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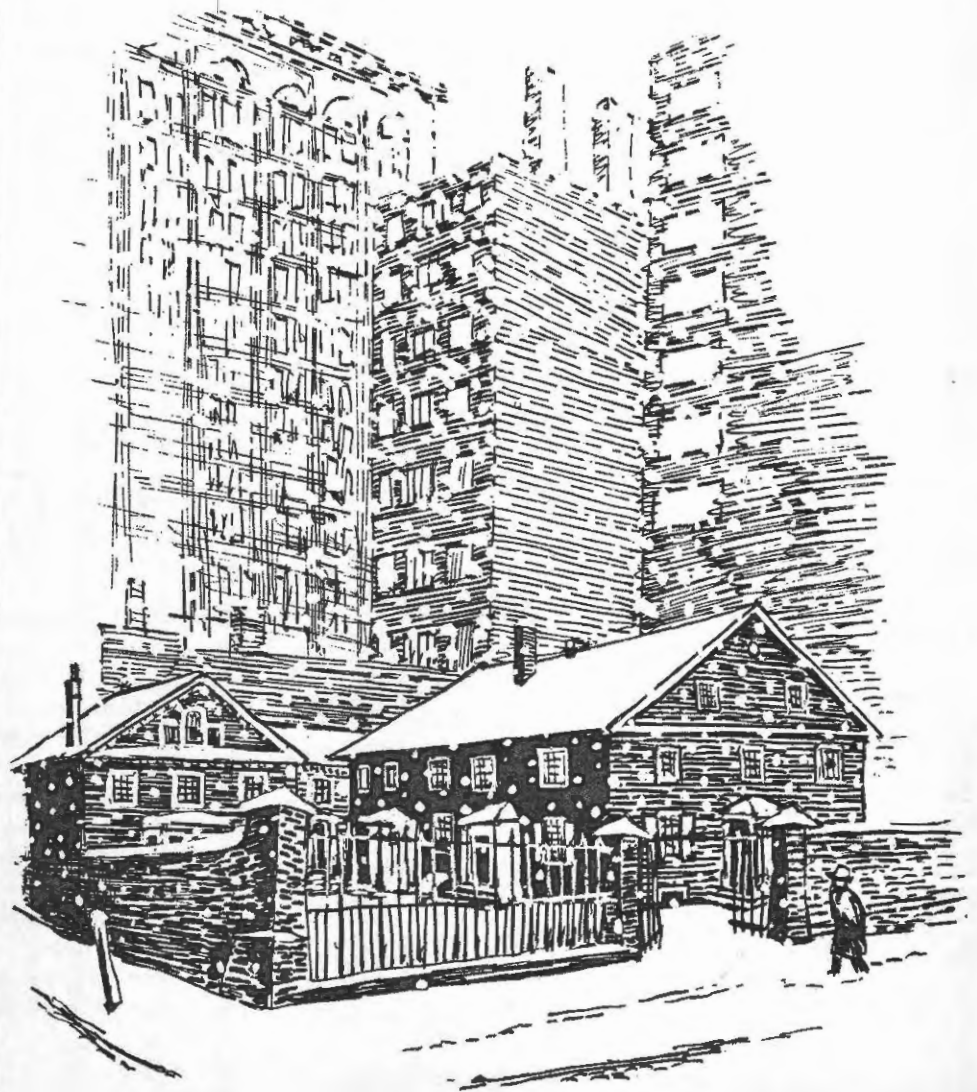
*H*OW silently, how si-
lently

*The wondrous gift is given!
So God imparts to human
hearts*

The blessings of his heaven.

—PHILLIPS BROOKS

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FRIENDS JOURNAL



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Preface to Christmas

By DOROTHY M. WILLIAMS

Polish the "Merry Christmas" greetings. String greens.
Wire a star above plaster shepherds, kneeling
To a tinsel angel suspended from the ceiling.
Set lambs to nuzzle where porcelain madonna leans,
Gentle, to babe. The past conjured these scenes,
Anachronistic to moon shots and rockets reeling
Intimately with stars. What free wheeling
Child do we seek now to manger among machines?

Segregating Christmas in a season,
We trim the dream with holly and neon light.
O schizophrenic world, no calendar
Determines love, no scientific reason;
Rather the journey with frankincense and myrrh,
Spirit kneeling, eyes holy with second sight.

The Christmas Cover and the Twelfth Street Meeting House Anniversary

THE cover design of this issue, showing Philadelphia's Twelfth Street Meeting House still holding its own amid surrounding skyscrapers, was drawn especially for the FRIENDS JOURNAL as a generous contribution by Francis McCarthy, teacher of art at the Friends Neighborhood Guild and the Fleischer Art Memorial, both in Philadelphia.

On November 26 a capacity crowd gathered to celebrate the 150th anniversary of the construction of this famous old meeting house at 20 South Twelfth Street, whose address became internationally known during the forty-odd years when it and the adjoining Friends Institute building served as headquarters for the American Friends Service Committee. This sesquicentennial observance, planned jointly by the Friends Historical Association and Central Philadelphia Monthly Meeting, had as its principal speakers Henry J. Cadbury, who gave entertaining highlights of the structure's history, and C. Brewster Rhoads, Philadelphia attorney, who presented his recollections of the meeting house and the weekly services for worship therein as they had impinged on the consciousness of a non-Quaker student at the William Penn Charter School back in the days when Penn Charter's building adjoined the Meeting. The occasion's presiding officer was Howard H. Brinton, president of the Friends Historical Association. A brief message of welcome to the several hundred in attendance was voiced by David G. Paul, clerk of Central Philadelphia Meeting.

Sandwiched between the speakers and refreshments was a charming tableau of a Quaker wedding in the 1860's, written and directed by Eleanore Price Mather of Moylan-Rose Valley, Pa., a member of Providence Meeting at Media, Pa. Her script, read by Anna Brinton, was brought to life by seven Friends of assorted ages arrayed in authentic Quaker costumes of a hundred years ago. These costumes so caught the eyes of various photographers that the pageant was performed to a lively accompaniment of flashing bulbs.

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FRIENDS JOURNAL

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Why Christmas?

By BARBARA HINCHCLIFFE

SINCE Christmas is the children's feast, let's pretend. Let's pretend we are all agreed to lay down Christmas. The year will end. Another year will begin—another year of all the great and lesser difficulties of life, of local wars, of bigger and better crises, bigger and better bombs.

There will have been no children's faces dazzled out of sleep by the wonder of the fragrant tree. No living-room floors strewn with paper and ribbon and the contents of bulging stockings. No clear boys' voices, silver as the Christmas star, soaring through "... 'Tis the night of the dear Saviour's birth..." No letter from the friend who has not written for eleven months. The aged, the children of the poor, the chronically ill, the displaced will go virtually neglected 365 days out of 365.

There will also have been no impossibly golden-haired babies in the arms of pure-Nordic-featured Marys in day-glo paint on every billboard; no whisky ads prominently displaying the solemn, weary journey of the Magi; no pink and blue Christmas trees hung with diamond necklaces in store windows; no rock-and-roll records of "O Little Town of Bethlehem"; no office parties; no holiday death toll.

Why do we cling to Christmas? Well, if men can forget God most of the time even with the recurring reminder of Christmas, what would we do *without* it?

What keeps it shining in our hearts like a distant star that glows dimly and once a year flares to nova-brightness? Surely it is the miracle that God came helpless into the world—small, wrinkled, squalling—as something of God comes into the world each time a birth cry sounds. God clothes Himself in many-colored flesh, is born rich and poor, male and female, perfect and misformed. His eyes look out at us from all the eyes we dare look into. He speaks to us in every language. His eternal kingdom is formed or held back by every hand. If we reject another human being, we reject the love of God incarnate. When we close our ears to another voice, we close our

ears to the Word, pledged eternally to dwell among us, even to the consummation of the world.

