

# FRIENDS JOURNAL

*Quaker Thought and Life Today*

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*O*URS is the responsibility of conserving, transmitting, rectifying, and expanding the heritage of values we have received so that those who come after us may receive this heritage more solid and more secure, more widely accessible and more generously shared than we have received it.

—JOHN DEWEY

## An Open Heart

. . . . . *by Margaret H. Bacon*

## Algeria and Vietnam: Telltale of Disaster

. . . . . *by Bronson P. Clark*

## No "Victory" Without a Cause

. . . . . *by Warren Griffiths*

## A New Design for Quarterly Meetings

. . . . . *by Robert O. Blood, Jr.*

*New England Yearly Meeting*

*Friends' Group in Bogota*

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## FRIENDS JOURNAL



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## Unrespectability

By NORMAN R. MORRISON

THE combination of religious elements that are found within Friends' Meetings seems to be directed towards a more universally accepted faith than has been previously known. Even though a vital religious movement may be about to come forth that may not be directly identified with Quakers, we usually conclude that the future will justify our present condition. But some who are constantly giving time and resources to the Meeting have wondered why a greater variety of people do not become more seriously interested in the Quaker movement.

There are several things which we all agree should not be done to fill our meeting houses. Still, we all like to believe that others respect our faith and our way of life. One basic test of the sincerity of conviction is the degree to which a person desires to make it known to others.

There is a concern throughout the Society of Friends to provide for our fellow men a clearer invitation to our Meetings. There is much talk about increasing our friendliness. For Friends to be friendly is no more than should be expected, but this is not the way we achieved our reputation and influence. We are well thought of today largely because some in past generations had the vision and courage to give themselves to the right causes even when it meant for them unpopularity and unrespectability. If we are going to plan for the future of our society by trying to be more friendly and by telling others about our fine history in the hope that they will want to become part of it, we will be breaking a trust.

Let this not imply that Friends should consciously set out to be unrespectable now in order that in the next generation they may reap the good reward. If we sought to do this with our own ends in mind, we should most surely fail. And simply being unrespectable in one period is surely no assurance of respect in a future generation. Life is as unpredictable as the issues for which men have lived and died. The worth of any religious history is in the fact that it is not a series of decisions that are made by men gambling on their own powers. Quakers have made right decisions in the past because they first sought collectively to interpret the divine-eternal will. Those who have lived out their lives in unrespectability because they followed the promptings of the Inner Light have provided the fruits of Quakerism today. Our greatest service for the future will be measured by our ability to tolerate, accept, or support, with as much love and understanding as possible, individuals within our Society who make faithful response to new light.

Norman Morrison is secretary of Baltimore Monthly Meeting, Stony Run. This article appeared in that Meeting's *Newsletter*.

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# FRIENDS JOURNAL

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## Editorial Comments

### "MY Lord Saith Something Different"

NOT long ago the editor wrote to a man who, having been at one time a convinced Friend, later apparently became unconvinced and joined a church with formal creed and liturgy. The purpose of the letter was to suggest to this ex-Friend that an account by him of his reasons for abandoning Quakerism might be of interest to readers of the JOURNAL.

In rejecting this invitation to write an article, he said: "The whole thing could really be put in one sentence. If one comes to believe in the incarnation and resurrection of Jesus Christ, he belongs in a church which affirms that faith and not in a religious society which is attempting to make up its mind on these points."

This rebuff reminded us of Robert Browning's observation in *The Ring and the Book* that

Years make men restless—they needs must spy  
Some certainty, some sort of end assured.

Also brought to mind were the words of a Roman Catholic acquaintance who, explaining why he had left first the Methodist and then the Protestant Episcopal Church to enter Catholicism, said: "I had to be sure!"

Yes, many people need to be "sure," including the National Association of Evangelicals, the organization of conservative Protestants which recently protested to Defense Secretary McNamara that chaplains in the armed forces are being required to use Sunday School material discounting the belief that the Bible is absolutely free of error, whereas their communicants have been taught to believe that all parts of the Bible are the literal, historical truth and are the "verbally inerrant" word of God.

For those who have this compulsion for absolute certainty, for inflexibly black-and-white answers to all their religious questionings, there is, perhaps, little that Friends can say, for, as Bernard Canter puts it in a recent editorial in *The Friend* (London): "Quakerism begins from a totally different point from that from which most other churches begin. Whereas most of the others are wont to put an external revelation and record first, and a given theological position first—afterwards adding to it the confirmation of inward religious experience—Quakerism places inward religious experience first all the time, and

then says: 'From that experience, work out your beliefs.'"

