory and Practice* (\$1.00 postpaid). The leaflet, "What Is a Friends School?" (two cents each) is also available.

The Editorial Staff of The Courier comprises Howard G. Platt, Rachel K. Leitchworth, Alexander M. MacColl, James A. Tempest, Mark F. Emerson, Edwin W. Owrid, and Oscar E. Jansson.

Friends and Their Friends

Revitalization of spiritual life in Friends meetings was discussed on October 13 by approximately 250 representatives of Monthly Meetings in Philadelphia Yearly Meeting, gathered in the Fourth and Arch Streets Meeting House, Philadelphia. The conference, with Howard Comfort of the Haverford College faculty as chairman, was called by Henry J. Cadbury, clerk of the Yearly Meeting Committee on Worship and Ministry. Gordon P. Jones, clerk of the Field Committee, and J. Bernard Haviland, former clerk of the Religious Life Committee, opened the discussion.

"New Actions for Basic Beliefs" will be the theme of the Beliefs into Action Conference of the American Friends Service Committee, the Friends Committee on National Legislation, and ten Philadelphia Yearly Meeting groups at the Central Philadelphia Meeting House (Race Street west of 15th), Philadelphia, on November 3 at 1:30 p.m. Speakers will be Kenneth E. Boulding of Ann Arbor (Michigan) Meeting and Dorothy H. Hutchinson of Abington (Pennsylvania) Meeting. A panel discussion and round tables will also be presented, and the session will close in the evening with a period of worship.

Iroquois Indians, members of the Seneca Nation, gathered for solemn ceremonies along the Allegheny River, on the Cornplanter Reservation, Pa., during the weekend of September 15. Their purpose was twofold: to honor Chief Cornplanter, signer of the 1794 treaty in which the United States pledged that the Indians could keep their land "forever," and to express their sorrow that the government has now seen fit to break its pledge and to flood the reservation as a part of the Kinzua Dam project.

Friends have firmly opposed the dam project, but their efforts, and those of others, have proved of no avail, and the Indians will lose their land.

Robert L. Haines, chairman of the Indian Committee of the Philadelphia Yearly Meeting, represented Friends at the ceremonies. He accepted on Friends' behalf the gratitude of the Indians for long friendship, educational services, and efforts in opposition to the dam. He was "adopted" by the Seneca Nation in a traditional ceremony conducted by Chief Corbett Sundown.

Haverford College opened its 1962-63 Art Series on October 27 with a concert by Luboshutz and Nemenoff, duopianists. The series will also include Ibsen's drama, *Ghosts*, to be performed by the Cleveland Play House company on November 8; Carlos Montoya, Flamenco guitarist, on January 12; and Josh White, folk singer, with Jimmy Giuffrè, jazz artist, on April 26. These programs are presented in Roberts Hall on the college campus at 8:30 p.m. Information about tickets may be obtained from Haverford College, Haverford, Pa.

An open approach to the problems facing the world and the individual today will form the center of "Search for New Directions," weekend institute of the American Friends Service Committee to be held November 16 to 18 at Hudson Guild Farm near Netcong, New Jersey. Leaders will include Robert Cory of the Quaker United Nations Program; Alfred Hassler, executive secretary of the Fellowship of Reconciliation; Curwen Stoddart, chairman of the committee for peace research of Social Scientists for Peace; Robert Vogel, executive secretary of the AFSC New York City Office; Mildred Binns Young, author and member of the Pendle Hill faculty; and Helen Bliss, Democratic candidate for Congress from the second New Hampshire district. Dean of the institute is John Darr, teacher and board governor of the school of the Society for Ethical Culture.

The institute will begin with a buffet supper on November 16 and will end about 4 on the 18th. The cost is \$22 for adults and \$15 for children. Space is limited and reservations must be made in advance. For brochure and registration forms, write American Friends Service Committee, 2 West 20th Street, New York 11, N. Y.