Once a year we forget all the creeds and quarrels and theories about Jesus. Once a year we remember that he said, "Suffer little children to come unto me . . . inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me . . . Thou shalt love the Lord thy God . . . and thy neighbor as thyself."

Give up Christmas? Better let us extend it, and waken on the twenty-sixth—of December, of March, of October—with all the joyful expectation of a child on Christmas morning. God has given us another day, another chance, a whole new world! "Let every heart prepare Him room!" If there were room in every heart for God's love, no child again would shiver in a manger, nor any man die shamefully alone for telling man he is his brother's keeper.

A Quaker Christmas Carol

By MARGUERITE MORRISON

I stand, O Child, with head bowed down,
Not in my hand the spice and gold,
No gift have I but is Thine own,
Thine, every treasure I may hold.

My neighbors going to their church,
All pass, with song and candle, by,
While they Thy precious cradle search,
But not more eagerly than I!

With liturgy and solemn state,
Both priest and bishop bring Thee praise,
While they Thy Glory celebrate,
I seek Thy Truth in quiet ways.

Yet they and I are one, with Thee,
They see Thy radiance appear;
In silence and sincerity,
I seem to feel Thy presence near.

Most earnestly I study how
To leave the way of hate and strife;
And all I have I give Thee now,
My faith, my conscience, and my life.

This guest editorial by Barbara Hinchcliffe of Green Street Meeting, Philadelphia, appeared a year ago in the American Friends Service Committee's *Staff Reporter*.

Christmas and the Inner Light

By BRADFORD SMITH

IN the cold of the year, a curious thing begins to happen to us. We are transformed by warmth, love, expectation, joy.

The days may be dark and gloomy, yet an air of anticipation and gladness takes charge of our hearts. Bells ring on street corners and in our breasts. We think of friends and relatives far distant and send messages to them, and the message is one of joy. We scurry around during our lunch hour, looking into shops we hardly enter otherwise and consulting lists of names and notions. The stack of gifts accumulates in closets, bottom drawers, attics. Mystery sweeps into the house with the cold wind when a family member comes home; loving jokes are made over the clumsy, unhidable, but secret bundles. We grow generous, even careless with our money. We grow kind and more forgiving, more forbearing.

What sort of miracle is this?

It is a demonstration of the power of a symbol.

The central symbol is an infant—an infant whose birth we foreknow by a magic we accept as matter-of-factly as the water which comes when we turn on the faucet. He will be born on the twenty-fifth of December. No—he *was* born on such a day nearly two thousand years ago. Yet he will be born again this year, as in every year since his first birth.

Churches throughout the world prepare for the event with practice of special music and ritual, with decorations of green boughs and trees and a doll-infant surrounded by other figures of the story. But the real center of the event is in the home—in every Christian home. Children, in anticipation, miraculously grow well-behaved. Small fingers essay large results with needle or hammer or paste. When the young are bedded, parents are drawn close together as they survey and wrap the surprises that will galvanize the young on Christmas morning. And on the eve of the great day, the tree is brought in, set up, decorated, surrounded with gifts. Each family has its own ritual for this—a ritual in part inherited, in part improvised to meet family needs, but regarded as sacred.

The lighting of the decorated tree will be one high moment, the placing of the gifts another, the gathering of the clan and the opening of gifts another. Somewhere

music, and perhaps prayer or recitations, will have a place. And at some time during the days of celebration the Christmas story will be heard. The guiding star, the stable, the birth, the baby, the shepherds and the wise men with their gifts will merge miraculously with the tree, the lights, the gifts, the children of the gathered family. Somehow the family at Bethlehem becomes one with every rejoicing family.

No one notices how illogical it is to pretend that the infant, dead these two thousand years, has just been born. Or that the star, the shepherds, the wise men are performing all over again, as if for the first time, their counterparts busy in every Christmas pageant. No one asks why the remnants of pagan celebrations, in the form of tree and yule log, have been allowed to intrude into this Christian affair. No one is bothered by the happy confusion which places the star in the east upon the top of a very pagan tree, or associates the lights on that tree with the light of the Gospel.

No one notices or minds because the magic of symbol is at work. It has transformed our hearts as old Scrooge was transformed. It has put love in the place of worry and fear. It has persuaded us, at least for the moment, that peace has come to men of good will. The light shines not only over Bethlehem, on all the trees, in windows and in churches, but in our hearts.

Nor is this only a Christian festival. The Hindus have Holi, the Jews their Feast of Lights, the Zoroastrians their eternal sacred fire, the Buddhists their lamps and lanterns, the Japanese their Obon. The festival of the return of light, often held at the dark of the year, is well-nigh universal. The likeness of the response suggests that man is really one family everywhere, as he seems to be at Christmas time.

The remarkable thing about this complex of symbols and our response to them is that they are as real to us as our own hands. They tie us to a world that is eternal and unchanging—that is always there, though we return to it but once a year. They anchor us to the grand cycle of the year and of the centuries, to events of cosmic grandeur and significance, to creation and the Creator, through one birth to every birth, through one child to all children, through one light to all light.

The story of Jesus' birth is a drama of light—"The true Light, which lighteth every man that cometh into the world," as John forewarns us. No one born to the Christian heritage and possessed of his birthright can fail to be moved by this feast of light, nor fail to connect

Bradford Smith, author of the recently published *Portrait of India*, is a member of the Friends Meeting at Bennington, Vt. He and his wife returned in 1961 from Delhi, India, where they served as directors of the Quaker International Center. "Christmas and the Inner Light" (copyright ©, 1962, by Bradford Smith) is taken from his soon-to-be-published *Art of Meditation*.

it with Paul's "For God hath shined into our hearts." Light is the imperial symbol for the divine, the Creator, whose sun is light, whose light permeates space to warm and lighten us. Its mysterious power of leaping through cold space to make contact with man and stir his senses

is itself a wondrous symbol of a power that both transcends and dwells in man.

All this, at Christmas time, reminds us that the Inner Light in one aspect or another has reached every seeker after truth and has shined into his heart.

What Seek Ye?

By HELEN D. KIRKPATRICK

THERE is much talk today of religious revival. Church attendance is increasing. What are we looking for? In this present-day world of terrible insecurity, are we looking for security? A candle is secure in its box in the cupboard. But if it is to fulfill its purpose, if it is to give light to its corner, it must give its body to be burned. Is there security in a purpose like that? Perhaps there is, though it is not the sort of security we usually think of when we use the term.

Is it, then, purpose that we seek in our turning to religion—a purpose bigger than ourselves to which we can give ourselves? Many of us believe we have found answers here. Disarmament, the relief of suffering, the raising of human living standards over the world, the brotherhood of man—surely these are magnificently noble causes, worthy of giving oneself totally! But purposes have beginnings, endings, and limits. Some of us seek something deeper, something everlasting and infinite, which underlies all these purposes and gives them meaning. I believe it is God we seek.

Once we accept the existence of God, we can choose one of two attitudes. We can believe that God has no plan for mankind and is not interested in us, or at best is interested only as a spectator in observing the results of an experiment started long ago and now following its inevitable course to a final conclusion. Or we can choose to believe that God is interested in mankind and has a plan—a plan that encompasses each individual.

If we accept the latter choice, we again are faced with a decision. We can give our talents, our lives, our total selves to God, or we can ignore Him. There is no half way, no middle of the road here. It has been said that a moderately good Christian is like a moderately good egg. God asks us to be saints. It is as simple as that.

Saints are not popular today. We like to study them, to hold them off at arm's length and examine them; we discuss whether they can be effective in modern society;

we admire them but dismiss them as "too far out," too apart from society. But is not this attitude a defense to prevent having to face the terrible decision: shall I seek to be a saint, or shall I turn my back on God?

When we ask "Can a saint be effective today?" are we not asking "Can God be effective today?" When we say that saints are "too far out" are we not saying that God is "too far out"? For a saint is nothing more nor less than a person totally dedicated to following the will of God. Saints are not infallible; they make mistakes. That is because the raw material of saints is human. Saints are not perfect, for perfection is unattainable within the confines of the human personality. But saints are effective in furthering God's plan, and God's way is not necessarily the way of modern society.