And in another publication of British Friends, *Wayfarer* (now called *Quaker Monthly*), Isabel Wilson amplifies this by her answer to the question "What does Quakerism ask of us?": "No statement of traditional belief about the nature of Godhead; no opinions about the Virgin Birth or the Resurrection. None of that, although a Quaker may hold as firmly as anyone to all that is orthodox if he sees it that way. Quakerism simply asks that we set our faces toward the Light, that we be humble learners in the school of Christ. . . . Expressing itself in everyday life and in worship, it [Quakerism] offers no escape from our human ignorance and stupidity, but instead, a path and companionship in the path."

The implied reproof from the correspondent cited earlier, who obviously disapproves of the Society of Friends because, instead of asserting its faith in terms of absolute and unanimous certainty, it "is attempting to make up its mind," induces us to quote yet another writer in *The Friend* of London, Frank Edmead:

"If only (we are sometimes told) modern Quakers could still utter the words 'Thus saith the Lord' . . . then we should . . . be able to shake the country for ten miles around. But earthquakes do an intolerable deal of harm for any good that may come of them. The more overbearing we are—and there is nothing like a feeling of being the Lord's mouthpiece for making us overbearing—then the stronger the reaction we shall provoke. We shall arouse the reply: 'My Lord saith something quite different.' . . . The more sure we are of being under the guidance of God the more cautious we ought to be."

—All of which is not designed to urge pussyfooting caution and timidity about expressing views on religion or other important issues, but merely to suggest that, since all truth is mercurial and absolute truth is unattainable, a religious body which is perennially "attempting to make up its mind" is not necessarily misguided. Some of its members may believe they have "spied some certainty," while others, no less earnest, may be forever seeking. But may it not be maturity, rather than weakness, that enables the assured and the seekers to forego prescribed affirmations and to share in amity their variegated concepts of Quakerism?



## An Open Heart

By MARGARET H. BACON

**I**N the film *David and Lisa*, two emotionally damaged youngsters find their way back to life and health by falling in love. Lisa comes to accept the identity she has rejected; and David, who has tried to encompass the world with his mind alone, opens himself again to feeling, and to the wisdom of the heart.

The world of today is somewhat in the same straits as the sick David. We have learned to place so much reliance on the achievements of the intellect alone that we distrust feeling. In fact, we have come close to teaching ourselves not to feel anything deeply. The measures of worth today are all outside the individual—getting ahead, owning material things, keeping busy—and many of us are plagued by a profound sense of inner emptiness.

Feeling is there, of course. But it has had to go underground, and it now manifests itself in strange and sometimes violent ways. A bombing in the South. A roomful of men discussing overkill. A rash of psychosomatic diseases. A culture that emphasizes romantic love, and that has, in the last two decades, reached the highest divorce rate in history.

The shallowness of the age is nowhere more apparent than in the field of religion. There is, someone has said, a lot of religiosity today. An increased number of people are attending church. But there seems to be little evidence that genuine religious experience is taking place within those churches. Aside from popular evangelists, the times have not produced any outstanding young religious leaders.

Within the Society of Friends there is increased questioning. What is worship? What are we *supposed* to feel in the course of the silence? The fact that our Society has suffered a relative loss of membership in recent years suggests that we have somehow lost hold of that genuine religious experience which alone makes sense of our silence and our testimonies.

The capacity for religious experience is somewhat like the capacity for falling in love, present in every human being. It can be developed or it can lie dormant, depending in large measure upon the expectations of the culture and of the individual. Because its roots lie deep in the spiritual and emotional life of the individual, it is not always easy to conceptualize and to write about. Like love, its coming carries its own authority. "Now," the individual cries, "now I see what it is that the poets and mystics have been writing about!"

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A young woman in her late teens or early twenties wonders, "Will I ever fall in love? Will this wonderful thing I read about ever happen to me?" She worries about her looks, her personality, her capacity for emotional experience. She reads books and poetry and attends movies and plays with the theme of romantic love. Whenever she meets a new young man she asks herself, "Is this the one?" Unconsciously, she is conditioning herself to be ready for love when it comes. And sure enough, one day, gloriously, it does.

In much the same way, I believe, we can prepare ourselves for religious experience by believing that it will indeed one day happen to us; by reading about the religious experiences of others—Old Testament prophets, New Testament apostles, latter-day saints; by listening to the testimony of others in Meeting. The secret is expectancy and an open heart. To achieve these qualities we must first remove certain roadblocks in our path.

