

FRIENDS JOURNAL

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A GOOD many persons expect the Kingdom of God to come by a sudden relief expedition from the sky, but Jesus said it would come like the growth of a tiny seed. It is like mustard seed or yeast. You start a tiny germ of life and the growth is sure to follow—first the blade, then the stalk, then the ear, and finally the full corn in the ear. It grows while the farmer sleeps, he knows not how. It is a mystery, but not a miracle. When it comes to the Kingdom, we men are the soil, we are God's farm. God shall come like rain on the mown grass. He shall come as dew.

—RUFUS M. JONES

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Toward Unity Among Friends

. *by Paul A. Lacey*

A Revolution on My Doorstep

. *by Maurice Webb*

Friends and the Emancipation Proclamation

. *by Dorothy G. Harris*

Popes Alexander VII and John XXIII

. *A Letter from the Past*

Under the Red and Black Star

FRIENDS JOURNAL



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UNDER THE RED AND BLACK STAR

AMERICAN FRIENDS SERVICE COMMITTEE

The Unexpected Bonus

The following incident is from Esther Carter Richards, who, with her husband, Howard, is directing an AFSC Community Service Unit in Mexico. Esther Richards is former editor of the Friends Bulletin of Pacific Yearly Meeting and a one-time assistant editor of the Friends Intelligencer.

THERE was great excitement in the little town of Jantetelco. The 250 chicks had arrived: that is, 249 of them—one had met with a fatal accident when a loose board fell on it in the microbus which brought them from Chipancingo, five hours' drive to the south. They were given to five waiting members of the Boys' Club, which is very like our 4-H clubs, but government-sponsored. For the boys, and for the "Amigos" (American Friends Service Committee Unit) who had started the club almost two years ago, it was the climax of a lot of work and the beginning of new work. Our model chicken house had been built long since, and our thirty hens produced more than enough eggs for our Unit of eleven. The boys' chicken houses had been constructed from local materials, feeders and water containers had been constructed or bought, and—most important of all—careful plans had been democratically worked out for the proper food, using local inexpensive sources as much as possible. Water had been tested and permanganate (a very inexpensive disinfectant) tried out in the chicks' drinking water. Now, at last, the boys could start their egg project.

This was all very satisfying, we thought, but the unexpected bonus came a few weeks later. The town had a number of cases of Newcastle's disease in its chickens. Two years ago the people would have come to us asking for vaccine. This year the boys of the club went to the veterinarian, fifteen miles away, procured medicines, and were helping their neighbors vaccinate their chickens. Only one person came to us.

One more tiny step in our townspeople's increasing ability to solve their own problems.

Our June 15 issue will contain an article about the noted Quaker artist Fritz Eichenberg, with reproductions of six of his finest woodcuts, illustrative of his many-faceted talent. They will be a welcome gift to collectors and friends of a contemporary art that has its roots in the best traditions of the past.

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FRIENDS JOURNAL

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FRIENDS JOURNAL

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Editorial Comments

The Imperative of Nonviolence

ANY settlement of the racial strife in the South must, unfortunately, be considered tentative, as recent events have demonstrated. White segregationists must know that they are walking on a minefield of permanent hazards and that new explosions may occur at any moment. By this time it is beyond doubt that most of the moral leadership is on the side of those Negroes who adhere to the principles and strategies of nonviolence. Martin Luther King may be on the road to martyrdom and is certainly deserving of a place in the ranks of our national heroes. The spectacle of Negroes and their children not resisting brutal attacks by white fanatics and the police and even kneeling down for prayer will, indeed, touch future generations as much as it moves contemporary witnesses. By now those believing in the conventional methods of persuasion are learning that words are bound to lose their magic in the face of an insistently hostile reality, especially when our historic background of tension looms like a dark cloud over the scene. The courageous witness of nonviolence is the holy experiment of our time speaking more eloquently than words.

This nonviolent heroism of most Negro demonstrators has, however, aroused also bitter criticism within the ranks of the colored people themselves. The "tokenism" of local school concessions and other minor privileges are to the Muslim movement nothing but an indication that the "white devils" are weakening; they should be annihilated, according to these Negro leaders. The Muslims denounce Martin Luther King as "the darling of the South and the Honey Bee of the North"; Ralph Bunche is to them the "George Washington of Israel," and Judge Thurgood Marshall is accused of making a "career of being Uncle Tom." Leaders like the hate-preaching Malcolm X make it a symbolical act to discard their family names and adopt the "X" as the sign of their unknown, mysterious future. They have already succeeded in casting a hypnotic spell over their frustrated followers in the black ghettos of the South as well as the North, promising them a separate territory in which to live—somewhere "west of the Mississippi and south of Denver." Resistance to taxation, the draft, and other aspects of the law are part of the aggressive mystique of

the Muslims, as is also their claim to be either Asians or Africans. All indications point to the fanatical nature of the movement. In an attempt to appraise the movement, Professor C. Eric Lincoln of Atlanta University, the author of *The Black Muslims in America* (reviewed in *FRIENDS JOURNAL*, July 1, 1962), reminds us of Hitler's insignificant start when he wrote *Mein Kampf*, a book at first called a fantasy not to be taken seriously. We may not need to consider the Black Muslims a political danger comparable to the Nazis. But we cannot afford to ignore the real threat in their accusing presence.

Events in the South illustrate the fact that our nation is still in the making and that justice delayed means justice denied. They also remind Friends of the complexities to which our testimonies are exposed in our time. Nothing less it is at stake than the belief that love has the conquering power to overcome evil.

Conscientious Objectors—Germany

It is a pleasant surprise to see a country which has had such a deep-seated military tradition as Germany make special provisions for its C.O.'s. The 1962 Yearly Meeting of Friends reported that out of more than 22,000 applications for exemption from military service for reasons of conscientious objection which had been received, over 6,000 had been recognized as valid. More than 1,000 C.O.'s already have served their period of "social service," as their organization wants the civil service labelled. Most of their work is done in hospitals, welfare institutions, Red Cross work, and similar projects. The authorities have been as cooperative in assigning the young men to institutions or organizations as these themselves have been. Reports about the attitude and the work performance have been universally satisfactory and, in many cases, nothing less than enthusiastic. Some of the young men have even decided to enter the field to which they had been assigned as their chosen vocation for life. Before their actual drafting time the young men can express their preference regarding their work. Their wishes—also as to localities desired—usually are considered. We are inclined to see in the liberal attitude of the authorities as well as in the serious debate of the problem by the public a sign of a true democratic spirit in the new Germany.

Toward Unity Among Friends

By PAUL A. LACEY

BEFORE we can talk meaningfully about the basis of, and the possibilities for, unity in the Society of Friends, we need to consider where we are and in which direction we need to be moving. The great temptation, of course, is for us to believe there is only one right direction—a direction we finally have found after a great deal of fumbling about on the part of our predecessors. People on the crest of a wave always tend to think that it alone is the whole ocean, and people always believe they are on the crest.

There are three aspects of the Quaker understanding of life in the early days of the Society which are still the best starting points for a discussion of the basis of unity among Friends—and in saying they are the best starting points I do not mean to imply that the principles of the early Society are, *ipso facto*, normative for us.

The first is that religion must be experimental and experiential. Our religious principles must testify to what we know by the experiences of our own lives. George Fox speaks of his first discovery that Christ Jesus could speak to his condition by saying that he knew it *experimentally*—that what he learned convinced him of its truth on its own terms. It had a self-confirming quality about it; it was self-evident. If we use the phrase today, it seems to me we must mean by it that our experimental knowledge confirms certain basic hypotheses: that there is something to know—something we rightly call God—and that there are genuine ways of knowing.