In committing oneself to God there is a point of no return. Thomas Kelly has said it is "to slip into that amazing Center where the soul is at home with God." But long before that point is reached there are thousands of points of return. Perhaps this is what makes commitment to sainthood so unpopular and so difficult: it must be done again, again, and yet again. It is so desperately easy to slip back from God's way. And each time demands recommitment, rededication, and renewal of determination. No wonder the saint knows joy without bounds when that point of no return is reached!

Seeking God's Will

How can we know what is the will of God? This has been a question to torture many earnest seekers. Perhaps it can be compared to being in love. For one who never has fallen in love a question of enormous import is "How can you know when you are in love?" And yet when love comes the question vanishes—love is there. So it is with God. For each person who earnestly and persistently seeks the way of God, the knowledge comes, in ways as different as the ways of falling in love. Seldom are we shown God's will for us in a vast panorama of life purpose. Perhaps there is a letter to be written, a word that needs to be said, or a deed that must be done because it is right for that moment. These experiences come slowly, intermittently at first, for we are like babies tak-

Helen D. (Bimsy) Kirkpatrick, who was born in China of Presbyterian missionary parents, is now a member of Milwaukee (Wis.) Meeting, after having participated in earlier years in Friends meetings in Philadelphia; West Branch, Iowa; Berkeley, Calif.; and Santa Fe, N. M.

ing our first steps in a strange new element.

The greatest obstacle in the way of being a saint is always the same: ourselves. With our modern emphasis on self-fulfillment and self-expression, it is hard, bitterly hard to give away that self. Yet God knows ourselves better than we know them; He knows our limitations and our talents, and He will include them in His plans much more effectively than we can ourselves.

Dedication of oneself to God is like disarmament: if we really want to disarm, a formula for disarmament can easily be worked out. It is when we try to produce a formula which will give the appearance of equality, but in actuality leaves us the stronger, that disarmament becomes complex, especially when both sides are trying to do this. Just so, total dedication to God is really a clear and uncomplicated process if we really want it. It is when we try to reserve secret corners to ourselves, when we try to hide a segment of self from God that the task becomes insurmountable.

God is not concerned with peoples, but with people. He seeks not governmental reforms for the masses, not international government, not higher standards of living for all. He seeks a humble and a contrite heart—yours and mine. If I seek to be a part of God's plan for the world, I must begin where I am now, within myself, with my relationship to God. I cannot commit anyone else to His will. I cannot even commit myself without His help. I ask for wisdom to see God's Will, courage to follow it, and strength to perform it.

The Curtains at Concord Meeting

By KATHERINE HUNN KARSNER

This is one of a series of sketches for children by the American Friends Service Committee's Clothing Secretary, who is a member of Central Philadelphia Meeting.

THE light filters through the little white dimity sash curtains at the windows in Concord Meeting House. They hang quietly in the still room except when someone, particularly a child, comes in through the door; then a small breeze ruffles them slightly and they fall back into place again. The curtains seem alive, each with its own personality, like the Friends who sit quietly on the benches and who occasionally turn their heads to see who may be entering. A look of expectation on the faces of the Friends seems to indicate that they would not be surprised even if Jesus himself, in his white robe, walked in and sat down among them.

If the silent worship is particularly deep 2,000 years can slip away in a breath, and Friends may feel that they themselves can tiptoe into the stable along with the

shepherds at Bethlehem to peep at the baby asleep in its mother's arms, or to stand at the doorway of the temple awaiting the young lad who has been talking with the priests, or to walk the shores of Galilee, or to tread the streets of Jerusalem with him.

As they sit quietly, deep in meditation, they may be asking themselves how they would react in his presence. Believing that, in spirit, Jesus, their teacher and their friend, is with them every time two or three meet together in his name, they pray that they may always be honest and humble and friendly.

The plain white sash curtains at the Concord Meeting windows are fresh and sheer and slightly gathered to shield Friends' eyes from the glare. The light might be too much to bear, but the curtains allow just enough light to filter through into the quiet room. If they were not at the windows the glare would be intense, and Friends, older and younger ones alike, would need to shield their eyes or go home with headaches.

If we try to absorb the total meaning of the life of Jesus all at once it can be sometimes too blinding for us, throwing us off balance. Our minds and hearts can absorb only a little at a time, and his light filters through our lives as the light does through the Concordville curtains, and we benefit from it especially if we share it with others. If we will permit the breezes of heaven to blow aside our worldly ambitions and selfish interests, the true light will shine through our lives and help to bring his kingdom a little nearer.

There is a better thing than the observance of Christmas day, and that is, keeping Christmas. Are you willing to forget what you have done for other people, and to remember what other people have done for you; to ignore what the world owes you, and to think what you owe the world; . . . to see that your fellow men are just as real as you are, and to try to look behind their faces to their hearts, hungry for joy; . . . to close your book of complaints against the management of the universe, and look around for a place where you can sow a few seeds of happiness—are you willing to do these things, even for a day? Then you can keep Christmas.

Are you willing to stoop down and consider the needs and the desires of little children; to remember the weakness and loneliness of people who are growing old; to stop asking how much your friends love you, and ask yourself whether you love them enough; to trim your lamp so that it will give more light and less smoke, and to carry it in front so that your shadow will fall behind you . . . ? Are you willing to believe that love is the strongest thing in the world—stronger than hate, stronger than evil, stronger than death—and that the blessed life which began in Bethlehem nineteen hundred years ago is the image and brightness of the Eternal Love? Then you can keep Christmas.

—HENRY VAN DYKE

Praemunire

Letter from the Past — 197

IF your blood does not run cold when you see or hear this law-Latin word, that is because you are not a Seventeenth-Century Quaker. For in the reign of Charles II it was the term for the threat of punishment that was most ominous to a Friend. It is short for a statute of the fourteenth century, "See that so and so is forewarned (*praemoneri facias*)," by which those who did not take the oaths of allegiance and supremacy exposed themselves to the charge of contempt of the Crown and to the penalties of imprisonment at the King's pleasure, the confiscation of their property and the deprivation of all civil rights. It was an even more convenient and severe tool of persecution than the acts devised especially against Quakers. Margaret Fell was praemunired in 1664 and again in 1670. George Fox's last long and successful legal battle was on this account and included imprisonment in Worcester and London in 1673 to 1675. It is said that Richard Carver, the seaman who befriended Charles II as he escaped to France in 1651, later became a Friend and appealed to the restored King on behalf of a list he presented of over a hundred Friends praemunired, for whom the only hope was action by the King. With the Toleration Act of 1689 and the extended permission of affirmation, the threat for Friends was removed, and indeed thereafter few if any persons of any creed suffered the pains and penalties of the Statute.

For that reason I was surprised to see the word again in the British newspapers some months ago. The occasion was the election of a new Lord Bishop of London, at which one member of the Great Chapter, Canon L. John Collins, Precentor of St. Paul's, refused to vote for the candidate nominated by the Prime Minister for the Queen. This contumacious conduct was too reminiscent of the days when it was feared that the Pope's authority would be strengthened and the King's despised in the election of ecclesiastical officials.

The offender in this case, as his offices show, was no Quaker; but the reasons for his courageous action will be of interest to Friends, even though his offense has not resulted in punishment. In the first place, the royal nomination, though presented in a sealed envelope, had been announced to the press and was no secret. Canon Collins objected to the insincerity of a group engaging, as the custom is, in prayer for guidance in an election when the rejection of the announced royal nominee was illegal and void. "To pray for the guidance of the Holy Spirit on such an occasion is little short of blasphemy," he said. "The whole process is a farce, a relic of bygone

days, which can only add to the difficulties of those who endeavor to commend the Church of England to the present day world."