The first of two articles by M. Albert Linton, with photographs by his wife, Margaret Linton, describing their recent photographic safaris in Africa, appeared in the October issue of *Frontiers*, the magazine of Philadelphia's Academy of Natural Sciences. In the same issue was announced Albert Linton's resignation from the Academy's presidency, in which he had served since 1951. He will continue as a member of the Board of Trustees. The Lintons' concluding article on Africa will be published in *Frontiers* December issue. They are members of Moorestown (N.J.) Meeting.

Members of organizations of Quaker men from five Yearly Meetings in California, Iowa, Maryland, Illinois, and Indiana attended sessions of the executive committee of National Quaker Men in Richmond, Indiana, in September. Plans for the coming year include preparation of a program guide, extension of Quaker Men organizations into additional Meetings, continuation of fund-raising activities, and identification of meeting houses with appropriate signs, including, possibly, national roadside signs pointing the way to nearby meeting houses.

At the September meeting of Philadelphia Yearly Meeting's Race Relations Committee, held at Haddonfield, New Jersey, about twenty Haddonfield Friends joined the Committee to hear Marcus Foster, Principal of the Dunbar School in Philadelphia. Dunbar is one of eight pilot schools in slum areas of eight cities which are pioneering with new techniques in elementary instruction. This project, made possible by a Ford Foundation grant, emphasizes English comprehension for children whose homes have not given them an adequate background for understanding their teachers. Also included are art and music, assistance with clean, well-fitted clothing, and a start toward parent-teacher relationships.

The seventeenth-century Friends meeting house at 137-16 Northern Boulevard, Flushing, New York, is among a number of buildings in the New York City area on which plaques recently have been placed to designate them as "landmarks of New York." This program of marking structures of historic, civic, or architectural importance is sponsored by the New York Community Trust in collaboration with the Municipal Art Society, New York University, and the Museum of the City of New York.

The sum of \$360, earned by some fifty Swarthmore College students at leaf-raking, car-washing, and garage-cleaning, was used last summer to send twenty-one children to camps. In addition to providing the scholarship funds, the Swarthmore students helped the director of the Robert Wade Neighborhood House in Chester, Pa., to select the campers, gather clothing and equipment, obtain medical examinations, and arrange transportation.

Powell House, New York Yearly Meeting's new retreat center, is growing in spirit and effectiveness as more and more Friends become aware of its warm welcome and stimulating programs. Thirty-four Purchase Meeting members (seventeen of them children) spent a weekend there recently, with the adults conducting a discussion of "Friends and Their Children" while the younger members slid happily on the polished floors in their stocking feet. There is still much to be done, but every week sees some new improvement. A new heating plant will enable the House to continue its weekend programs throughout the winter. Friends with concerns to arrange for weekends of study and spiritual growth are invited to get in touch with the directors, Francis and Pearl Hall, at Powell House, Old Chatham, N. Y.

November 12-16, the week following the elections, has been set aside by the Philadelphia Yearly Meeting's representatives on the Friends Committee on National Legislation to give Friends in the Yearly Meeting an opportunity to see how the committee works. This will be done in a presentation of skits, "Friendly Persuasion in Washington," portraying experiences of Friends and the FCNL staff in their work on Capitol Hill. These presentations are scheduled at Swarthmore (Pa.) Meeting on November 15 and at Haddonfield (N.J.) Meeting on the 16th. Plans are being explored with other Meetings for similar programs in the same week.

James Paton has been appointed by Church World Service to take charge of relief to displaced persons in the Congo, where he and his wife, Marjorie, and their two young sons will live in Leopoldville. The Patons are members of Gwynedd (Pa.) Monthly Meeting. James Paton formerly served on the staff of the American Friends Service Committee in the International Institutes program.

Correction: "The Healing of the Spirit," the article by Virginia H. Davis in the October 1 JOURNAL, was not the

complete paper she presented at the Cape May Conference (as indicated in our footnote), but only a digest of it. Later publication elsewhere of the full paper is pending.

BIRTHS

COLES—On September 9, at Salem, N. J., to Merton and Pauline Grier Coles, a daughter, SARA LYNN COLES, their fourth child. Both parents are members of Woodstown (N.J.) Monthly Meeting.