Roadblock Number One is the tradition of conceiving of religious experience solely in terms of the language and culture of two thousand years ago. Many of us as children have moments of intense perception which are the forerunners of true religious experience. Time stands still. The moment becomes eternal. The walls which shut one off from all creation seem to melt away, and one becomes the blue sky, the green waves, the golden beech leaves. Yet as we grow older we learn to dismiss these moments, rather than build upon them, because they are not couched in familiar religious terms.

"If God ever spoke," wrote Rufus Jones, "He is still speaking. If He has ever been in mutual and reciprocal communication with the persons He has made, He is still a communicating God, as eager as ever to have listening and receptive souls. If there is something of His image and superscription in our inmost structure and being, we ought to expect a continuous revelation of His will and purpose through the ages. . . . He is the *Great I Am*, not a Great He Was."

To ask us to conceive of religious experience only in terms of long ago is like presenting a thirty-year-old man with a picture which he had drawn long ago, as a kindergarten, of his "Daddy", and asking him to accept this scribble as an exact likeness of the present Daddy. Of course Daddy hasn't changed much in the past twenty-five years—perhaps a few wrinkles, a few gray hairs—but our thirty-year-old man has changed immensely from his five-year-old self. His ability to perceive Daddy has developed and matured. God is eternal, but as humanity evolves we need to revise our image of Him, basing it on

new perceptions. This is not to deny the Yesterday God, but only to add the Today God, as the tiny animal who builds the coral reef adds his small deposit to that of thousands upon thousands of creatures below him.

Another roadblock to our path is the fact that we are afraid to admit to religious experience when we feel it may have brushed us. We don't want to be trapped. Will not people expect us to be impossibly good from now on? Won't we be considered queer? What will happen to our leeway to make mistakes and get cross at our children and oversleep on Sunday?

Religious experience is no more permanently transforming than falling in love. At the time, one feels totally different, but soon enough the same old self with its familiar failings is back in the saddle. At best, religious experience gives us grounds to hope that little by little we can grow, and that there is light which can guide us on our path. There is no need to fear that the religious life, if we enter into it, will demand of us an asceticism of which we are incapable. Mystics are by no means necessarily puritans. If and when they simplify their lives, it is because their inner experience has come to outweigh outward pleasures. Trying to achieve a religious life with relevance to the 20th century does not necessarily mean adopting 18th-century ways.

A final roadblock to religious experience—the habit of disregarding disagreeable feeling—is perhaps the most persistent and stubborn to the 20th-century seeker. “The cell of self-knowledge” says St. Catherine of Siena, “is the stall in which the new pilgrim must be reborn.” Not until we learn to be honest and open with ourselves can the light of religious insight come flooding in. In an age that provides little time for meditation and for asking ourselves the really important questions, self-knowledge is hard to come by. But while we flee ourselves and blame our faults on others, we feel the breath of the Hound of Heaven.

To open our hearts does not mean to close off our minds. We are commanded to “love the Lord Thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.” The mind is a God-given instrument through which civilization is achieved. It is only when the mind is not harnessed with the heart that its wisdom is shallow and sterile.

Mystics and poets have described religious experience sufficiently well to justify the statement of certain common denominators. There is the sense of unity with all eternity, described above, which so many of us have as children. In the heightened moment, the solutions to the riddles with which we are surrounded—Good and Evil, the one and the many, the light and the darkness—are suddenly revealed. If one could only hold on to this

burst of light, one believes, one would see the resolution to every paradox. At the same time, there is a sense of melting tenderness for all creation.

This seems to be the core of the common experience, although we express it differently according to our needs and our backgrounds—for some, a burning bush; for others, a still small voice within. It is little wonder that man, condemned by self to isolation, yearns all his life with all his heart for this sense of unity. He may try to achieve it through romantic love, through art, through belonging to a group—or less positively, through drugs or alcohol to dim the edges of loneliness; but this is the longing that is deeply rooted in all mankind.

David, in *David and Lisa*, fell in love when two things happened: he began to achieve self-understanding with the help of his psychiatrist, and Lisa's love reached out and touched him. After having striven for insight, after having approached worship expectantly, perhaps we too must wait. Love will surely reach out and meet us more than half way.

## No “Victory” Without a Cause

By WARREN GRIFFITHS

A RECENT issue of the *Washington Post* carried a story that in Kenya the Soviet Union is to help build a 200-bed hospital, a textile mill, a surgical factory, and “a fully equipped technical college for a thousand college students . . .” At the same time, the *Post* and other papers were full of news of the possibility that the United States would “step up” the war in Vietnam, that it was increasing military aid by \$125 million, and that it might carry the war to North Vietnam.