He further objected that this particular candidate, the then Bishop of Peterborough, Dr. H. W. Stopford, had said that it would be better to have a nuclear war than to permit a Communist domination over Britain. He urged his fellows that they abstain from voting at all, or at least refuse to vote for a cleric whose philosophy is that commonly described as "Better dead than red."

NOW AND THEN



UNDER THE RED AND BLACK STAR

AMERICAN FRIENDS SERVICE COMMITTEE

The Forgotten Flag

THROUGHOUT the world, Quaker service is known by the emblem of the red and black star. One never knows, however, when a spare national flag will come in handy.

On November 1, 1961, the Algerian refugees in Tunis distributed a quantity of Algerian flags in celebration of Algerian Independence Day. One of these came into the possession of the AFSC team, then stationed in Tunis. Since the Service Committee customarily does not display national flags, this one was put away among some papers. The following summer the AFSC team moved into Philippeville, Algeria, and the forgotten flag was trucked along.

In Philippeville, the Quaker workers established headquarters in a house overlooking the bay. They had been there only a few days when they saw steaming into the harbor the Swedish ship *Grundsunda*, bringing the first cargo of AFSC relief supplies for distribution in eastern Algeria. Eager to see the shipment unloaded, team members hurried down to the dock. There they waited—and waited—and waited.

Finally, Glen Bibler of Chicago Monthly Meeting learned that the Algerian dock hands were refusing to unload the vessel because she carried no Algerian flag. Her captain had none, it developed, nor had her agent on the pier any to lend. The situation seemed hopeless until Field Director William Huntington of Conscience Bay (N.Y.) Monthly Meeting remembered the forgotten Algerian flag. Glen Bibler was dispatched to get it, and soon it fluttered from the foremast of the *Grundsunda*, while the mollified dock hands unloaded onto Algerian soil boxes and bales of drugs, clothing, and blankets, all bearing the red and black star.

The author of the "Letter from the Past" is Henry J. Cadbury, Quaker historian and Biblical scholar.

Vocation

By PATON B. CROUSE

AS a child I was taught, as most of us have been, to pray to our Father who is in Heaven. How many were the years that passed before I began to realize that this Heaven is within and our Father is within—a part of us!

What a tremendous difference it makes in the way we live, whether we think of God as somewhere up there in Heaven, somewhere outside—or as *within, a part of us*. For the Kingdom of Heaven is within. There is His holy place. There is His throne. There is where He awaits our desire to make contact with Him. Within each one is the place where His Kingdom will come on earth.

How very different for me to pray to God, somewhere else, than to feel His living splendor within myself, a part of myself, the principal part of myself—the real Me!

Another important aspect of this Kingdom is that every transaction within it requires the use of a unique currency. Each act of spreading this Kingdom, each act of bringing it into more effective operation, is accomplished by use of this universal currency, the name of which is love.

The most important thing about life here on earth is that we must seek first this Kingdom. Surely we should devote more time, energy, thought, and feeling to this quest than to any other activity of life, or to all the rest of life put together. Whether job, home, success, family, or whatever it may be—however good, however important, however much of service to God or man, it cannot be more important than that we seek first the Kingdom of Heaven within. And without the outflowing of love, the currency of the Kingdom, all our seeking is in vain.

There is yet another thing that must be said about the Kingdom's wonderful currency: the supply is unlimited. What a miracle of God's omnipotence, that when some of it has been used there remains more than there was before! The way to make a deposit to this account is to use from it unstintingly. For this is indeed the well of living water, springing up into eternal life.

Any expression of love—toward a child, a kitten, or any lovely thing—will put our feet on the pathway to the Kingdom. We open the door by loving God in thanksgiving, praise, and adoration, with heart and soul, mind and strength. Our next step must be to love ourselves, as God loves us, forgiving our mistakes as He forgives, loving ourselves because of God's Holy presence within us. Only then may we love our neighbor as ourselves, as God loves him: forgiving, understanding, yearning, loving him because God is within him, too. Rootedness begins when the transforming wonder of His presence within enables us to love our enemies, the difficult ones, the spiteful ones, because within each one of them, too, is the splendor of His presence. What a glorious vocation!

To do this is to fulfill God's destiny for us. To do less is to fall short of His hope for us and for His world.

Paton B. Crouse, a management consultant, is a member of Eastside Meeting, Seattle, Washington.

Fidelity to the Peace Testimony

By MARY ELIZABETH PIDGEON

FREQUENT evaluation of one's own faithfulness in the Light is an essential part of Friends' method of worship, as attested in the use of Queries. In line with this is a recent questionnaire survey of attitudes on the peace testimony sent to all adult members of the Baltimore Yearly Meetings. Replies indicate that about 96 per cent of the 350 respondents support the peace testimony in one way or another. While the total number is small compared to all membership in the Society, the results are valuable indications, since the rate of response is extremely creditable in relation to what ordinarily is expected of any complicated voluntary questionnaire.

Two thirds reported they would take no part in military operations if called to do so, even as noncombatants, though most of these would engage in alternate public service. A proportion almost as great opposed the government's policy of defense by arms. Over half would be interested to have the government take positive initiatives toward disarmament. About 96 per cent thought atomic testing should be discontinued, and over half of these thought that this action should be taken even if done unilaterally. Three fourths thought humanitarian aid should be given to all needy persons, regardless of nationality.

The respondents measured up much less well with respect to their personal drive toward activity in programs directed toward peace. Only a few over one third had been actively associated within the past five years in some specific peace project (including financial aid). Less than half would be willing to serve on their Monthly Meeting Peace Committees. (Could this sometimes be because of feeling there may be more effective ways to work for peace?)

Possibly more surprising was the lack of responsible feeling about personal financial policy, something that it would seem most persons could consider with little extra effort. Less than 60 per cent would refuse to invest in arms production. Only a little over half would prefer their tax money to be used for nonmilitary purposes. Only two or three would go so far as to undertake the difficult course of refusing tax payment on this account. It is encouraging that not far from half would be willing to tax themselves in some degree for support of the United Nations. (This has been a growing concern, judging by the increase in such contributions.)

Items from early records of Baltimore Yearly Meeting attest to some of the personal and financial consequences to Friends of fidelity to the peace testimony in periods of wartime tension. In two large Monthly Meetings over the fifty-year span from 1760 to 1810, about 8 per cent of the disownments so frequent in those days were for engaging in military service; a few more were for taking a test of allegiance. Many of these were in the decade that saw the Revolutionary War. In the spring of 1776 Baltimore Yearly Meeting added to the Queries:

Mary Elizabeth Pidgeon, a member of the Friends Meeting of Washington, has served for many years as recording clerk of the Ministry and Counsel Committee of Potomac Quarterly Meeting.

"Do you bear a faithful testimony against bearing arms, military services, or contributing to the support of war?" (italics ours). In 1781 the Yearly Meeting recorded: "Most Friends appear to be careful in maintaining our testimony against war by refusing the payment of taxes."

Fines and imprisonment for refusal of military service, as well as for defiance of other laws of the times, were well known in the early periods of Quakerism, and continue today when policies are actively challenged. The Meeting for Sufferings of Baltimore Yearly Meeting reported in the spring of 1783 losses of £487 by Friends not complying with military demands. In 1812, another war period, it was reported that \$905 had been taken by the authorities in military fines. In 1815 members of Baltimore Monthly Meeting reported \$220 taken, while Alexandria Monthly Meeting members had lost \$493 for military requisitions, and two members had been imprisoned—one for eight days, one for twenty-one. In 1822 the Meeting for Sufferings reported Friends of Little Britain Monthly Meeting had lost \$208 to satisfy demand for \$86 in militia fines, and on the same account one young Friend had been imprisoned for eleven days in Lancaster jail.

Such sums may appear small in today's escalating economy, but in those days they spelled substantial hardship among the cash-short Quaker farming communities.