FRY—On March 3, at Gainesville, Fla., to Richard and Justine Vaughn Fry, a daughter, MARTHA HILARY FRY, their first child. The mother is a member of Woodstown (N.J.) Monthly Meeting.

KNAUR—On September 21, to Peter R. and Barbara H. Knaur of Washington, D. C., a daughter, RUTH EMILIE KNAUR, their third daughter. The father is a member of Swarthmore (Pa.) Monthly Meeting.

STILWELL—On October 6, JOHN RANDOLPH STILWELL, third child and second son of William S. and Caroline S. Stilwell, members of Uwchlan Monthly Meeting, Downingtown, Pa.

MARRIAGES

BOWNAS-CHINSLEY—On September 1, at the Linden Baptist Church, Columbus, O., JOAN S. CHINSLEY and WILLIAM T. BOWNAS. The bride is a daughter of Elwood A. and Edith S. Chinsley of St. Louis, Mo.

BRILL-OWEN—On June 30, in the Woodstown (N.J.) Meeting House and under care of the Meeting, AUGUST BRILL and ELIZABETH BUZBY OWEN.

FORMAN-LITKE—On August 2, in Bangkok, Thailand, HELEN SUZANNE LITKE of State College, Pa., and LAURENCE SUTTON THORNE FORMAN of Easton, Md. The groom is the son of Caroline L. Forman.

LANKFORD-CLYMER—On October 6, at Hopewell Meeting, Va., and under the care of that Meeting, MARIS ELIZABETH CLYMER, daughter of Louise and Harvie Clymer, members of Hopewell Meeting, and CHARLES GUSTAV LANKFORD of Wildwood, N. J.

MERRITT-WALTON—On August 25, at the home of the bride, in Deerfield, Ill., under the care of Lake Forest Monthly Meeting, ELEANOR WALTON, a member of Lake Forest Monthly Meeting, and ANDREW H. MERRITT of Rockland, Mass.

SOUTHWORTH-KELLER—On October 6, at Merion Meeting House, Merion, Pa., under the care of Haverford Monthly Meeting, ELIZABETH ANNE KELLER, daughter of Joseph and Anne Keller, and ROBERT SOUTHWORTH. The bride is a member of Haverford Monthly Meeting.

WESTINE-MYERS—On August 18, in Old Haverford Friends Meeting House, Oakmont, Pa., PATRICIA E. MYERS and PETER SVEN WESTINE of Taneytown, Md. The bride is a member of Old Haverford Monthly Meeting.

DEATHS

COBB—On May 13, in Salem, N. J., VIDA COBB, in her 90th year, a member of Woodstown Monthly Meeting.

CONROW—On September 30, in Los Ninos, Calif., J. ATKINSON CONROW, aged 73, husband of the late Lucille Sutton Conrow. He was a member of Memphis (Tenn.) Monthly Meeting.

EHLERS—On September 28, at Wynnewood, Pa., BERTHA S. EHLERS, aged 76, a member of Haverford Monthly Meeting.

FARQUHAR—On September 1, ALICE V. FARQUHAR, aged 84, of Ashton, Montgomery County, Md. She was for many years business and financial secretary of Baltimore Friends School.

HOLTON—On August 23, in Philadelphia, ELINOR WADDINGTON HOLTON, a lifelong member of Woodstown (N.J.) Monthly Meeting. She was the wife of Edgar Holton.

LEWIS—On July 27, in her 94th year, at Friends Boarding Home, West Chester, Pa., MAUDE KER LEWIS, widow of Walter Hallowell Lewis and a member of West Chester Monthly Meeting.

LIPPINCOTT—On September 10, in the Memorial Hospital, Salem, N. J., ELMIRA LIPPINCOTT, in her 78th year, a lifelong member of Woodstown Monthly Meeting.

McFARLAN—On May 21, LORENA MAULE McFARLAN, aged 90, at her home in Downingtown, Pa., a member of Sadsbury Monthly Meeting. She was the widow of the late Louis C. McFarlan.