We know that the United States has been sending economic aid and technical assistance to Southeast Asia and Africa and that private groups have been doing significant work there in health, education, etc. So, our country has acted at times as if it saw clearly that the real enemies of men are hunger, illiteracy, and disease. Yet our own news accounts and statements by many political leaders give the impression that our major emphasis is on military action, particularly in Southeast Asia.

I am reminded of a remark a European observer made some years ago to the effect that no country made itself look worse in a righteous cause than the United States. Putting this in another way, we can say that our country is fighting the wrong enemy with the wrong weapons. Yet many American political leaders who oppose Administration policies merely urge, in effect, that we follow more

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strenuously the same wrong policy, that we do the wrong thing and do it more vigorously.

This, fortunately, is not true of all of our leaders. In his April speech at the University of North Carolina, Senator Fulbright spoke perceptively of the effect of present Cold War involvement on our policies and on the tone of American society: "We have had to turn away from our hopes in order to concentrate on our fears, and the result has been accumulating neglect of those things which bring happiness and beauty and fulfillment into our lives. . . . The fears and passions of ideological conflict have diverted the minds and energies of our people from the constructive tasks of a free society to a morbid preoccupation with the dangers of communist aggression abroad and subversion and disloyalty at home."

This is a thoughtful invitation for those who accept the use of force to rethink our country's policies and Cold-War entrapment. Where will we find ourselves if we continue on the same road of emphasis on military "solutions" or even raise the level of our military effort, particularly in Southeast Asia?

Possibly those of us who do not believe in the use of force can use our imaginations and put ourselves in the position of those who are willing to use force where "necessary." What do we see today, and what would we recommend in the present world situation?

A basic fact is that if one believes in the use of force one should be willing to fight when "necessary." Yet we see chiefly that the people we try so hard to make into soldiers do not much want to fight. This is particularly true in Southeast Asia. Members of the State Department, of course, can speak eloquently of our efforts to help people gain their freedom. But in the huts and rice paddies the people we yearn over are indifferent to military efforts or are helping the other side. Conversely, the enemy fights vigorously and cleverly. Call them communists or nationalists—they have a cause.

Those who believe in the use of force must ask themselves how we have failed to give freedom a meaning to these people so that they will fight to keep it or regain it. What have we offered?

Free enterprise. But this sometimes means a black market—or corrupt politicians filling their pockets. Unity. But this often means foisting on the nation a leader lacking support even in his half of a divided country. Free elections. But this frequently means a regime overthrown by a military junta which promises yet another election within six months or a year.

So, we plan a "stepped-up" military campaign: more training of native troops, more arms, and more American "advisers"—all combined with continuing disillusionment and frustration.

The essential lesson here seems to be (as it has been throughout history) that men with a cause will work and die for that cause, with or without weapons. Violently or nonviolently, they will give themselves. But without a cause no amount of weapons will bring "victory" in a meaningful sense.

For how long will our emphasis as a country be on guns and napalm, rather than on hospitals and schools? We like to think that we are a people of compassion, with a tradition of peace and freedom. Yet so often we do an effective job of showing the opposite side of our nature! Again to use a phrase of Senator Fulbright's, it is time for us to take the lead in using our resources for the "creative pursuits of civilized society. . . ."

### The Telegraph Pole at Goshen

By KATHERINE HUNN KARSNER

*One of a series for children by the AFSC Clothing Secretary, a member of Central Philadelphia Meeting.*

AS I sat in meeting at Goshen and looked through the clear glass window above the facing benches, I could see a telegraph pole. It stood straight and tall against a group of trees which swayed a little in the wind.

The sight of it set me thinking about how many ways there are to get messages to people. Not just by words, but by letters or signs or books or newspapers or magazines. By bells and flowers, by flags and flares—even by touch. By pictures and maps, by watch-fires, smoke signals, and music. The way you dress or fix your hair is a way of telling other people something about yourself. The flick of an eyelid gives a message sometimes. The deaf girl spells words with her fingers or reads lips.

And all the time I was thinking these thoughts a young baby at the back of the meeting was cooing and crowing and trying her best to give a message of joy to her mother. Stars tell various things to various people, but to everyone they speak about the handiwork of God.

Messages to and from God can go on all the time, not just in meetings for worship, but anywhere. Those of us who have sat through a silent Friends meeting know that it can give you either a very dead feeling or a very live one, with different people thinking about the same thing.