Indiana Yearly Meeting

By RITA ROGERS

Indiana Yearly Meeting was held in the White Brick Meeting House of Miami Monthly Meeting at Waynesville, Ohio, from August 23 to 26, with Louis P. Neumann as presiding clerk, C. Mervin Palmer as recording clerk, and Ruth E. Dickinson as reading clerk. The Meeting's theme was Corinthians 1:13: "If I speak in the tongues of men and of angels, but have not love . . ."

Camping facilities on the meeting-house grounds made it possible for visitors and family groups to attend, and many children and young parents were present. Visitors included Lawrence McK. Miller, Jr. (Friends General Conference), E. Raymond Wilson (Friends Committee on National Legislation), Norman J. Whitney and Matt Thomson (American Friends Service Committee), George Badgley and Levinus Painter (New York Yearly Meeting), and Paul Goldring (Philadelphia Yearly Meeting). Larry Miller, leading a discussion group on "The Ecumenical Movement," reminded us that Friends General Conference is a member of the World Council of Churches and is considering membership in the National Council of Churches and in the International Association for Liberal Christianity and Religious Freedom.

The Indian Affairs report was presented by Levinus Painter, who emphasized the need for Friends' support in encouraging good relationships with the Indians and in helping them to learn more about their own traditions.

Larry Miller's Friends General Conference report highlighted such aspects of the Advancement Committee's work as the Quaker Dialogues, the Religious Education Committee's activities under Joseph Vlaskamp's direction, and the forwarding of peace and social concerns.

Bruce Pearson reported on the work of the Peace and Service Committee, stressing that it is more important for each Meeting to have at least one specific project than just to collect money. The Yearly Meeting is working on the abolition of capital punishment in Ohio and Indiana; it will begin this work in Kentucky as the way opens.

The American Friends Service Committee report called attention to the need for more social workers, doctors, nurses, agriculturalists, and home economists.

Two Yearly Meeting members of the Friends World Committee gave moving reports of the Kenya conference, which they had attended, and students from Scattergood School in Iowa and the Argenta School in British Columbia spoke briefly of their activities.

An afternoon and evening were devoted to joint sessions with the Lake Erie Association of Friends. Raymond Wilson spoke on "FCNL Aims and Policies," urging Friends as citizens to write, visit, or telegraph their Senators and Representatives on issues of the day. A panel on Yearly Meeting relationships was followed by small group discussions.

The AFSC film, "Which Way the Wind?" was shown both at Waynesville and in the joint session at Wilmington. Panel discussions used as a part of the program this year resulted in greater audience participation in such topics as "How can we make our peace witness in our home community?" and enabled us to see how much unity there is in our thoughts and expressions despite our diversity.

The high school group of Lake Erie and Indiana provided the closing program, presenting several skits in keeping with Friends' activities and views on such subjects as capital punishment, peace, the use of alcohol, mercy killing, etc. These were followed by panel discussion by the youth group, with questions from the adults. We found our young people alert and well informed on the problems of today's world.

The closing joint sessions were held at Waynesville, with an address, "Friends Face Their Fourth Century," by Norman Whitney, who said that a new birth of freedom is needed in our religious lives; that we must follow George Fox's exhortation to let our "carriage and life . . . preach among all sorts of people . . . answering that of God in every one"; and that our destiny must be sought and found through trust and love. The question "Do we have time to be Friends in this age?" was asked, and the meaning of corporate silence was explored. May we strive to bring to the world this silence, which God expects us to use and which the world hopes for and longs for, that we may have peace on earth!

Great ideas . . . come into the world as gently as doves. Perhaps then, if we live attentively, we shall hear amid the uproar of empires and nations a faint flutter of wings, the great stirring of life and hope. Some will say that this hope lies in a nation; others in a man. I believe, rather, that it is nourished by millions of solitary individuals whose deeds and works every day negate frontiers and the crudest implications of history. . . . Each and every man on the foundations of his own sufferings and joys builds for all.

ALBERT CAMUS

South Central Yearly Meeting

By KENNETH L. CARROLL

A HUNDRED and fifty Friends gathered at the Soroptimist Club Camp at Argyle (near Dallas), Texas, November 22-25 for the second annual session of South Central Yearly Meeting of Friends. Among these were the following visitors, whose presence meant much to local Friends: Karl Elliott of Indiana Yearly Meeting (Five Years Meeting), Claude O. and Mary Neal Wood of Western Yearly Meeting (Five Years), Lawrence and Dorothy Auld of Iowa Yearly Meeting (Conservative), Susan G. Smith of North Carolina Yearly Meeting (Conservative), Henry J. Cadbury and Joseph R. Karsner of Philadelphia Yearly Meeting, Clifford and Margaret Haworth of Illinois Yearly Meeting, and Leslie Hayman of New Zealand and Germany, a member of the Wider Quaker Fellowship.

Friends were happy to learn that each of our Monthly Meetings had experienced a growth in membership in the year that we have been a Yearly Meeting. Also encouraging were the reports of a newly formed worship group in Fort Worth and of resumption of meetings for worship in Fayetteville, Arkansas, where a small meeting existed some years ago.

Perhaps the most important step taken was the decision to accept an invitation to join Friends General Conference. At the same time there was expressed a desire "to pursue ways of moving toward a meaningful relationship with Five Years Meeting." The Yearly Meeting approved appointing fraternal delegates to the Five Years Meeting's 1963 sessions.

Henry J. Cadbury spoke Friday night on "The Meeting and the Member" and Saturday afternoon on "Worship and Social Concerns." Joseph R. Karsner, as official delegate from the Friends Committee on National Legislation and the Friends World Committee, gave the reports of these two organizations. Clifford Haworth, as official representative from Friends General Conference, spoke on the Conference, extended the official invitation to join, and answered questions about it.

Among the concerns touched upon were peace, capital punishment, the necessity of penal reform, race relations, affiliation with state councils of churches, the plight of Cuban Friends, and a Yearly Meeting center. The Yearly Meeting's support of the American Friends Service Committee, Friends World Committee, and Friends Committee on National Legislation was reaffirmed by the appointment of representatives to each and the inclusion in the Yearly Meeting budget of contributions to all three.

Officers appointed for the next year are Kenneth Carroll (Dallas), clerk; Paul Reagan (Little Rock), alternate clerk; Garnet Guild (Houston), recording clerk; and Warner Kloepper (New Orleans), treasurer. The 1963 Yearly Meeting is to be held in the same place on Thanksgiving weekend.

As he [George Fox] made nothing of steeplehouses . . . , so he made nothing of holy days, fast days, Sundays, Easters, Christmases, and the like. Each day and season, each house and hour was alike holy, and life itself was sacramental.

—JESSAMYN WEST in *The Quaker Reader*

Friends' Book Project in Michigan

By JANET E. STEVENS

Since 1959 the Friends Worship Group of Saginaw, Michigan, has had access to children's books discarded by that city's public libraries. While these books would not stand up under rigorous library use, they still have much good in them. We have shipped them to several mission schools in the United States (including Alaska), to the Koinonia Community, to Dorothy Thomas at Celo, N. C., and to other places.

Last summer we found ourselves with more books on hand than our small group could manage, so we asked the youth fellowship of the First Presbyterian Church to help. During the summer they worked one afternoon a week. Now they have made this a permanent project on alternate Sunday afternoons, and other youth fellowships also have expressed an interest. Additional sources of books have presented themselves, and we are ready to expand. Discards from a 3000-pupil school system are to be had, as well as 500 or more books of good adult fiction culled from a gift to a local junior high school.

The local papers have given the project good publicity, even sending a photographer to take pictures of the youngsters at work. The Quaker group supplies the leadership, and expenses are shared equally by the Meeting and the youth groups.

Books are shipped under a local library label, and by shipping them to the librarian of the mission schools we obtain penny-a-pound rates in the United States. (Boxes must be marked "books" and "library rate" and must be tied securely with stout cord. The weight limit is 65 pounds, but the ordinary carton seldom weighs more than 45.)

An opportunity has developed to ship books overseas at no cost, and we now send them to American Samoa. A local freight line takes them to a Michigan Naval base, where, when a partially-loaded plane is scheduled to leave, they are put into the unused space and shipped cost-free.