The second starting point is the sense that true religion has implications for the whole of one's life. The experimental knowledge impels one to certain actions simply as a matter of logical conclusion. Thus Friends developed their testimonies, which require, if not loyal obedience of anyone calling himself a Quaker, at least a wholehearted response. A Quaker cannot remain indifferent to any major testimony; he must live in tension with it—either the tension of trying to live it in everyday life or the tension of rejecting it as irrelevant to that life; either the tension of living a unified life in this world or the tension of being divided within himself. Somehow the weight of the Society of Friends is behind the major testimonies even when their observance is the exception rather than the rule.

The final starting point is the dedication to certain means as the most available and truest approaches to God.

Paul A. Lacey, a member of Clear Creek Meeting, Richmond, Indiana, is on the faculty of Earlham College. This article is the substance of his contribution to the round table, "Toward Unity Among Friends," at the 1962 Friends General Conference in Cape May, N. J.

The emphasis on individual responsibility and the capacity of the individual to respond to a leading from God are the foundation for Fox's continual exhortation to his hearers to turn to their true teacher, to yield to the teachings of the inward Christ. For the early Society the lack of sacraments and of a set order for prayer or worship was a confirmation of this belief in the "availability" and knowability of God.

These are the three principles: the experiential nature of religion, emphasizing individual responsibility and the possibility of direct revelation from God; worship as the direct communion with God, a process actually hindered by the intervention of mediators or symbols; and the deep and direct relevance of faith to the way one earned a living or raised a family or dealt with one's neighbor or served one's fellow man.

Toward the end of the first chapter of Fox's *Journal* we find all these strands, woven together with unself-conscious simplicity into a fabric with all the strengths we recognize in the early Society. Fox is speaking of his mission, and he says:

Now I was sent to turn people from darkness to the light that they might receive Christ Jesus, for to as many as should receive him in his light, I saw that he would give power to become the Sons of God, which I had obtained by receiving Christ. And I was to direct people to the Spirit that gave forth the Scriptures, by which they might be led into all Truth, and so up to Christ and God, as they had been who gave them forth. . . . For I saw that Christ had died for all men, and was a propitiation for all, and had enlightened all men and women with his divine and saving light, and that none could be a true believer but who believed in it. I saw that the grace of God, which brings salvation, had appeared to all men, and that the manifestation of the Spirit of God was given to every man to profit withal. . . . But with and by this divine power and spirit of God, and the light of Jesus, I was to bring people off from all their own ways to Christ, the new and living way, and from their churches, which men had made and gathered, to the Church in God, the general assembly written in heaven, which Christ is the head of. . . . And I was to bring people off from all the world's religions, which are vain, that they might know the pure religion, and might visit the fatherless, the widows and the strangers, and keep themselves from the spots of the world. And then there would not be so many beggars, the sight of whom often grieved my heart, to see so much hard-heartedness amongst them that professed the name of Christ. And I was to bring them off from all the world's fellowships, and prayings, and singings, which stood in forms without power, that their fellowships might be in the Holy Ghost, and in

the eternal spirit of God; that they might pray in the Holy Ghost, and sing in the spirit and with the grace that comes by Jesus. . . .

Fox was called to preach the universality of grace, the direct apprehension of God, the social implications of pure religion—the meaninglessness of the world's forms and religions, and—the cornerstone on which all this was based—the uniqueness of Christ as the way to salvation.

In this combination of elements was the basis of unity within the early Society of Friends. It was a combination held in delicate balance, an equilibrium which was continually being upset from even the earliest days, but towards which Friends continually found themselves drawn again. It is a combination almost totally lacking in the contemporary Society of Friends, though each branch of the Society claims to have maintained some aspect or aspects of this early pattern. It is a fact, I think, that we are without the bases of unity which were available to the early Society. There is no single statement about what Friends do or believe which does not need to be qualified by reference to other Friends who not only do not agree but quite possibly do or believe the opposite.

Differences Within Our Meetings

If we say that Quakers meet on the basis of silence, we must go on to talk about the great numbers of Quakers who worship in essentially the free Protestant church pattern, including sermon, choir music, set hymns and prayers, and even the taking of a collection. If we say that Friends *still* do not have sacraments, we must qualify this by adding that there are a few isolated examples of Friends—who are indisputably Friends—who hold communion or baptism services. These are great deviations from the original pattern, and there are consequently a number of Quakers, especially on the east coast of the United States, who feel that the problems of speaking with one voice could be solved by merely denying that those who worship in these ways are genuinely Friends. They are willing, in other words, to be exclusive at this point for the sake of greater unity.

But there are also many Quakers, especially in certain parts of the Mid- and Far-West, who insist that the crucial test for determining who is a Quaker is whether one accepts Jesus Christ as Lord and Saviour. The centrality of Christ, the inward Christ and the Christ of history, is, without doubt, the cornerstone of early Quakerism; and there are many Friends who are impatient with anything which seems to them to be the preservation of a dead form—unprogrammed worship—at the expense of the true essence of Quakerism. At this point, too, there are Friends who would be happy to be more exclusive for the sake of greater unity.

There are differences every bit as deep within our own Meetings, however, which cannot be resolved merely by excluding someone. The question of the centrality of Christ in Quakerism is one that probably exists as a much-mooted point in every Meeting within Friends General Conference, for example. Even in those Meetings where affirmative action can be taken on one or more of the major social testimonies it is clear that the Meeting does not speak for all its members. Anyone who has worked on statements to present to a Meeting knows how often vaguely-worded generalities are the result after all the compromises have been worked out. I have even heard Friends say that they would hate to think that anyone would hear anything in meeting for worship which would tend to make him go away unhappy. I hesitate to speculate on what could be said in meeting if we were all as worried for *anything* that might make *anyone* unhappy! This is the extreme statement of the attitude, but we all know a similar timidity in dealing with the issues which divide Friends.

I was talking recently with some Friends concerned with strengthening the meeting for worship. One of the principles they returned to again and again was that there was something tonic and enlivening about the great diversity we have within our meetings. In fact, they returned to this first principle so often that I became unconvinced, feeling that there was something wrong with a diversity that needed so much self-conscious praise.

As we began examining the real benefits of this much-vaunted diversity, it became clear to all of us that multiplicity of interests alone was not necessarily a virtue. In fact, in the absence of any way to resolve certain deep differences within a Meeting, diversity becomes a deadly thing. In this group's case, much of the praise of difference was covering up their inability to find common cause in their Meetings in any of the issues which engaged many of their members' whole lives. Here, on essentially all the major questions of their lives, these people had agreed tacitly not to go too deeply with each other, for fear of finding they could not unite.

The Real Situation

If we look at the three aspects of religion which early Quakerism emphasized, we will see that there is not one in which there is unity among Friends now. We do not agree on what direct communion with God means, since we do not agree on the nature or the reality of God; we do not agree on the relevance of Jesus Christ to our lives; we do not agree on the means of worshipping God; nor do we agree on the implications of Quakerism for our lives as citizens and as members of society.

At this point it would seem that the only basis for

unity in the Society of Friends is what some people delicately call agreeing to disagree—in other words, a nice friendly divorce. But if there is a basis for unity, as I believe there is, it must take into full account the real conditions of the present Society.