Meeting is one of the places in which we think a great deal about God. It is one of the best places to talk with Him by prayer or just to think about Him, and it is comforting to believe that, whether our prayers are granted or not, our every message to God reaches Him.

To have a message answered makes a two-way conversation. Meeting is a good place for such conversations. We can pray or speak to God, but we must also open our hearts and minds to listen for God's message. Then we must try to follow what we believe God has said to us.

## Algeria and Vietnam: Telltale of Disaster

By BRONSON P. CLARK

QUAKER workers in Algeria regard as commonplace the numerous stories of atrocities which grew out of the eight-year Algerian struggle for independence. A tree was pointed out to me where women were hung by their arms until they would tell where their sons were hidden. I was shown the cistern in which twenty or twenty-five men were jammed for special punishment, as well as the single water tap for an entire regroupment camp, where the water was shut off for eighteen days during one period of repression.

These and similar stories grew out of the efforts by the French to "pacify" the civilian population. Despite the creation of thousands of regroupment camps in which millions of Algerians were imprisoned, and in spite of massive military superiority, the French could not succeed.

It was on a day when I stood in a small Western Algerian town on the edge of the Sahara, talking with the mayor, that the similarity between the efforts of the French in Algeria and of the American Government in South Vietnam struck me as a parallel. I had just read in *The New York Times* of the machine-gunning of water buffalo in South Vietnam when the Algerian mayor pointed out that during the war the camels had been machine-gunned by the French in an effort to deprive the guerrillas operating in the desert area of their usefulness.

As the months have gone by, the parallel has become more and more striking. During the Diem era, the United States Government announced that eight thousand "strategic hamlets," financed by the United States, would be built in South Vietnam. The reason given for regrouping civilian populations into camps (for the most part forcibly) is that it prevents the guerrilla, operating in the countryside, from terrorizing the peasants into providing support. The same argument had been used in Algeria, but the fact of the matter was that the French soldiers could not determine whether an Algerian peasant was simply an innocent farmer or was in fact a peasant fighter or sympathizer. Since they were not able to trust anyone, their idea was to move everyone behind

barbed wire and then to declare that anyone found outside was obviously hostile.

In the kind of bush and guerrilla warfare going on in South Vietnam, where Americans finance and direct the over-all operation, our military face a similar problem. But foreign correspondents have made it clear to us that the governments which we have financed and supported do not have the support of local peasants, and that repressive tactics similar to those in Algeria have (as in the Algerian case) sealed the hostility of the peasants against the Saigon government and the US-financed army. The continued regrouping of large numbers of Vietnamese into camps, with the frequent burning of their former homes, will serve only to create additional support for the Viet Cong. The torture of dragging prisoners through muddy paddy fields behind vehicles (as depicted in *The New York Times* of May 23) is only one example of the atrocities which will alienate what peasant support is left.

At the time of some of the Algerian atrocities there were protests by the Catholic Church in France against the harsh practices of the French army. There were also demonstrations of civil disobedience by French draftees, particularly with respect to the Algerian war. It is curious and perhaps frightening to realize that in the United States we have a lemming-like attitude toward the actions of our government in the Far East, although the wire services report that we are engaged in "earth-scorching" practices in which, after burning villages, destroying livestock and rice stores, and stripping and killing all foliage, we regroup any civilians who survive into what the Pentagon now has the audacity to call "new life hamlets." It seems frightening, I say, to realize that there has been almost no outcry on the part of the organized church against these acts committed in our name and in our behalf.

One might wonder why the American Government persists so vigorously in prosecuting a war which most thoughtful observers agree cannot be resolved militarily, but (as Walter Lippmann often has pointed out) must ultimately be negotiated into a political settlement in which the Viet Cong or Communists are given a recognized status. At the least, the issue should be brought before the United Nations. American reluctance to do this can be understood only if one glances back in the broadest possible sweep of understanding at the American position in the Far East during the last twenty-five years.

Bronson Clark of Oberlin, Ohio, served in the Far East with the Friends Ambulance Unit China Convoy in 1945-46 during the Chinese Civil War, was director of the American Friends Service Committee's China Desk in 1947, and directed the AFSC program in Morocco and Western Algeria from 1961 to '63. At present he is vice-president of a laboratory manufacturing electronic equipment for the medical and biological sciences.

Those of us who were in Quaker service in China in the middle forties recall how amazed the American public was when the American Government intervened so aggressively in the Chinese Civil War. The U.S. Air Force flew Chiang Kai-shek's troops from West China, where they had been pushed by the Japanese, to the eastern cities of China, to forestall those cities' being occupied by near-by Chinese Communist troops. After the surrender of the Japanese at the end of the second World War, United States Marines were used to hold Chinese railway lines for the Nationalists in an effort to keep the lines from falling into the hands of the Chinese Communists.