We are looking for additional overseas places where books are needed—places which can supply transportation from a Navy port-of-call. We will have sets of elementary and high school textbooks, children's picture books and fiction, and adult fiction and nonfiction. We have a gap at the junior-high level, although an occasional carton is received.

A possible source of technical journals and other magazines is a local college which purchases microfilm for all but current issues.

This project has grown from a small beginning. Not only has it provided reading material to those who need it, but it has served as a means of familiarizing the community with Quaker work and has set up lines of fellowship to many persons. We find working groups of six or eight the most practical, but even two or three can spend profitable hours packing boxes that will bring pleasure to distant people.

Now—who can use some books?

505 Yale Street,
Saginaw, Michigan

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Friends and Their Friends

The offices of the FRIENDS JOURNAL and of Friends General Conference at 1515 Cherry Street, Philadelphia, will be closed on Monday, December 24 and on Christmas Day, December 25, as will the offices of the American Friends Service Committee at 160 North 15th Street and of the Friends World Committee at 152-A North 15th Street. The Philadelphia Yearly Meeting Office (1515 Cherry Street) will be open on the morning of the 24th.

The annual Christmas Peace Pilgrimage from Nazareth to Bethlehem, Pa., sponsored by the Lehigh Valley Meeting at Bethlehem, will take place on December 22. The schedule follows: 12:30 p.m., assemble at Nazareth Center Square, where Edwin Sawyer will speak at the Moravian Church; 1 p.m., begin walk (route 191); 2 p.m., pass Dryland's Church, Hecktown, Pa.; 4 p.m., pass in front of Liberty High School on Linden Street, Bethlehem; 4:30 p.m., arrive at Zinzendorf Park, sing carols, present gifts for UNICEF. Those who wish may join the pilgrimage at any of the places listed. Warm clothing is recommended. Cars may be parked in Nazareth Center Square or at Hecktown. After the pilgrimage shuttle service will be provided to return drivers to their cars.

Public school teachers in the Westchester (N.Y.) area are invited to participate in a conference on "World Peace and World Affairs: What Can the Teacher Do?" to be held Saturday, January 12, 1963, at the Scarsdale (N.Y.) Friends Meeting House. Commitment "to the search for a world without war" is expected of the fifty participants.

Talks by Harold Taylor and Leonard S. Kenworthy will be followed by luncheon and afternoon work-groups. Among the eight Westchester county teacher-sponsors of the conference are five Friends: Richard and Inge Clark, Scarsdale; Walter Ludwig, Mamaroneck; Kenneth Morgan, Bedford; and Norman Wilson, Bronxville. Interested teachers may receive an announcement of the conference by writing Walter Ludwig, 359 Westchester Avenue, Crestwood, Tuckahoe 7, N. Y.

George C. Hardin of Lansdowne (Pa.) Meeting has resigned as executive secretary of the Friends Peace Committee of Philadelphia Yearly Meeting after thirteen years of service. During his administration the work of the committee has been divided into small semi-autonomous working parties including policy, youth program, public witness, and mass media. These working bodies carry on the day-to-day work of the committee and meet in most cases either weekly or bi-weekly.

George Hardin plans to complete a historically based novel on which he has been working and to do research on a proposed book on what the Bible says about war and peace. At the request of the Executive Board, he will remain available to the Peace Committee in a consultative capacity.

At the annual luncheon meeting of the Friends Social Union, to be held on January 5 at the Bellevue-Stratford Hotel, Philadelphia, five members—M. Albert Linton, J. Robert James, Russell J. Emmons, D. Robert Yarnall, Jr., and Walter Lamb—will conduct a panel discussion on "Friends and Business." Membership in the Union, which was founded in 1924, is open to all male members of Philadelphia Yearly Meeting. Annual dues of \$3.00 cover the full cost of membership. Inquiries should be addressed to C. D. Pratt, 315 North Matlack Street, West Chester, Pa.

Over 650 burnouses, those hooded cloaks traditionally worn by North African peoples in winter, have been produced recently by Quaker sewing groups throughout the country. This is only a drop in the bucket of need, however, for American Friends Service Committee field workers stationed in Algeria have asked for 10,000 of these garments to help clothe some of the 2,500,000 Algerians made homeless by seven years of war. Relief workers predict that unless some defense against cold and hunger is forthcoming many Algerian children will not live to see the spring. Because of their desperate situation, the AFSC now asks all sewing groups to concentrate on making burnouses for children. (For a simplified pattern, write to Kitty Karsner, AFSC warehouse, 23rd and Arch Streets, Philadelphia 2, Pa.)

The Temperance Committee of Philadelphia Yearly Meeting has asked the JOURNAL to call attention to two investment funds which, as a matter of stated policy, do not include liquor or tobacco stocks in their holdings. These are the Provident Fund for Income and the Foursquare Fund, Inc.

The committee also stresses the danger inherent in the growing fad among teen-agers of sniffing fumes from the cements used in assembling plastic model airplanes. Inhaling these extremely toxic fumes in order to get "high" is by no means innocent fun. A dozen volatile hydrocarbons, as well as chloroform and ethylene dichloride, may be present in them.

Friends Institute

(Excerpts from Annual Report)

As it has for seventy years at this location, the Friends Institute of 20 South 12th Street continued during the past year to be an oasis in busy Philadelphia for Friends and passers-by, serving as a meeting place for Quakers and their committees, a quiet spot for reading and meditation, and a center for information about Friends.

Current membership in the Institute, as of October 15, 1962, was 215 persons (slightly more than last year). Nearly 80 of these again included with their \$3.00 annual dues an additional sum as a contribution, so that a much needed extra \$341.00 was collected from this source.

Only a year ago there was concern as to whether to continue operations. Now the Institute and Meeting properties are fully occupied, so that the maintenance is shared with seven active, sympathetic, non-profit groups: the Urban League,

Hopetown, Sunnycrest Farm for Boys, Youtharama, Central Club for Boys and Girls, SANE, and the Philadelphia Peace Center. We are very thankful for the diligent efforts of the Twelfth Street Operating Committee, led by chairman John Curtis and Business Manager Howard Buckman, to find these occupants, and of our janitor Malachi Wilkes in caring for them.

Of particular importance are the continuing ministrations of Elizabeth Lewis and Mabel Eccles, one of whom is always on hand as hostess from 9 to 5 five days a week. An English Rotarian lady looking for pictures of Friends meeting houses, an inactive Quaker asking about Friends boarding homes, a distraught wife seeking relief from a difficult family situation, a troubled individual requiring referral to the City Welfare Department, a tourist visiting a historic spot, a Friend needing a quiet work place, a tired man hoping for refreshment of spirit—these are some of the many concerns that a hostess must speak to.

The sale of calendars continues as it has for nearly eighty years. Well over 1200 people came in to pick up the 40,000 small motto calendars and the 200 bigger Friends calendars that were sold last year from October to January.

The building itself is in good condition. The reception room continues to be comfortably furnished and well stocked with interesting literature, both books and periodicals.

Members and their friends are urged to visit and enjoy the facilities of the Friends Institute.

H. MATHER LIPPINCOTT, JR.

1963 and Friends General Conference

The holding of a Cape-May-type conference in the Middle West next June (announced in the November 15 FRIENDS JOURNAL) is only one of several new programs planned for the coming year by Friends General Conference.

The Executive Committee has approved the employing in 1963 of a second assistant secretary, who will concentrate on advancement concerns. Visits to local Meetings by staff and committee members will be increased, with emphasis upon depth of contact as well as on breadth of coverage. The Quaker Dialogues program will be expanded.

As a follow-up to publication of *How Can Friends Meetings Discover and Discharge Their Responsibilities?* Friends General Conference will encourage the use of Meeting secretaries where appropriate, drawing on the experience of Meetings which have been successful in the use of full-time or part-time workers. To subsidize pioneering efforts in this field, a Meeting Workers Fund may be established.