What unites us is the search for, and wish to live our lives according to, reality, the truth—the deepest truths of human experience which, when they come to us, bring with them the kind of evidence which persuades us. The emphasis among early Friends on conviction is one which we should still treasure. If truth is to have any value, it must make its own way against whatever odds men set up against it. The emphasis we put on seeking is based on this same faith in the power of truth to convince by its very nature; this thirst and hunger for reality—for the truth of life—is what entitles us to speak of Quakerism today as experiential. This is not to say that we are incapable of running away from the truth or deceiving ourselves or being deceived by others; nevertheless we share the hope and faith that there is a ground of being which can be apprehended by the sincere seeker. Isaac Pennington speaks to our hopes in this famous passage:

Yea, I did not only feel words and demonstrations from without, but I felt the dead quickened, the seed raised; insomuch as my heart, in the certainty of light and clearness of true sense, said: "This is He; this is He; there is no other; this is He whom I have waited for and sought after from my childhood, who was always near me, and had often begotten life in my heart, but I knew Him not distinctly, nor how to receive Him or dwell with Him. . . ." I have met with the true knowledge, the knowledge of life, the living knowledge, the knowledge which is life: and this hath had the true virtue in it, which my soul hath rejoiced in, in the presence of the Lord.

If, as I am suggesting, this desire for the truth unites us, even the relativists among us, how can we use this to come at new and greater unity? The first step is to admit our diversity in its full scope and explore the full extent of our differences—not simply to demonstrate our broad-minded belief that everyone is entitled to his own ideas, but to see whether the interaction of ideas will not bring all of us to a clearer understanding of the truth toward which we are groping. I do not mean that we should go from saying that everyone is entitled to his own ideas to saying that one idea is as good as another—there is nothing more pernicious in the search for truth; nor am I suggesting that the truth can be arrived at by splitting the difference between two diametrically opposed ideas. I mean that the proper use of diversity is to make us search for the kind of truth which convinces by its very truthfulness. And, therefore, we must not ignore the differences between us, since, in the long run, they may

be more fruitful and more creative than our similarities. George Fox would have treated with vigorous scorn the suggestion that everyone was entitled to hold any ideas he pleased; certainly he would renounce any group which made that the basis for their unity.

To put it in the terms in which we all operate: we must believe that the differences between us are important because the truth is waiting to break through them to convince us. The differences matter; if they testify to different understandings of reality we must enter into the dialogue between them in order to find what is objectively and absolutely true. It may be one or neither of them, but we will never know unless we face their conflict. If Buddhism promises a life of "nothingness" and Christianity promises the more abundant life, there is no way of halving the difference which does not falsify the claims of each. We may discover experientially that this difference is a paradox in which both claims are true, but if we discover this we must do so by wrestling with the logically irreconcilable differences between the two claims.

The Aim of Our Seeking

There is a basis for true unity—a dynamic unity toward which individuals and groups of Friends can grow—and that is the determination to testify honestly and fully to whatever is most deeply meaningful to each of us and to engage in dialogue with all others who are equally willing to be known by what matters most in life to them. If it is true that the aim of all our seeking is to know the truth simply because there is something refreshing and restorative in the truth, we must be willingly to confront others and to be challenged in turn by them on what is objectively true within or beyond our own ideas and notions.

Although I distrust the labels and catchwords of religious controversy and hesitate to use terms borrowed carelessly from political life, I think a redefinition of religious liberalism is needed. As I understand the term, religious liberalism is not a set of humanistic relativistic beliefs—though religious liberals may hold such beliefs—it is an attitude of mind or a way to find the truth. The liberal insists that all men should be free to discover the truth for themselves and should be free to testify to the truth to each other. Implied in this attitude is the belief that the truth does exist and can convince the honest seeker. It is not enough for us to make an absolute of our relativism, to insist that all truth is merely and eternally relative. The person who says he doesn't care what religion another practices, so long as he has some, is saying that the questions of life, which are the questions of religion, do not matter at all to him. Our meetings are crippled by our unwillingness to engage in the interaction, conflict, and dialogue out of which a clearer apprehension of

truth may come. John Milton, one of the great liberals of history, denied that there was any good in a cloistered virtue which slinks out of the battle for men's allegiance. A true basis for unity is not the lowest common denominator but the highest aspiration of each—not because everyone's highest aspiration is as good as anyone else's but because we learn from each other only when we are willing to maintain what is true for us with all our integrity until something or someone convinces us that we have been wrong.

In each of these three aspects of the Quaker experience, the chief hope for unity is the determination not to find a *modus vivendi* but to find the Truth.

A Revolution on My Doorstep

By MAURICE WEBB

LIVING with history is exciting as well as dangerous. Down in South Africa, where I lived and worked for more than forty years, it became, towards the end, a dour and dogged business of waiting for history to overwhelm you. The country was, and still is, ruled by bitter-enders manning the last ditch.

Up here in Southern Rhodesia I find the African revolution on my doorstep, partly because I moved a thousand miles northward to meet it. History starts afresh every morning. By night it may take the form of a petrol bomb (any old bottle filled with "gas" ignited by a rudimentary fuse) thrown by a violently disposed African politician or by just one of a gang of youths like those in your *West Side Story*.

The Federation of Rhodesia and Nyasaland, of which Southern Rhodesia is part, nears its end. It will last longer than France's hundred days. It may fit neatly into ten years. Born in 1953, it became by 1958 a boom country sprouting skyscrapers. By 1959 it was sick, and a Commission, asked to play doctor, prescribed a physic (concessions of power to Africans) which, being found nasty, was not taken. So the Federation went into its final decline as Africans, because of their overwhelming numbers, achieved power first in Nyasaland and now in Northern Rhodesia.

The ten-year story of the Federation is, in large part, the story of the rise and fall of Sir Roy Welensky, the brave, reckless, likeable man who took a leading part in its foundation and was soon its Prime Minister. Two years ago his party controlled all three constituent governments, as well as the Federal government. Today he rules only the Federal government that lacks the support of any of the three governments it is supposed to federate.

The Federation might have prospered had it been founded in 1903 or even 1923, but by 1953 it had to make

Maurice Webb is the JOURNAL's correspondent in Southern Rhodesia. He lives at Bulawayo.

terms with the African revolution that already was well on its way. In the quaint language of a British Order in Council given by the British Queen, the constitution of the Federation stipulates "partnership" between the peoples, white and black, and calls for changes to take place "when my people so desire." To Sir Roy "my people" meant the electors, nearly all of them white. But Africans have claimed with increasing vehemence that "my people" means them: seven million over against 300,000. Sir Roy spoke publicly of "partnership," meaning equal status of white and black in two or three hundred years. Africans claim senior partnership now by right of numbers.

Numbers determine events in Africa, but numbers are not all. There are technical skill, administrative experience, and capital for the industrial development that is essential if the mass of the African people are to have even a little better life, and these are almost entirely in the hands of the white minority. Can the majority achieve power and the minority still make its full contribution? The answer to this question is now being spelled out in Nyasaland and Northern Rhodesia. Our recent general election in Southern Rhodesia gave us a white government determined to retain power. In some ways, but fortunately not all, Southern Rhodesia has taken on the appearance of the South Africa that I left.

Not all whites are alike in their response to the challenge of our time. Nearly half of them voted against the apartheid-minded government that was elected. Last year church leaders, Catholic and Protestant, asked the then government, representing 220,000 whites, to negotiate with the leaders of the three-and-a-half million Africans in order to work out a solution of tensions. But the appeal failed.

In Southern Rhodesia there are less than fifty Quakers, mainly in two groups in Salisbury and Bulawayo. They are all white. Like the members of other churches, like the white people generally, they are divided in their response to the situation. Some turn aside from it, declaring it to be "politics" and taboo; some think it best to be on friendly terms with individual Africans, though this means increasingly nonpolitical Africans, for the political African becomes more and more reluctant to have white friends; some have felt it right to identify themselves with the African political movement and in consequence have come under government ban. Most would acknowledge that, numbers being what they are, power will have to change hands, but they want to stipulate when and how the change shall come.