MAULE—On June 26, suddenly, at Chester County Hospital, West Chester, Pa., LYDIA C. MAULE, daughter of the late Howard C. and Phebe D. Maule and a member of Sadsbury Monthly Meeting.

MILLER—On October 5, MARY W. R. MILLER, aged 87, widow of the late H. Griffin Miller of Newtown, Pa. She was a member of Newtown Monthly Meeting.

POOLE—On September 11, suddenly, at Woodstown, N. J., JANE WADDINGTON POOLE, wife of Harry Poole and a member of Woodstown Monthly Meeting.

SUPLEE—On October 4, at her home in Lansdowne, Pa., ANNA L. SUPLEE, in her 78th year, a member of Lansdowne Monthly Meeting.

TATNALL—On September 9, in Wilmington, Del., in his 79th year, HORACE J. TATNALL, a member of Wilmington Monthly Meeting.

Coming Events

(Deadline for calendar items: fifteen days before date of publication.)

NOVEMBER

1—Concord Quarterly Meeting, 10:30 a.m. at Westtown Monthly Meeting, Westtown School, Pa. Worship and business, 10:30 a.m. Luncheon at Westtown School, 12:30 p.m. Business and "Something about the Friends Medical Association" by William Plummer, 3rd, M.D., 2 p.m.

1 to 3—Cornwall Meeting House, Cornwall, N. Y., "Quaker Dialogues," with Rachel Davis DuBois.

2 to 4—Young Friends Committee of North America business meeting at Earlham College. Any Friend between 18 and 30 is welcome to attend.

2 to 4—Weekend Conference on Penal Reform, sponsored by Prison Committee of New York Yearly Meeting, Powell House, Old Chatham, N. Y. From 8 p.m. Friday through Sunday lunch. Cost: \$10. For information: Edmund Goerke, Monmouth Hills, Highlands, N. J.

3—Beliefs into Action Conference, sponsored by Yearly Meeting Committees, AFSC, and FCNL, at Central Philadelphia Meeting House, 1515 Cherry Street, Philadelphia, Pa. (and adjacent Friends Select School), from 2:30 p.m. to 9 p.m. Speakers: Kenneth Boulding, Dorothy Hutchinson. Panel: Robert Clark, Thomas Brown, Stephen G. Cary. For further information call Elwood Cronk, LO 8-4111.

4—Regular Circular Meeting at Chichester Meeting House, Meeting House Road, Boothwyn, Pa., 3 p.m.

10—Abington Quarterly Meeting at Plymouth Meeting, Pa. Worship and Ministry, 9:45 a.m. Meeting for worship, 11 a.m. followed by business meeting. Lunch served by Plymouth Meeting, 12:30 p.m. Speaker, Dorothy Cooper, consultant to the Ad Hoc Com-

mittee on Care of the Aging, 2 p.m. Reservations for lunch and for child care should be sent before November 5 to Marjorie Seeley, 8609 Tiona Street, Philadelphia 28. Phone IV 3-5533 (home) or LO 3-9372 (office).

10—Burlington Quarterly Meeting, 10:30 a.m., at Burlington Monthly Meeting, High Street near Broad Street, Burlington, N. J.

10—Annual Fall Institute, Committee on Indian Affairs of New York Yearly Meeting, at Westbury Meeting House, Post Road and Jericho Turnpike, Westbury, L. I., N. Y. Registration, 10 a.m. Worship, 10:15 a.m. Business, 10:30 a.m. Lunch at Community Center, 12:30 p.m. Report on Third Indian Seminar, 1:45 p.m. Current Indian News, 3 p.m. Dinner, 6 p.m. Film, 7:30 p.m. Public meeting, 8 p.m., Charles B. Rovin, Bureau of Indian Affairs: "New Trends in Government." Cost: \$3.00. Send reservations to Katherine Krishna, 69 Bank Street, Valley Stream, N. Y.

11—Victor Paschkis, chairman of National Friends Conference on Race Relations, will speak at Trenton Meeting (Hanover Street), Trenton, N. J., at 10 a.m. Subject: "Brotherhood—One Week a Year?" followed by meeting for worship. Lunch will be served for a nominal fee, if advance notice is given to Alice F. Calm, 537 Greenwood Ave., Trenton, N. J. Telephone EX 3-2108.