Hundreds of Friends each year are moving away from their Meeting communities to residential areas where no Meeting now exists. Friends General Conference maintains an up-to-date list of these "nonresident members," and in 1963 it hopes to stimulate the formation of worship groups and new Meetings. Similarly on some college and university campuses Quaker centers need to be formed to help students keep in touch with the Society.

The inauguration of new programs in 1963 has served to emphasize the inadequacy of the Conference's office arrangements. Modern offices on the ground floor of the building at 1520 Race Street, Philadelphia, will provide space for the entire staff and for religious education and advancement literature. It is expected that the new offices will be occupied by the end of January.

In terms of outreach the national conference in Traverse City, Michigan, at the end of June, will probably provide the best means for bringing the services of the Conference to additional Meetings throughout the Middle West. Traverse City is an ideal location for a conference, with its "miracle mile" of sugar sand on Traverse Bay and its beautiful inland lakes and jack pine woods. It is hoped that individuals and families from Conference, independent, and conservative Meetings will be particularly interested in attending the week-long gathering.

LAWRENCE MCK. MILLER, JR.

Letters to the Editor

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

James Read's article on Quaker colleges (November 1) raises some good questions. There is one college, Bryn Mawr, omitted from his list, and rightly so, as it no longer considers itself a Quaker college, although many of its friends think of it this way. Bryn Mawr, like Haverford and Swarthmore, is legally nondenominational, but the latter two are consciously Quaker and belong in James Read's list. However, Bryn Mawr certainly has Quaker influence at the policy level. Thirteen trustees in its group of twenty-five board members are Friends.

As James Read points out, in practice the number of Quakers on a Quaker college board is higher in almost every case than the requirement of the college's by-laws. For instance, on the board of Swarthmore (which has no requirement for membership in Friends) more than two-thirds of the members are Friends.

The question often has been asked as to whether there should be more Friends appointed to the faculties of Quaker colleges. During his presidency of Swarthmore, Frank Aydelotte, when asked why he did not appoint more Quakers to the faculty, used to reply, "I don't need to. I appoint the best people I can find, and they become Quakers." It is true that Swarthmore Friends Meeting has been greatly enriched by the faculty families who have become "convinced" members. The Meeting also accepts students into membership, and a couple of years ago it even admitted a Haverford student! (However, this should not be considered a lack on the part of Haverford Meeting; a Quaker woman student at Swarthmore must be credited with the convincement!)

Looking back almost half a century to my student days at Swarthmore, I am quite sure that the college is more Quaker now than then, even though the percentage of Quakers among faculty and students was certainly higher in earlier years.

Swarthmore's present president (not a Friend) continually refers to the college's Quaker heritage and often leads the way to action based on Friends testimonies and philosophy. He has said that Quakerism is the best possible seedbed for a liberal education, so perhaps the Quaker search for truth and the goal of a college are two sides of the same coin. This same spirit is in the faculty, whether or not its individual members belong to Friends Meetings. Also today the college has what my generation did not have: the Friends Historical Library. There is no doubt but that it has a vital role in this Quaker college.

As to the students, I do not recall any special Quaker interest in my generation; we took our membership in the Society of Friends rather for granted. But today's Quaker students wish to put their Quakerism into action. Of course my years were before the days of the Service Committee's summer projects, and almost two decades before the AFSC work camps. Today's young Friends on the Swarthmore campus are organized; they do things together and carry on many Quaker activities. This year's Quaker freshmen are helping pack clothing at the AFSC warehouse for shipment to Algeria. Many Swarthmore students, Friends and others, spend their summers in AFSC projects. The Quaker students at Bryn Mawr, Haverford, and Swarthmore have the responsibility this year of getting out the monthly publication of the Young Friends Committee of North America; the actual editing is done by Swarthmore students. Some students attend Swarthmore Meeting on Sunday, and in addition the Quaker student group has had a campus meeting more or less regularly for years. This year the college Quakers are visiting Friends Meetings in the Philadelphia area on Sundays. Swarthmore Meeting's committees of Overseers and Worship and Ministry annually entertain the college Quaker students at supper.

When I think of Swarthmore's Quaker students, both those who are now Friends and those who, because of their college years, will become Friends, I have the greatest confidence in the future of our Society. I am sure the same thing can be said by Quaker alumni of our other Friends colleges—and of Bryn Mawr.

Wallingford, Pa.

ELEANOR STABLER CLARKE

In your issue of November 1 you published statistics showing for ten Quaker colleges what proportion of the student body and faculty are Friends and what proportion of the trustees are required to be Friends. For Bryn Mawr College I cannot add figures for the first two categories. This college makes no record of the church affiliation of students or faculty. Perhaps for this reason it was omitted from the list. Its administration is in the hands of two boards, one of thirteen trustees who are required to be Friends, and one of twenty-five directors, including all the trustees. Thus the requirement is either 100 per cent or 52 per cent. Of the ten colleges discussed in James Read's article only one required 100 per cent of the trustees to be Friends, and only four required over 50 per cent.

Haverford, Pa.

HENRY J. CADBURY

It is true, as stated by James Read in the November 1 FRIENDS JOURNAL, that Swarthmore College does not require a certain percentage of the Board of Managers to be Friends. (Prior to 1909 membership on the Board was limited to Quakers.) It is important for Friends to know that 59 per cent of the present Managers *do* belong to the Society of Friends and that 87 per cent are alumni.

In 1938 the alumni of the college were given the responsibility of electing two alumni to the Board each year to serve four-year terms; 53.8 per cent of these have been Quakers. Many of them have been asked to continue to serve after completion of their terms as alumni managers.

Swarthmore College
Swarthmore, Pa.

JOSEPH B. SHANE
Vice President

In a statement on Cuba the American Friends Service Committee assumes that tension on account of bases, missiles, and offensive armament is as much the fault of the USA as of the USSR. Two sentences read: "We ourselves have expected the people of the Soviet Union to accommodate themselves to nearby weapons aimed at their cities. Now we are in the same situation."

After World War II, although incomparably stronger than any combination of nations, we did not threaten Russia or force her to return to her own borders, but disarmed, allowing the USSR to destroy one free government after another. Only when it became clear that the USSR had embarked upon world conquest did our country begin to rearm to thwart this design. We followed the policy of appeasement until the USSR, in violation of its promises of free elections, seized Eastern Europe, and until the Chinese Communists seized China and much of southeast Asia. To ascribe equal responsibility for the tension in the world to the USA and the USSR is to ignore the facts.

The AFSC statement says, "Today the great powers are on a collision course in the Caribbean." That statement is true only because of Communist aggression. The people of Cuba lived better than the people of other Latin American countries and had no reason to fear the United States. We had given them their liberty, and the Monroe Doctrine protected them from foreign aggression. This peaceful situation was destroyed by Communist aggression. AFSC has leaned to the Castro side, and our government assisted that tyrant's conquest of Cuba. This policy of accepting Communist aggression will lead to more of it until Western, Christian civilization is destroyed.

New York City

HOWARD E. KERSHNER

At the worst of the Cuban crisis I was called to New York for emergency meetings of the Committee for Nonviolent Action; perhaps it wasn't too late to do something. Our hope seems to be that while the world is drowning it will clutch at straws—but pacifists don't even offer a straw, but only the theory of a straw, and as the immediate crisis relaxed we continued our meetings, still unable to find some response that might influence the course of events closing in on Cuba.

Thousands, if not millions, of people will leave home, job, and family when the President calls them to a show of strength or to war itself, but the World Peace Brigade has only ten applications to date from volunteers willing to be Peace Army Reserves. If Friends feel uneasy about demonstrating in Africa they could begin by volunteering for Martin Luther King's nonviolent reserves for Georgia. But let us begin to make the peace army as real as the other kind.