Quakers, here as elsewhere, are people, and, like most white people in this part of Africa, we have to make terms with history, to decide what to do about the African revolution that has arrived on our doorstep.

Popes Alexander VII and John XXIII

Letter from the Past—201

THE papal encyclical *Pacem in Terris* has received widespread acclaim from Friends as well as from Protestants generally and even from behind the Iron Curtain. I do not know how many Quaker committees, Meetings, and members—from London Meeting for Sufferings down—have written directly to Pope John XXIII in the same vein of appreciation as is to be found in this and other Quaker journals.

There could be no greater contrast than that between this response and the attitude of Friends three centuries ago. George Fox entertained no such feelings toward his contemporary on the papal throne. Fabio Chigi, or Alexander VII (1655-1667), was no worse than other popes. In some ways he was rather better. It is not likely that early Friends really knew his character or even his name. He became notable for his patronage of science and the arts, but that would not have recommended him to Friends. By his position he was for them the embodiment of all the evil which Protestants assigned to the whole institution.

By 1656 George Fox had printed *A Warning from the Lord to the Pope and to All His Train of Idolatries*, etc. Two larger pieces he published two years later, which were also printed in Latin. In 1659 he and Edward Burrough were each writing with unwonted belligerence to the English army that instead of persecuting Quakers they should have engaged in a campaign against all the Pope's dominions and not stopped until "they had set up their standard atop of Rome," had demanded the Pope himself, and had avenged the innocent blood shed in the Inquisition.

In later extensive works, like *The Arraignment of Popery* (a learned book mainly by Ellis Hookes, the co-author), Fox presented his criticisms. He assumed that the Pope was individually to blame, as perhaps we prematurely assume that a liberal incumbent presages Catholic moderation and tolerance everywhere. Fox also, like current Friends, addressed letters to the Pope. I count six in the years 1660 and 1661. Two of them at least were translated into Latin.

This outburst was due to the recent scattering of Friends to missionary work in Southern Europe and their consequent experiences with papists in power. Two women were held for three and a half years by the Inquisition in Malta. Two men were imprisoned in Rome, one of them until death by starvation or hanging. I have a photostat (as yet undeciphered) of the report in Latin and Italian of the trial of two other Friends at the Inqui-

The author of the "Letter from the Past" is Henry J. Cadbury, Quaker historian and Biblical scholar, who writes under the pseudonym "Now and Then."

sition in Venice. The Pope was only one of the arch-enemies that Fox addressed at this time. Others so favored were the Cham of Tartary, the Great Turk, the King of France, the Great Mogul, the Emperor of Muscovia, Prester John, etc., and of course the authorities in England and New England. Most of these letters were printed in Latin. Some, including the most vigorous one to the Pope, were reprinted in English in the big volume of Fox's collected doctrinal writings and are thus relatively available. Of some I know of no copies extant, unless they are in the famous Vatican Library. Fox gives us precedent for addressing popes with "Friend" and "thee." Otherwise I refrain from quoting, since today it is not Fox but Pope John who publicly deprecates war, persecution, inequity, violence, and cruelty. He argues from justice, rights, natural law, and reason more than Friends usually do. But he finds these principles within man. They lead to the results Friends would approve, and he emphasizes duties corresponding to human rights.

Today in New England Friends are often complimented by the descendants there of the Puritans on the ground that the former are a great improvement over their predecessors. I think, however, it is the persecuting party that has changed. So perhaps with Papists and Quakers. But with all the current Quaker fan mail to the Pope let us hope there has been some improvement on our side as well.

NOW AND THEN

An Affirmation

By JAMES E. BATHGATE

AS we move forward through the welter of our individual living, it is fortunate that sooner or later we come to realize that we are conducting our last crucial experiment: that much of this one last experiment in living has been made by our more (and less) conscious fears and desires; that now, here, suddenly, we have come, the creation of our own past, the precarious result of what has happened.

This is fortunate because now we must think, with what Paul Tillich calls that "ultimate seriousness" that is the heart of the religious problem. Some have found God, or rather God has found them, and they have not run away. Those are fortunate. But did John Calvin find God? Or did he merely find a satisfying vocabulary that enabled him to identify heresy and to persecute heretics?

"We get into the habit of living," says Albert Camus, "before we get into the habit of thinking." This, too, is fortunate, for there is nothing wrong with the habit of living. It is the habit of thinking that causes the trouble.

James E. Bathgate is head of the Latin and Greek Department of Germantown Friends School, Philadelphia.

To happy, healthy people, living can be a beautiful thing. But it is when living becomes a desperation that we must think, just because we have gotten into the habit of living, even when the burden of living seems unbearable. It is this *must* that I would hang onto: this effort—often just blind effort—toward survival, when we crave reassurance and cannot get it.

It is at this point that I find help in science. I almost said "in science rather than in religion," but I do not feel that I should make this distinction. For I find the scientist, by his very steadfastness in his search for truth, asking the religious question.

The scientist tells us that man is still within the web of evolution, that time is passing through us toward further creation, that life is larger than man, that we, as men, are transitory, even incidental. Is this truth? Are we then afraid of truth? Perhaps so. Paul Tillich says that the flight from God begins at the moment that we are confronted by Him. It seems that we do not like burdens, for truth itself can be a burden.

IN the dome of the eastern church an artist had painted "God." The fool, uncomfortably tipping back his head to view the absurdity, said, There is no God.

The Hebrew poets had done better than the modern artist. God, they said, is like a father, a mighty fortress, an oasis in the desert. Nevertheless, fathers are men; castles are imaginary, probably in far-off Spain; and few of us have come so near perishing of thirst as to long uncontrollably for the life-giving oasis. God, it seems, is as far beyond the horizon of our words as he is beyond the artist's paints.

The Early Christians spoke of the Life Abundant: it was practical, embodied in time and space; and it also rose into a strangely powerful dimension of meaning. Lepers and madmen became clean and reasonable in that greater dimension. Prisoners who sang its living hymns were free. The stone was rolled back from the tomb.

Perhaps only poets quite understand the language of poetry. Maybe we who think in prose should be forbidden to read the Bible. The Psalmists and the Early Christians are dead. The word of the Lord in our time has become like the profane picture painted in the dome of the church. So the fool keeps saying, There is neither a meaning nor a life abundant. The ancient Christians' answer was as profound as their poetic way of speaking: Come and see!

—MOSES BAILEY

And yet, again the scientist tells us that deep beneath the million years of our own creation there has always been a matrix of effort, blind effort if you will—a matrix wherein there lies embedded, not suicide, but the thrust of life toward new creation.

Some animal, far back within these million years, nurtured its soft-skulled young through a longer infancy. This animal discovered tenderness because tenderness was there. The infant young could not have survived without it. This animal somewhere must have felt terror before the recognition of his mortality, and it learned grief. But it bore the burden of this new truth, and the habit of its living took a new direction, and it became man.

And now man loves and grieves. But he has accepted grief, and he has accepted love, which is the engine of his grief. And the habit of his living still, as always, presses outward against the bulwarks of his confinement.

"Judging whether life is, or is not, worth living," says Albert Camus, "amounts to answering the fundamental question . . . All the rest . . . comes afterwards." A million years cry out an affirmation. For love, not suicide, was begotten in the slime and the mud along with man. It is not the final burden, but the yoke that bears the burden, even the burden of truth.

Albert Taylor Mills

ALBERT TAYLOR MILLS' death, December 17, 1962, at the age of 92, was an irreparable loss to Midwestern Friends and particularly to Illinois Yearly Meeting. Having been born into one of the pioneering families that established the rural community of Friends around Clear Creek Monthly Meeting, and having kept pace with the times, he helped greatly to bridge the gap between the intolerance that existed in the "quiescent" period of Quakerism and the modern trend of cooperation and fellowship with all who bear the name of Friend, and with the Christian community.