We set up a military advisory group in China to equip and train Chiang Kai-shek's troops in a new war to kill Chinese Communists. Everyone knows we were ultimately defeated when Chiang was forced to retreat to Formosa. For some people it has been an inexplicable situation that in the Far East we have tenaciously tied ourselves to a sterile and bankrupt policy which has blocked China's admission to the world community, prevented our citizens from traveling to China, and prohibited cultural and scientific interchange and world trade with a fifth of the human race. Our Government will punish any American journalist who attempts to report to us directly from China.

Those Americans who did not realize the enormous extent of our involvement in the Chinese Civil War cannot understand our continuing involvement in the growing war in Southeast Asia. The fact is that the Pentagon has not forgotten its defeat at the hands of the Chinese Communists and regards its maneuvers in South Vietnam and its increasing military adventures in Laos as pre-jockeying and eventually coming to grips with what the Pentagon regards as the principal target or enemy: Communist China.

It is difficult for the American people or the Congress to play a very significant role, as little is known about the Far East. Most of our high schools have no courses whatever on Far Eastern history, and only a handful of colleges give a major in Far Eastern affairs. Only occasionally is there a student of Far Eastern languages.

Our general ignorance of Asian language, race, religion, history, and geography prevents us from making an impact upon our Congressmen, whose main concerns continue to be, on the one hand, a wide-eyed, childlike version of bogeyman Communism, and, on the other, anxiety that the military contracts dealt out by the Pentagon go to their constituents. The pressure on Congress is enormous to continue military programs and to maintain supply depots, navy yards, obsolete tank manufacturing plants, etc. A recent two-day visit to Washington,

during which I had a series of interviews on South Vietnam with Pentagon and State Department personnel, convinced me that the Congress had declared its last war. From now on, our military adventures will begin as the White House (using a combination of Pentagon-C.I.A.-State Department advice) sees fit to begin them.

While similarities with Algeria have been pointed out, they can be carried only so far. One of the differences is that France was strained to the limit economically by her military adventures abroad. Also, the liberal tradition within the French political stream created a tension within her community which predisposed the French people to withdrawing from the Algerian venture. These two factors do not exist for us in Southeast Asia. We are wealthy, strong, and arrogant. We are not predisposed to withdraw, having not yet reached the political maturity to realize that there are many kinds of Communism, some of which provide quite an adequate way of life for some peoples; nor have we the sophistication to realize that it is not given to the United States—particularly majority white Americans—to dictate to small brown people of another religion and another language how they shall think and feel and to what loyalties they shall respond.

Rather than present our military face to these people in Asia, we should—as Supreme Court Justice Douglas long ago pointed out—endorse with enthusiasm their attempts to break with their feudal past and to shake off their enormous poverty, and should join side by side with them in building a new society in which they might share in some measure such standards of food, health, and education as we have in America.

If thoughtful and religious people in America do not soon impinge upon our Government's fatal and immoral policy, we shall be led further into a series of events beyond our control which we shall not be able to stop. China cannot long permit our continued intervention without weighing direct intervention herself. Who dares forecast after that? I await with anxiety the awakening of America's conscience.

### Not Height but Depth

By BRADFORD SMITH

Not height but depth,  
Not yonder but within:  
What better place than self  
To find a heaven in?

Look near, look far,  
Atom or star,  
Space curves, and far is near:  
God's nowhere is here.



## A New Design for Quarterly Meetings

By ROBERT O. BLOOD, JR.

IN THE late 1940's I served one year as clerk of a Quarterly Meeting in Iowa. On Saturday morning, a few dozen gray-haired Friends gathered in the meeting house for the Quarterly Meeting on Ministry and Counsel, followed by a potluck dinner, a brief business meeting, and an afternoon speaker. Then everyone went home.

A familiar pattern? The small number and advanced age of the attenders might suggest that they represented a vanishing branch of the Society of Friends. But this was not the case. Local Meetings were large and flourishing, with the entire life cycle generously represented. But young couples and families with children never came to Quarterly Meeting. Even appointing the youngest Friend in sight to be clerk did not help. When he moved away, only the faithful few remained to go through the motions four times a year.

So familiar is this pattern that many Friends wonder whether Quarterly Meeting has lost its value. In an era loaded with meetings, it seems to be just one more meeting cluttering up the calendar. Wouldn't life be simpler and less harried if we just abolished Quarterly Meetings altogether?