New York City

JERRY LEHMANN

This may serve as a footnote to your "Turmoil over Cuba" (November 15). It recognizes the sincerity and dedication of the organizations which protested the Cuba blockade. It suggests that there are many thoughtful, compassionate people capable, in Norman Cousins' words, of "vital indignation" and not "desensitized to the concept of planetary devastation," who supported that blockade.

We were troubled at the haste with which firm positions of protest were taken before it became known that the President in fact had referred that Cuban situation simultaneously to the U.N. and to the O.A.S., and had kept the channels of communication open assiduously. We missed any favorable or even grudging comment on these factors by the protestants, and we also noted the absence of comment on the Soviet duplicity which precipitated the crisis.

We share your concern for disarmament and for the avoidance of accidental war. We believe the President, because he carries the responsibility, is even more deeply concerned, and that "playing chicken" or "Russian roulette" are as repugnant to him as to the rest of us. In conclusion, we believe that he has established communication with the Russians on a plane not previously attained, and that his moderate handling of the situation has been a useful step toward keeping the peace.

Moorestown, N. J.

ROBERT C. SMITH

We have just learned that pressure is being brought on several chains, as well as local grocers, not to handle products from Communist countries. Emphasis has been put particularly on Polish hams and similar items which have achieved a good market in the U.S. Some small chains already have acceded to this pressure. The Food Fair, a large chain with many stores on the eastern seaboard, has strongly resisted, pointing out in a letter to anyone who complains about their having such products that to boycott the Communist countries with which the U.S. has established reciprocal trade relations is contrary to the stated policy of our government.

It should also be emphasized that such a boycott will contribute to building up hatred, hence could help produce war. We urge you to help alert people to the coming campaign announced by the "Committee to Warn of Arrival of Communist Merchandise on the Local Business Scene," which will distribute cards and leaflets in the neighborhood of all offending groceries urging that these stores be boycotted. The action has so far hit stores chiefly in the East, particularly Boston and Philadelphia.

Concerned people can: (1) contact officials of local supermarkets, independent grocers associations, etc., and encourage them in resisting this pressure by assurance of support; (2) where it seems indicated that the campaign will take place locally, prepare counter cards and/or leaflets for distribution. Let us not let the "lunatic fringe" take control in this vital issue!

Americus, Ga.

LORA BROWNE
(for Koinonia Farm)

Something is wrong somewhere when the treasurer has to send an appeal toward year's end for further contributions to support the Meeting. Do those with reasonably large incomes give as much as they should give? And do those with small incomes use poor judgment in giving?

Are Quakers too soft on their members, or have members become lukewarm and careless so far as their religious beliefs and obligations are concerned? Maybe we need a committee to decide for each one what each should do to maintain self-respect as a member of the Society of Friends.

Washington, D. C.

MARY S. POWELSON

BIRTHS

ATKINSON—On November 27, at Port Jefferson, N. Y., to Alan Watt Atkinson (a member of University Friends Meeting, Seattle, Wash.) and Elizabeth Kelly Atkinson, a son, LEEDS COWPERTHWAIT ATKINSON, their third child.

COELHO—On November 10, in New York City, to Jaime and Mary Conrow Coelho, a son, DANIEL JAMES COELHO, their first child. Mary Coelho is a member of Westfield Meeting, Riverton, N. J.

JENKINS—On November 24, in Houston, Texas, to David F. and Joy Hindman Jenkins, a son, CHRISTOPHER ATKINSON JENKINS, their second son and the fourteenth grandchild of Howard M. and Elsa Palmer Jenkins. The father and grandparents are members of Swarthmore (Pa.) Meeting.

STANTON—On November 10, to E. Dean and June Stanton, a second daughter, DONNA JAYNE STANTON. Both parents are members of Middletown Meeting, Lima, Pa.

DEATHS

BIDDLE—On November 6, in Riverton, N. J., HELEN ELSIE BIDDLE, in her 88th year, a member of Westfield Meeting.

CAVIN—On August 28, in her 78th year, EVALYN T. CAVIN, a member of Willistown (Pa.) Meeting.

HODGKIN—On November 17, in London, England, E. JOY HODGKIN, the widow of Henry T. Hodgkin, the first director of Pendle Hill, Wallingford, Pa.

THOMAS—On November 16, in New York City, EDWARD THOMAS, aged 85, a member of New York Monthly Meeting.

Coming Events

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

DECEMBER

22—Christmas Peace Pilgrimage, Nazareth to Bethlehem, Pa. For schedule see news note in this issue.

27-29—High School Young People of New York Yearly Meeting, Powell House, Old Chatham, N. Y. Leaders: Bob and Betty Bacon and Rachel Wood.

29—January 1—Midwinter Institute at Pendle Hill, Wallingford, Pa. Theme: "Guilt and Grace," by Paul Tournier.

JANUARY

6—Frankford Friends Forum, Unity and Wain Streets, Philadelphia, 3 p.m. Sidney Lens: "A Look at Our Policies in South America."

11-12—Annual Meeting of American Friends Service Committee, Race Street Meeting House, Race Street above 15th, Philadelphia.

January 11, 7-9 p.m.; January 12, 10-11:45 a.m., 1:30-4 p.m. Tea at 4 p.m.

12—Conference on World Peace and World Affairs for teachers, Scarsdale (N.Y.) Meeting House. Speakers: Harold Taylor and Leonard S. Kenworthy. Information: Walter Ludwig, 359 Westchester Avenue, Crestwood, Tuckahoe 7, N. Y.

19—Western Quarterly Meeting at Kennett Square, Pa., 10 a.m.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX — Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School 17th Street and Glendale Avenue. Cleo Cox, Clerk, 4788 North 24th Place, Phoenix.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 3825 East Second Street. Worship, 10 a.m. Elisha T. Kirk, Clerk, Route 2, Box 274, Axtell 8-6073.

CALIFORNIA

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

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

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

PALO ALTO—First-day school for 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.

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 389-4345.

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.

ILLINOIS

CHICAGO—57th Street. Worship 11 a.m., 5615 Woodlawn. Monthly meeting every first Friday. BU 8-8066 or 667-5729.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Corinne Catlin, HA 3-8103; after 4 p.m., HA 2-8723.

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

IOWA

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

LOUISIANA

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

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow 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: MErcury 6-2044.

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

MICHIGAN

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

DETROIT—Friends Church, 9640 Sorrento. Sunday School, 10 a.m.; worship, 11 a.m. Robert Hendren, Clerk, 913 Rivard, Grosse Pointe, Mich.

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.

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

MISSOURI

KANSAS CITY—Penn Valley Meeting, 806 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2589 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEBRASKA

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

NEW HAMPSHIRE

HANOVER—Meeting for worship and First-day school, 10:45 a.m., Sunday, D.C.U. Lounge, College Hall (except Dartmouth College Union Service Sundays). Susan Webb, Clerk.

NEW JERSEY

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

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

HADDONFIELD—Meeting for worship, 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 85 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 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, 630 Canyon Road, Santa Fe. Jane H. Baumann, Clerk.

NEVADA

RENO-SPARKS—Meeting 11 a.m. Visitors welcome. Phone 829-7073 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 2-8018 (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., 10916 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 10:30 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, 1 1/4 miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified: telephone LO 8-4111 for information about First-day schools
Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, Race St., west of 15th, Chestnut Hill, 100 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.

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

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

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

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

TENNESSEE

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

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

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 3014 Washington Square, GR 6-2884. John Barrow, Clerk, HO 5-6378.

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.

MCLAN—Langley Hills Meeting, Sunday 11 a.m., First-day School 10:30 a.m. Junction old route 123 and route 198.

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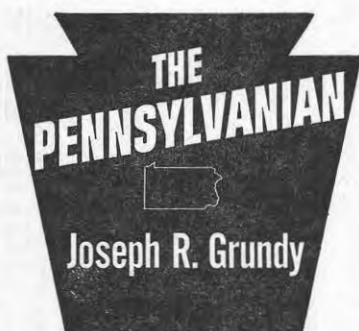
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