He was clerk of Blue River Quarterly Meeting for over twenty years, during which time six new Meetings were added and the territory was divided into two Quarterly Meetings. His services to Illinois Yearly Meeting were equally valuable. He was always present with sage advice when his opinion was sought, and his vocal messages in meetings for worship were helpful and inspiring. He was a good visitor, finding opportunities to visit often all the Meetings of the area. He and his wife Martha always attended the sessions of Friends General Conference and were "Intelligencer associates" for many years. He wrote the pamphlet on *Jonathan Plumber*, one of the series on Quaker Saints published by Friends General Conference.

Albert Mills had a deep interest in children and young people, and kept informed about those of his home neighborhood and many of his college students later to follow their ambitions and careers.

Albert Mills was born in 1870 of long lines of Quaker ancestry, the third of five sons of Abel and Elizabeth Wilson

Mills. His grandfather, Joseph Mills, rode on horseback, in February of 1841, to Honeywell Meeting in Indiana to carry the petition of Clear Creek Meeting to be a recognized Monthly Meeting, in Putnam County, Illinois. He completed his task through storms, floods, and bitter winds, and Albert inherited much of his determination and devotion, wearing the badge of his religious faith prominently and with honor wherever he served.

Albert, as were many of his contemporaries, was prepared for college entrance at the local one-room rural school. He was a graduate of Kansas State Normal College, received his Master's Degree at the University of Michigan, and began his teaching career in North Dakota Agricultural College. In 1903, when Millikin University at Decatur, Illinois, was established, he was one of the faculty and became head of the History and Political Science Department, where he served for forty-three years.

He married Goldie Reynolds in 1903. She died in 1927, and in 1931, he married Martha Roberts Kimball of Saranac, New York. Albert Mills leaves, besides his wife Martha, to survive him, a son Ronald, of Evanston, a daughter Elizabeth (Mrs. William E. Simpson), of Arlington Heights, Illinois, and one brother, Le Roy, of Stockton, California. One son, Eugene, preceded him in death in 1933.

LUCRETIA S. FRANKLIN

Friends and the Emancipation Proclamation

By DOROTHY G. HARRIS

AS its contribution to the celebration of the one hundredth anniversary year of the Emancipation Proclamation, the Friends Historical Library at Swarthmore College has prepared a special exhibit which will be on display on Alumni Day, Saturday, June 8. Friends are cordially invited to visit the Library on that day. The Library will be open from 9 to 4:30 on June 8 and on week days (except Saturday) through June and July.

The story of the part taken by Friends in the critical days preceding and following the Proclamation can be followed through documents which were carefully preserved in Friends' families and which have been deposited in the Library. As early as 1758, John Woolman's persuasion brought Friends to the point of making a strong effort to purge the Religious Society of Friends of slave-owning. In that year, Philadelphia Yearly Meeting, of which Woolman was a member, entered in its minutes the following statement: "After weighty considerations of the circumstances of Friends . . . who have any Negro or other slaves . . . there appears an unanimous concern prevailing to put a stop to the increase of the practice of importing, buying, selling or keeping slaves. . . . The injunction of our Lord and Master . . . it appears to the meeting would induce such Friends who have any slaves to set them at liberty." Other yearly meetings over a period took similar action until Friends were "clear" of the evil.

As the sensitivity of Friends grew, individual Friends took an increasingly active part in the antislavery movement. There

is documentary evidence of the use of some Friends' homes as refuges for fleeing slaves. The story is well told in Larry Gara's book *The Liberty Line*. Others joined societies to work for the relief of "neglected and deserted" Negro slaves by raising funds, circulating brochures, and selling "work bags" imprinted with the slave motif. Pennsylvania Yearly Meeting of Progressive Friends (at Longwood) was formed in 1853 by a group of radical Quaker abolitionists in Chester County, Pennsylvania. This group agitated for an immediate end to slavery. "Our platform," they announced in their *Proceedings*, "is as broad as humanity, and as comprehensive as truth" (1856). "In dealing with such a sin as slavery, we can adopt no half-way measures. . . . No church, no government, no union, which requires us to support or sanction such a crime, can have any binding force upon our consciences." Many of the Longwood Friends were disowned by their Meetings which, though strongly opposed to slavery, favored a more moderate, less revolutionary approach to the problem. The Pennsylvania Anti-Slavery Society included on its Executive Committee Friends James and Lucretia Mott, who were courageously outspoken for the cause. A New York Friend, Isaac T. Hopper, was disowned by his Monthly Meeting which looked with disfavor on his association with abolitionists such as William Lloyd Garrison. In various parts of the country small groups of Friends separated from the larger bodies over the issue.

When, in 1863, the Emancipation Proclamation was printed in *The Friend*, Philadelphia, First Month 10th, 1863, it was greeted with tempered enthusiasm: "Every true lover of his country would rejoice, should slavery be brought to a termination by this means, provided it does not give rise to violence and bloodshed on the part of the poor blacks." Friends were also regretting that the slaves were invited to "enter the army and the navy" and that they were facing the terrific problem of obtaining a means of subsistence if "turned loose and left to themselves." The suffering which did eventually result from this, Friends tried to alleviate by establishing an Association of Friends of Philadelphia on behalf of the destitute freedmen of the South. The Executive Board issued *An Appeal* to members of the Society of Friends to contribute money so that immediate relief action could be taken. Signers of the appeal included the names of Shipley, Garrett, Cope, Kimber, Scattergood, Evans, Whitall, Morris, Cadbury, Vaux, Haines, Rhoads, Mott, Canby, Johnson, Stokes, and Tatum. Samuel Hilles of Wilmington, Delaware, signed as President.

Another group sold small pictures of Negro slaves with the information on them that the net proceeds would be devoted to the education of colored people.

The country as a whole responded with triumphant joy to the Emancipation Proclamation, and in Boston a Grand Jubilee concert was held in its honor. John Greenleaf Whittier was one of the many sponsors of the concert, the proceeds of which were used to benefit freed slaves. Elizabeth Whittier exclaimed, "What glorious days have followed the Freedom Proclamation! May it be indeed a smile from Heaven," and Lucretia Mott wrote, "We are all feeling buoyant." Elizabeth Powell Bond, later dean at Swarthmore College, was among those attending the Jubilee concert in Boston. She was close to the antislavery work as the sister of Aaron Powell, editor of

Dorothy G. Harris, a member of Radnor (Pa.) Meeting, is acting director of the Friends Historical Library at Swarthmore College.

the *Anti-Slavery Standard* for several years. But she felt greatly the burden of an unrepentant nation and the years of tragedy and disorder that followed the war. Whittier wrote a poem entitled "The Proclamation," urging that the freed slaves "Bless the land whereon in bitter pain/ Ye toiled at first,/ And heal with freedom what your slavery cursed!" The poem appeared in the *Atlantic Monthly* in February 1863.

To Lincoln, immediately after the signing of the Emancipation Proclamation, Quaker support came from Prairie Grove Meeting of the Progressive (antislavery) Friends in Iowa. This letter is published in *The Collected Works of Abraham Lincoln*, v.6 (Rutgers, 1953). Lincoln's appreciative response says, "It is most cheering and encouraging for me to know that in the efforts which I have made and am making for the restoration of a righteous peace to our country, I am upheld and sustained by the good wishes and prayers of God's people. No one is more deeply than myself aware that without His favor our highest wisdom is but a foolishness and that our most strenuous efforts would avail nothing in the shadow of His displeasure. I am conscious of no desire for my country's welfare, that is not in consonance with His will, and of no plan upon which we may not ask His blessing. It seems to me that if there be one subject upon which all good men may unitedly agree, it is imploring the gracious favor of the God of Nations upon the struggles our people are making, for the preservation of their precious birthright of civil and religious liberty."