11—Baltimore (Stony Run) Quarterly Meeting at Little Falls Meeting House, Fallston, Maryland. Ministry and Counsel, 9:45 a.m. Meeting for worship, 11 a.m. Lunch served by host Meeting. Meeting for business, 2 p.m., followed by conference session.

11—Miami Quarterly Meeting at Quaker House, 1828 Dexter Avenue, Cincinnati, Ohio. First-day School at 9:45 a.m. Meeting for worship at 11 a.m., followed by lunch. Business meeting at 2 p.m., followed by speaker, William Channel of the AFSC, on AFSC refugee work.

12 to 16—FCNL "Friendly Persuasion in Washington" skits: November 15 at Swarthmore (Pa.) Meeting. Covered dish supper, 6:30 p.m. Call Betty McCorkel for reservations: KI 3-6769.

November 16 at Haddonfield (N.J.) Meeting. For details call Martin Beer, HA 9-9232.

Arrangements are also being made for presentations in the Philadelphia Quarter (Kenneth Cuthbertson, MA 7-1381) and in Abington Quarter (Bush Clinton, LO 7-3873).

16 to 18—AFSC Weekend Institute, "Search for New Directions," Hudson Guild Farm, Netcong, N. J. Adult \$22, child \$15. Send \$5 registration fee to American Friends Service Committee, 2 West 20th Street, New York 11, N. Y.

17—Bucks Quarterly Meeting, 10 a.m., at Middletown Monthly Meeting, Langhorne, Pa.

17—Calm Quarterly Meeting, 10 a.m., at Christiana, Pa.

17—Potomac Quarterly Meeting at 2111 Florida Avenue, N.W., Washington, D. C. Ministry and Counsel followed by meeting for worship in morning. Lunch served by host Meeting. Meeting for business and conference session in afternoon.

23 to 25—South Central Yearly Meeting, Soroptimist Club Camp, near Dallas, Texas. The camp will be open the evening of the 22nd for those who wish to come early. Henry J. Cadbury and other visitors are expected. For information: Kenneth L. Carroll, clerk, Box 202, S.M.U., Dallas 5, Texas.

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, 4788 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.

TUCSON — Friends Meeting (California Yearly Meeting), 129 N. Warren. Sunday

School, 10 a.m.; worship, 11 a.m. Bible Study, Wednesday, 7:30 p.m. Julia S. Jenks, Clerk, 2146 E. 4th St. Main 3-5305.

CALIFORNIA

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

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Franklin Zahn, Clerk, 838 S. Hamilton Blvd., Pomona, California.

LA JOLLA—Meeting 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7450.

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—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. Alberta Morris, Clerk.

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

CONNECTICUT

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

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

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

STAMFORD—Meeting for worship and First-day school at 10 a.m., Westover and Roxbury Roads. Clerk, Peter Bentley. Phone, Old Greenwich, NE 7-2806.

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—Meeting 3:00 p.m., first and third First-days, social room of First Congregational Church, 201 Volusia.

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

JACKSONVILLE—344 W. 17th St. 11 a.m., Meeting & Sunday School. Phone 889-4345.

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 Street, Lake Worth. Telephone: 585-8060.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 180 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.

HAWAII

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

ILLINOIS

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

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

INDIANA

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

INDIANAPOLIS—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.

KENTUCKY

LOUISVILLE—First-day school, 10 a.m. Meeting for worship, 10:30 a.m. Cerebral

Palsy Center, 800 E. Broadway. Phone TW 5-7110.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-8022 or UN 6-0889.

MASSACHUSETTS

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

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: MERICURY 6-2044.

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

MICHIGAN

ANN ARBOR—Sunday School for all ages 10 a.m. Meeting for worship 11 a.m. Call NO 2-3735.

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

GRAND RAPID AREA—Meetings, Sundays 10 a.m. First day school and discussion for adults 11 a.m. So. Branch Y.W.C.A., 4550 Eastern Ave., S.E. Clerk: Eugene Dungan. Tel., 868-6667.