I suppose the answer is "yes" if the only alternative is continued superfluity. However, some Quarterly Meetings have developed new designs which prove that this institution has not outlived its potential usefulness. Green Pastures Quarterly Meeting in Michigan has an advantage in being a new Meeting, free of the "dead hand of the past." Nevertheless, I suspect our experience could be duplicated by old as well as new Meetings. Our Quarterly Meetings are attended by nearly 200 out of a total of 450 members and attenders in six local Meetings. Moreover, Quarterly Meeting swarms with children and young parents in the same proportion as our home Meetings. What is the secret?

(1) *Quarterly Meeting is held for the whole weekend*, from Friday evening to Sunday afternoon. This makes it not "just another meeting" like a Monthly Meeting for business or a public lecture, but a special occasion. It provides time enough to get away from the cares of daily life, to take a break in ordinary routines, to "retreat" from the busy-ness of our lives. It provides time enough for friendship with members of other Meetings (and also with members of one's own Meeting ordinarily seen only fleetingly). Conversations at meals and recreational oppor-

tunities such as square dances, campfires, and hymn sings make Friends truly a Society.

(2) *Quarterly Meeting is held away from civilization* at a camp in the woods by a lake. Not every region has such attractive locations as Michigan, but getting away from our usual places of business enables us to achieve the cohesiveness which geographical segregation promotes.

(3) *Quarterly Meeting becomes a conference on a theme of general concern*. Instead of a single speech, there can be a series of meetings pursuing a topic far enough to advance the thinking of the whole group. Speeches and panel discussions can be supplemented by searching small-group discussions in which Friends become actively involved.

(4) *Quarterly Meeting undertakes projects appropriate to its territory*. Most QM business meetings are dull because the Quarterly Meeting is only a transmission belt between the Monthly Meeting and the Yearly Meeting. By contrast, Green Pastures sponsors a Michigan Area AFSC program under the Dayton Regional Office (contributing \$15 per capita annually) and oversees the new Detroit Friends School. As a result, business meetings are lively affairs.

(5) *Quarterly Meeting Young Friends plan their own programs*. The teen-agers have their own officers and plan programs which attract not only the children of Friends but outsiders as well. So popular have these weekends become that separate groups have had to be established for senior high and junior high students.

(6) *Quarterly Meeting conducts a complete program for children of all ages*. In addition to the intrinsic value to the children themselves, this enables families to attend Quarterly Meeting en masse. In order to minimize the number of adults involved in running the children's program, college students are employed to provide recreational and baby-sitting services.

(7) *Quarterly Meeting meets only as often as circumstances make advisable*. There is no magic about meeting four times a year. Green Pastures meets in fall and spring at a lake and holds a midwinter session in an urban meeting house or on a college campus. There is no summer session, since many Friends are away on vacation and summer is Yearly Meeting time. For some groups, a Half-Yearly Meeting is the preferred design, especially if great distances are involved.

Our Friday evening program usually begins with the travel report of a Friend who has visited abroad, followed by the Representative Committee meeting. Saturday

Robert O. Blood, associate chairman of the Sociology Department, University of Michigan, is retiring clerk of the Lake Erie Association of Friends and chairman of the Seekers' Subcommittee of Friends General Conference's Advancement Committee.

morning's meeting for worship is followed by the opening presentation (address or panel) on the conference topic. The afternoon begins with workshops (ministry and counsel, religious education, and peace and social order), followed by the general business meeting. Evening discussion groups on the conference theme precede general folk dancing. Sunday morning's hymn sing leads into the concluding conference session and the meeting for worship. Spaces are intentionally left between programs for walks in the woods and for stargazing.

I hope other Quarterly Meetings which experiment with such weekend conferences will have the same problems we do—trying to find conference sites big enough to hold our growing numbers!

### Letter from England

By HORACE B. POINTING

I have been thinking about Dick Whittington and his cat, both of whom have a niche in English history. From this niche the poor cat is ever threatened with eviction, and indeed such an attempt has been made recently in newspaper correspondence. We know at least that Whittington was a fifteenth-century Lord Mayor of London; but what of the cat, which is said to have been the real foundation of his fortune? The word "myth" has been used in connection with the story, but this word arouses great indignation among defenders of the cat, who are prepared to fight for every one of its nine lives. All probings have failed to settle the matter; we shall therefore go on believing in the cat.