Even as the dreadful years of the war wore on, Friends were permitted to pass through the lines of the North and South to visit Friends' meetings. Preserved in the Library is a permit issued at Harpers Ferry on August 29, 1863, allowing Samuel Macpherson Janney, a Virginia Quaker, and Nathan Walker to pass through "guards and pickets" in their service of ministry.

Lincoln's words in the well-known letter to Eliza P. Gurney (now at the Historical Society of Pennsylvania) express with great perception the dilemma which Friends faced before and after the Emancipation Proclamation and in two succeeding wars: "Your people—the Friends—have had, and are having, a very great trial. On principle, and faith, opposed to both war and oppression, they can only practically oppose oppression by war. In this hard dilemma, some have chosen one horn and some the other." However, the Yearly Meetings have held before their membership the firm disavowal of wars and strife, "and fighting with outward weapons, for any end, or under any pretense whatsoever."

Letters and other documents preserved by Friends, such as the Lincoln letter to Iowa Friends and the pass mentioned above, help to bring to life again the stirring days of the Emancipation Proclamation. These records are valuable as they serve to inspire and to strengthen Friends' concern for the equality of races, expressed today through the work of Yearly and Monthly Meeting committees and through individual Quaker action. The celebration of the one hundredth anniversary of the Emancipation Proclamation brings Friends once again face to face with the problems of segregation, racial inequality, and war.

Friends and Their Friends

The Friends Peace Committee of Philadelphia Yearly Meeting will hold a youth conference on "The Dynamics of Planned Change" at 1515 Cherry Street, Philadelphia, on June 15 from 9:30 a.m. to 5 p.m. The conference will deal with the concept of change both on the personal level ("What questions must I ask myself before introducing change?") and on the international plane ("How does one change governmental attitudes?"). David Edwards and George Lakey, young Friends with special competence in this field, will serve as resource people. Early registration is requested, as the conference will be limited to fifty participants between the ages of 18 and 25. Applications should be sent to the Friends Peace Committee, 1520 Race Street, Philadelphia 2.

Registration for the General Conference for Friends at Traverse City, Michigan, June 22 to 29, is over 200, with registrations coming into the General Conference office almost every day. The opening address of the conference will be given by Barrett Hollister, chairman of Friends General Conference and professor of Political Science at Antioch College, who is currently on leave as secretary of the International Affairs Division of the American Friends Service Committee, on whose behalf he has visited within the last six months in Russia, India, and Southeast Asia.

According to a report of the *New York Times* (May 13, 1963) the Internal Revenue Service has revoked the tax-exempt status held by the Fellowship of Reconciliation since 1926. The tax authorities maintain that the goal of preventing war by abolishing arms "can only be obtained by legislation" and is considered a taxable effort.

The FOR, an international organization, was founded in 1915; in the U.S. it reports 13,000 members, of whom 1,500 are clergymen. Headquarters are in Nyack, N. Y. Robert W. Moon, Methodist minister, of Fresno, California, is national chairman. Executive secretary is Alfred Hassler. A. J. Muste is the New York area secretary.

Dorothea Blom, a member of Purchase (N.Y.) Meeting, has for the past eight years taught at the Pleasantville (N.Y.) Adult School in the field of art appreciation and has also conducted museum tours. In 1962 she gave a course at Pendle Hill. Her Pendle Hill Pamphlet *Encounters With Art* (35 cents), just published, is an expression of her three great interests: art, the Jungian concept of growth, and the spiritual life. It is a valuable contribution to those who want to combine their religious search with the conscious desire for spiritual growth.

The American Friends Service Committee's Pacific Southwest Regional Office has moved its headquarters to 980 North Fair Oaks Avenue in Pasadena. The mailing address, however, continues to be P. O. Box 991, Pasadena, Calif.

"Creative Approaches to a World in Conflict" will be the theme of the third annual World Affairs Conference of the American Friends Service Committee's California regional offices June 22 to 29 at Camp Sierra near Shaver Lake in the Sierra Nevada mountains.

Resource leaders for the Conference, which is planned for family participation, will include Fred Warner Neal, professor of international relations and government, Claremont Graduate School; Stewart Meacham, national AFSC peace education secretary; Charlotte Meacham, national representative of the AFSC's housing program; J. Stuart Innerst, former "Friend in Washington" for the Friends Committee on National Legislation; and Robert A. Levine, author and economist with the RAND Corporation.

Glenn A. Reece, general secretary of the Five Years Meeting, will be at Camp Sierra on June 24 to discuss "The Quaker Peace Witness."

Further information about the Conference may be obtained from either of the AFSC's California offices: P.O. Box 991, Pasadena, or 2160 Lake Street, San Francisco 21.

The revised schedule of Haverford (Pa.) Quarterly Meeting (June 9) appears in the "Coming Events" column of this issue of the JOURNAL. It is hoped that the new schedule will encourage fuller attendance with more "free time" for family use, including softball for the junior high school attenders and a treasure hunt for younger participants. Movies will be available in case of rain.

The Peace Committee of Philadelphia Yearly Meeting on May 6 sent a letter to some 1,700 Protestant clergymen in the Philadelphia area asking them to refuse to be drawn into a conformist pattern of militarism as exemplified by Armed Forces Church Day, scheduled for May 12. The Peace Committee's action was in response to another letter sent to the clergymen by the Philadelphia Armed Forces Week Committee. The Armed Forces Week Committee's letter asked cooperation with Armed Forces Church Day and provided a prayer prepared by an Armed Forces Chaplains Board.

The Peace Committee's letter, signed by John P. Humphrey, termed "the effort to equate the glorified militarism of Armed Forces celebrations with the will and wisdom of God . . . a perversion, in every way, of Jesus' teaching and an effrontery to God."

Citing phrases from the suggested prayer, including "custodians of defense," "forces in depth," and "bulwark of peace and security," the Friends group asserted that Jesus "would never have uttered such harsh, unloving phrases. We hope you won't use them either." The organization further declared that "the posture of this prayer is not one of acknowledging God's majesty and seeking his guidance, but is a fighting posture, a bunch of truculent phrases, sugar-coated with a few vague generalizations about peace." "Truth is loudly pushed aside by jingoistic concepts and doubletalk," the committee said. It claimed the Armed Forces Week Church Committee and the chaplains' board are "trying to urge ministers into helping them insult religion and God and the teachings of Jesus by

trying to sanctify all the questionable means and motives our nation may use for whatever supposedly good ends." "We ask you, as a clergyman in our fellow denomination, to refuse to be drawn into a conformist pattern of military totalitarianism," the Friends group wrote. The organization asserted that humanity could be made "a society of good brotherhood and good government" by seeking out and removing "seeds of hatred and greed, resentment, grudging, in ourselves and so far as we can in the political and social structure about us."

Silver Bay, N. Y., will again be the scene of New York Yearly Meeting from July 27 to August 2. The main speaker will be William Lotspeich, clerk of Rochester (N. Y.) Meeting, who recently has returned from a year in Nigeria, where he helped establish a medical school.

The opening speech, in celebration of the centennial of Rufus Jones's birth, will be given by his daughter, Mary Hoxie Jones, on Saturday evening.

Programs and registration blanks are available from the New York Yearly Meeting office, 221 East 15th Street, New York 3, N. Y.

New Brunswick (N. J.) Friends are meeting in a recently completed YWCA building on New Street near Livingston Avenue, about half a block from the library, with concurrent meeting for worship and First-day School at 11 a.m. on Sunday mornings. They welcome visitors to their new quarters in the spacious, modern, quiet building.