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

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, 806 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-0958.

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 JERSEY

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

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

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

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

MONTCLAIR—280 Park Street, First-day school and worship, 11 a.m. Visitors welcome.

MOORESTOWN—Meeting for Worship, First-day, 11 a.m., Main St. and Chester Ave. First-day School, 9:45 a.m. Midweek Meeting with school, 8:55 a.m. Fifth-day.

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, 680 Canyon Road, Santa Fe. Jane H. Baumann, Clerk.

NEVADA

RENO-SPARKS—Meeting 11 a.m. Visitors welcome. Phone 329-7073 for location.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; HE 9-4207.

BUFFALO—Meeting and First-day school, 11 a.m., 72 N. Parade; phone TX 2-8645.

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
187-16 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, 11 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 298, Durham, N. C.

OHIO

E. CINCINNATI—Sunday School for all, 9:45 a.m. Meeting, 11 a.m., 1828 Dexter Ave., 861-8732. Byron Branson, Clerk, 753-5653.

CLEVELAND—First-day school for children and adults, 10 a.m. Meeting for worship 11 a.m., 19316 Magnolia Drive, TU 4-2695.

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

PENNSYLVANIA

ABINGTON—Greenwood Ave. and Meeting House Road, Jenkintown. First day school, 10 a.m., meeting for worship 11:15 a.m.

CHESTER—24th and Chestnut Streets, Chester. Adult forum 10 a.m., meeting for worship 11 a.m.

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

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

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

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

MEDIA—125 West Third Street. Meeting for worship at 11 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for

information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St., west of 15th. Chestnut Hill, 100 E. Mermaid La., 10 a.m. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 10 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 W. School House Lane. Powelton, 36th and Pearl Streets, 11 a.m.

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

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

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

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.

NASHVILLE—Meeting and First-day School, Sundays, 10:30 a.m., Scarritt College. Phone AL 6-2544.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 3014 Washington Square, GR 6-2884. John Barrow, Clerk, HO 6-6378.

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

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

VIRGINIA

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

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

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

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

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

WASHINGTON

SEATTLE—University Friends Meeting, 3955 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEIrose 2-7006.

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

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

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FIRST MONTH 1963			
1	2	3	4
5	6	7	8
9	10	11	12
13	14	15	16
17	18	19	20
21	22	23	24
25	26	27	28
29	30	31	

FIRST MONTH 1963			
1	2	3	4
5	6	7	8
9	10	11	12
13	14	15	16
17	18	19	20
21	22	23	24
25	26	27	28
29	30	31	

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November 1, 1

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OF THE RELIGIOUS SOCIETY OF FRIENDS
ROXBURY AND WESTOVER ROADS
STAMFORD, CONNECTICUT

February 26, 1962

Lawrence McK. Miller, Jr.
General Secretary
Friends General Conference
1515 Cherry Street
Philadelphia 2, Pennsylvania

*Larry - Thanks for sharing
this letter. It expresses
exactly the idea of
mutual help which
underlies the Meeting
House Fund. Dick*

Dear Lawrence Miller:

In 1958, while Stamford Meeting was in the process of completing its building and somewhat strained financially, Friends General Conference gave Stamford Meeting \$1,000.00 from the Meeting House Fund. This sum made it possible for us to complete construction.

While we have always understood that the advance from the Meeting House Fund was a grant and not a loan, we have always been under the weight of a concern that the same amount be returned so that it might be available for some other Meeting in circumstances similar to those in which we found ourselves in 1958.

At our last Meeting for Business, the Meeting approved our sending to the Friends General Conference Meeting House Fund the sum of \$1,500.00, and you will find enclosed our check number 570 dated February 26, 1962, in that sum, payable to Friends General Conference-Meeting House Fund.

Yours very truly,

Peter Bentley
Peter Bentley
Clerk

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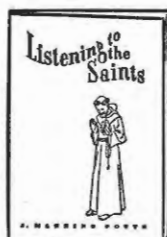
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1799 WESTTOWN SCHOOL 1962

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