Concerned with achieving greater participation in the business of the Meeting by all members and attenders, Yardley (Pa.) Meeting has adopted a new schedule. Monthly Meeting is now held immediately following meeting for worship on the second Sunday of the month. First-day School and meeting are slightly abbreviated on that day so that Monthly Meeting can begin by 11:30 a.m. First-day School meets from 10 a.m. to 10:50, and meeting for worship is held at 11 a.m. The new schedule will be tried out for a period of several months.

For the second year, members of the Christian Association of Swarthmore College sponsored a Spring Work Day to raise funds to help send children from the Robert Wade House in Chester, Pa., to summer camp.

On Saturday, April 20, forty-five Swarthmore students and Wade House youngsters gardened, put up screens, painted, and did other odd jobs in the Swarthmore area. By the end of the day, they had earned \$160 toward their summer camp project. Other earnings for the project have come from the Girl Scouts' fudge and cookie sale and the Boy Scouts' fund-raising dinner. Last year's projects enabled twenty-one children to go to camp for the first time.

Robert Wade House provides day care for pre-school children and offers programs for older children, teen-agers, and adults. Swarthmore students work at Wade House five days a week, helping to organize programs for the Boy Scout and Girl Scout troops, the boys' basketball league, and craft projects.

Jean North has joined the resident staff of Pendle Hill, Wallingford, Pa., as bookkeeper and assistant to the business manager. Jean North is a member of Purchase Monthly Meeting, Purchase, New York, and was recently clerk of Rye Preparative Meeting, Rye, New York. She has served as clerk of Ministry and Counsel for both Purchase Monthly and Quarterly Meetings. At present she is on the Editorial Committee for the revision of New York Yearly Meeting's *Discipline* and is a consultant to the Wider Quaker Fellowship for the Friends World Committee.

She was previously employed by the American Society of Mechanical Engineers in New York City, as Production Editor of their *Transactions*.

Race Relations Conference June 16-21

The Fourth National Conference of Friends on Race Relations, to be held at the Oakwood School in Poughkeepsie, N. Y., June 16-21, will open with an address by James Farmer, executive secretary of the Congress of Racial Equality, following registration from 4 to 6 p.m. on Sunday, June 16.

On Monday, June 17, the topic, "Employment, Progress, and the Law," will be presented by George Schermer, executive director of the Philadelphia Commission on Human Relations, with a panel discussion by Sarah Herbin, associate director, Employment on Merit Program of the AFSC's Southeastern Regional Office, and Luis A. Cardona, coordinator, Employment Division of the Commonwealth of Puerto Rico. "Role playing" will be led by Garda W. Bowman, former associate director of education, New York State Commission for Human Rights.

On Tuesday Julian Robinson, vice-president of the National Scholarship and Service Fund for Negro Students, will present the topic "Education—School Segregation." Panelists will be Betty Hoeber, a member of the Education Committee, Westchester Urban League, Westchester County Council of the New York State Commission for Human Rights, and Robert Boynton, chairman of the Subcommittee on Friends Institutions of the Philadelphia Yearly Meeting Race Relations Committee.

The topic, "Housing," will be presented on Wednesday by Wilbur Lew, director of Friends Suburban Housing, Philadelphia, and by Herman Badillo, commissioner of the Department of Relocation, New York City.

Three aspects of "Activities of a Part-Time Quaker" will be presented on Thursday by Herbert S. Huffman, executive secretary of the Five Years Meeting's Board of Peace and Social Concerns. They are: "What Can I Do Directly?" "What Can I Do in the Meeting?" and "What Can I Do through the Community?"

The Conference will close on Friday with "Summary and Outlook." Albert Bigelow, well-known New England Friend who was skipper of the *Golden Rule* on its attempted voyage into the Pacific bomb-test area and who more recently has led nonviolent demonstrations in connection with the "Freedom" bus rides, etc., will be the speaker.

Registration for the Conference should be sent at once to Victor Paschkis, c/o Rose Lowe, 875 West 181st Street, New York 33, N. Y.

Letters to the Editor

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

Many Friends are grateful to Lawrence McK. Miller for his thoughtful review (FRIENDS JOURNAL, April 15) of the recent pamphlet *Towards a Quaker View of Sex*, published by the Home Service Committee of Friends House in London.

There is one aspect of the project which he did not happen to mention, however, that might call for consideration. This is the matter of the pamphlet's title. There can be little doubt that this study of sex will be useful to many readers, particularly those engaged in social work. The viewpoint of the pamphlet is up-to-date, especially in Great Britain, where the thinking on such matters as homosexuality has become quite liberal in recent years. The pamphlet is, furthermore, admirably objective in its approach.

But since a work of this kind answers a general need, why is it conspicuously labeled in its title as a Quaker concept? This pamphlet answers a need, and the Quaker group which undertook the project is to be commended for its effort; but is any good purpose served by advertising it as a "Quaker view," especially when this is not exclusively true? The fact that Quakers prepared the study should be acknowledged, by colophon and by notes such as the ones on page 2-3 of the pamphlet. But why place the responsibility for consideration of a touchy subject wholly on Quakers, by way of the title? Would the study not be equally valuable if it were called *A Contemporary View of Sex*?

Haverford, Pa.

ADA C. ROSE BROWN

The report on Philadelphia Yearly Meeting in the issue of the JOURNAL for 1 May referred to the *Meeting on Worship and Ministry* as the "Committee on Worship and Ministry." If this group is a committee it should be laid down, for in the sense and spirit in which this group should meet it is not possible to discuss Worship and Ministry. But since this group is rightly named the Meeting on Worship and Ministry and always meets in the spirit of a Meeting, thus being prepared for being spoken through, it would seem good to encourage this feeling by referring to the group as the Meeting on Worship and Ministry.

Jamison, Pa.

TAYLOR OUGHTON

Here at Powell House we are in the process of building up a reference library that will be of value for Friends who would like to spend time in research as well as those who want to do inspirational and educational reading. We have almost completed a file of the Pendle Hill Pamphlets except for the following:

- No. 3 *Value of Voluntary Simplicity*, Gregg
- No. 30 *No Cross, No Crown*, Anna Brinton
- No. 50 *Self-Deceit*, Gilbert Kilpack
- No. 51 *Worship*, Woolman; Maurer (editor)
- No. 61 *Guilt*, Ockel
- No. 78 *Can Quakerism Speak to the Times?* Hobart

If any Friend could supply us with any or all of these we would be most appreciative.

*Powell House,
Old Chatham, N. Y.*

PEARL HALL, Co-Director

BIRTH

RIDGWAY—On May 6, to Richard K. and Lenore S. Ridgway, members of New York Monthly Meeting, **DOROTHY LENORE RIDGWAY**, their third child, granddaughter of Philip and Lenore Stoughton and great-granddaughter of Merwin Roe Stoughton of Lehigh Valley Meeting, Bethlehem, Pa.

MARRIAGE

TAYLOR-CLARK—On May 4, at Riverton, N. J., **REBECCA TIMBRES CLARK**, a member of Providence Meeting, Media, Pa., and **RICHARD ROBB TAYLOR**, a member of Gunpowder Meeting, Sparks, Md.

DEATHS

SATTERTHWAITE—On April 20, in her 87th year, **ELIZABETH ALLEN SATTERTHWAITE**, at the home of her sister, Deborah S. Allen, Media, Pa.

SHOEMAKER—On April 24, after a long illness, **JAMES J. SHOEMAKER, JR.**, aged 66, a member of Kennett Meeting, Kennett Square, Pa. He was the husband of Grace Taylor Shoemaker.

Coming Events

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

JUNE

1—Nottingham Quarterly Meeting at Deer Creek Meeting House, Darlington, Maryland. Ministry and Counsel at 10 a.m., followed by meeting for worship and meeting for business. Lunch, served by the host Meeting, followed by a conference session.

2—Baltimore Quarterly Meeting at Gunpowder Meeting House, Sparks, Maryland. Ministry and Counsel at 9:45 a.m., followed by meeting for worship at 11 a.m. Bring box lunch; beverage and dessert served by the host Meeting. Meeting for business and conference session in the afternoon.

2—Northwest Quarterly Meeting at Indian Brook Camp, Plymouth Union, Vt.

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

4—Philadelphia Quarterly Meeting at Green Street (German-town). 3:30 p.m.: Worship and Ministry; 5 p.m.: worship and meeting for business; 6 p.m.: supper (by reservation; if necessary to cancel call VI 4-4924); 7 p.m.: "The South Today," report by Stewart Meacham.

7—Haverford College Commencement, Haverford, Pa., 11 a.m. Speaker: Norman Thomas.

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

8—Salem Quarterly Meeting at Salem, N. J., 4:30 p.m.

8—Emancipation Proclamation Exhibit at Friends Historical Library, Swarthmore College, Swarthmore, Pa. The Library will be open 9 a.m. to 4:30 p.m. on that day and on week-days (except Saturdays) through June and July.

8-9—100th anniversary celebration of the establishment of West Branch Monthly Meeting First-day School, Grampian, Pa. Informal gathering at McFadden's summer camp (directions at Meeting House) Saturday afternoon and evening. Dinner will be served, followed by round table discussion and fellowship. First-day School on June 9 at 10 a.m. Meeting for worship at 11 a.m. Lunch will be served at 12:30, followed by anniversary program at 1:30 p.m. All are invited.

9—Haverford Quarterly Meeting at Radnor Meeting House, Conestoga and Sproul Roads, Ithan, Pa. 11 a.m.: meeting for worship (families invited; baby-sitters available for children under 7); 12:15 p.m.: luncheon served on donation basis; 1:15 p.m.: business meeting; 1:30 p.m.: message by Dorothy Hutchinson, recently returned from Poland, on "Human Relations in a Cold War Situation." For reservations; June Smith, 1 Fenimore Lane, St. Davids, Pa.

9-15—Workshop on China, sponsored by Young Friends Committee of North America (East-West Contacts Subcommittee) at Sandy Spring Friends School near Washington, D. C. Cost: approximately \$35 per person. Send applications and contributions to Norman Farquhar, 214 Massachusetts Avenue, N.E., Washington 2, D. C.

14-16—Friends Conference on Religion and Psychology at Haverford College, Haverford, Pa. Theme: "The Search Will Make You Free." Leader: Dr. Bernard Phillips, chairman, Department of Religion, Temple University. For further information write to Susan Yarnall, 5337 Knox Street, Philadelphia 44, Pa.

14-18—Canadian Yearly Meeting at Pickering College, Newmarket, Ontario, Canada. Address correspondence to C. LeRoy Jones, 73 Denvale Road, Toronto 16, Ontario, Canada.

15—Youth Conference of Friends Peace Committee, Philadelphia Yearly Meeting, 9:30 a.m. to 5 p.m. (See newsnote.)

16—Centre Quarterly Meeting at Dunning Creek Meeting House, Fishertown, Pa. Ministry and Counsel at 10 a.m. Lunch served by host Meeting. Meeting for business at 1:30 p.m., followed by conference session.

16-21—Fourth National Conference of Friends on Race Relations, at Oakwood School, Poughkeepsie, N. Y. (See newsnote.)

18-23—New England Yearly Meeting at Pembroke College and Moses Brown School, Providence, R. I. Program and reservation form available from Carol Kellam, 19 Firglade Avenue, Providence 6, R. I.

23—Annual meeting for worship at Homeville Meeting, near Cochranville (Chester County), Pa., 2 p.m. Dr. Arthur E. James of Westchester, Pa., will talk on "Facets of Power," following the meeting for worship. All are welcome.

23-28—New York-New England Laboratory School for Christian Education, Oakwood School, Poughkeepsie, N. Y. (See details in "Beyond and Within" supplement to May 15 FRIENDS JOURNAL.)

30—Meeting for worship at Old Kennett Meeting House on Route 1, half-mile east of Hamorton, Pa., 11 a.m. Also on July 28 and August 25 at the same time.

30—August 10—Friends China Camp, South China, Maine, operated by New England Yearly Meeting.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School. 17th Street and Glendale Avenue. Cleo Cox, Clerk, 4738 North 24th Place, Phoenix.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 3825 East Second Street. 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.

CARMEL—Meeting for worship, Sundays 10:30 a.m., Lincoln near 7th.

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Garfield Cox, Clerk, 415 W. 11th Street, Claremont, California.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7469.

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—2620 21st St. Discussion 10 a.m., worship 11. Clerk: 451-1581.

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

SAN JOSE — Meeting for worship and children's classes at 10 a.m., during the summer months. 1041 Morse 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 248-5432.

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., 9:15 a.m.; and 11:15 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 339-4345.

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: 585-8080.

ST. PETERSBURG — First-day school and meeting, 11 a.m., 130 18th 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 — Lantern Friends, meeting for worship, 10 a.m., 1050 W. 42nd. Telephone AX 1-8677.

IOWA

DES MOINES — South entrance, 2920 30th

Street, worship, 10 a.m.; classes, 11 a.m.

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 6-0389.

MASSACHUSETTS

ACTON — 10 a.m. at Women's club, Main Street, except last Sunday each month when 6 p.m. with supper.

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

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

SOUTH YARMOUTH, CAPE COD — Worship and First-day school, 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

ANN ARBOR — Religious education for all ages, 10 a.m. Meeting for worship, 11 a.m., Meeting House, 1420 Hill St., call 663-3856.

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

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.

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

MISSOURI

KANSAS CITY — Penn Valley Meeting, 306 West 39th Street. Starting June 9th, meeting for worship will be held 6:00 p.m., tea and discussion group after meeting. Call HI 4-0888 or CL 2-6953.

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.

NEVADA

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

NEW HAMPSHIRE

HANOVER — Eastern Vermont, Western New Hampshire. Meeting for worship and First-day school, 10:45 a.m., Sunday, D.C.U. Lounge, College Hall, 9:30 a.m., Dartmouth College Union Service Sundays. William Chambers, 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 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR — 239 Park Street, First-day school and worship, 11 a.m. Visitors welcome.

MOORESTOWN — Meeting for Worship, First-day, 9:30 a.m. and 11:00 a.m., Main St. and Chester Ave.; 10:30 a.m., Mt. Laurel.

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

NEW MEXICO

ALBUQUERQUE — Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E., John Atkinson, Clerk. Alpine 5-9588.

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

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 TX2-8645.

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

LONG ISLAND — Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK — First-day meetings for worship: 11 a.m. 221 E. 15th St., Manhattan

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

PURCHASE — Purchase Street at Route 120 (Lake St.). First-day school, 10:45 a.m. Meeting, 11 a.m.

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 333-3979.

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

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.

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

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

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

PHILADELPHIA — Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 E. Mermaid La., 10 a.m.

Coulter Street and Germantown Avenue. Fair Hill, Germantown and Cambria, 10 a.m.

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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.

SWARTHMORE — Whittier Place, College Campus. Adult Forum. First-day School 9:45 a.m., Worship 11:00 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.

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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 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.

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

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

WASHINGTON

SEATTLE — University Friends Meeting, 3955 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone ME1rose 2-7006.

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