It is in any case with myth rather than with cats that I am concerned. The word "myth" itself is unfortunate; it seems to suggest the idea of fiction. For that reason I have regretted the frequent use of it by contemporary writers on religion, even in relation to the Christian faith. I see what they are driving at, but I wish they could find some other word. "Myth" contributes to a widespread notion that the truth of Christian fundamentals is being challenged by some of its own theologians. This is not so, of course, but an atmosphere of skepticism spreads. The Church, it is said, belongs to the past, and people cannot now be tied down by it. A belief in God becomes for many people ever more vague, until for them there are no "immutable laws of God." And even some Christians ask whether the authority of any church is such that its leaders can define those laws exactly.

The doubts about this mean, for instance, that the Catholic attitude to contraceptives, newly asserted here,

Horace B. Pointing, one of the JOURNAL's British correspondents, was formerly editor of *Wayfarer* (now called *Quaker Monthly*), the magazine published in London by the Friends Home Service Committee and the Friends Service Council.

has had a mixed reception. Other Christians may hold that God does not work only through church pronouncements and the printed word; he works through life itself as well, and the experience of generations counts. So, though there are some people inside the church and out of it who say that the Catholic bishops have been right to dig their heels in, others might ask if the said bishops have not dug their heels into ground which is sliding from under their feet.

The subject has a still wider context, for recently there has been in this country an enormous amount of discussion about Christianity and sex. We Friends are involved. The public "image" of the Catholic Church may have become more fixedly one of a body which does not concede change except where it must, and so does not give the leadership it could. This is not a true picture, but public images rarely are. Likewise, the general impression which people in this country have of Quakers has been of a sect, odd—most odd—but secluded and straitly puritan in life and practice. Perhaps that was why there was so much surprise and some shock following the publication last year of the essay by a Friends' group called *Towards a Quaker View of Sex*. The essay secured wide approval from serious readers, but some doubts remained. It was bold, frank, obviously well-considered; but was it too bold, too loosely tied to the accepted tradition? Some of the criticism from within the church and without fastened on a few passages which, mainly because of brevity, were open to misunderstanding.

For all that, I am sure that the issue of the pamphlet has done good in the way that the statements of the Catholic bishops have done good; for it is not enough to say that religion should apply to all aspects of life—it must be seen to apply, and be applied accordingly, however awkward or unexpected the immediate results.

Meanwhile there is another serious issue before us as Friends. The British Council of Churches has lately been coming into line with the World Council on matters affecting the basis of membership. That basis contains a creedal statement that the constituent churches are those which "confess the Lord Jesus Christ as God and Saviour." British Friends have never been willing that the acceptance of such statements should be required from members of ecumenical groups; but up to now they—and the Unitarians—have been admitted as full members of the British Council simply because of past association, over many years, with the movement toward Christian unity. Now, however, a new membership—that of association without votes—is proposed for bodies at present in the Council which have not accepted the creedal basis.

It seems to me that the churches are making a great

mistake in trying thus to become more rigid—and exclusive—in theological assertions, especially in regard to the person of Christ. I think I am correct in saying that Friends generally do not object to Trinitarian statements in the sense that they wish to deny them. I put it thus: the creeds attempt to say the unsayable, but those Christians who think that certain forms of words get nearer to the heart of truth than silence should be blessedly happy in being able to use those forms themselves, and be content with that.

In the early days of Quakerism, William Penn himself wrote about Trinitarian formulations. He declared that Friends believed "in the Holy Three"; yet Friends were also reluctant to quit "Scripture terms for schoolmen's . . . from whence people are apt to entertain gross ideas and notions of the Father, Son, and Holy Ghost. And [Friends] judge that a curious enquiry into those high and divine relations, and other speculative subjects, tend little to godliuiness, and less to peace." Penn added that speculative truths should be sparingly and tenderly declared, never being made "the measure and condition of Christian communion."

The church as a whole has a duty to explore its faith and to commend that faith by the appeal it makes to reason and to insight, and by the love and fellowship which manifestly draw the church together. I thought we were all going in that direction, but we seem suddenly to have been checked. I think this is deplorable; but we must not make too much of it. The movement toward Christian unity has a life apart from the churches, as has Christianity itself; the boundaries and membership of the one church in Christ are not at all points those of the formal bodies. If the Society of Friends is to be shut out of the Council of Churches, we can continue our work with other Christians in many ways still open. Those of us who are unable to accept the churches' basis for Christian unity are, I agree, outside the main stream of Christian tradition. But we are not outside the main stream of Christian witness. And that, after all, is—as it should be—our main concern.

*The real difficulty of the spiritual world is not its logical and philosophical dilemmas, but our simple inability to identify what others try to express. The indifference which men feel to conventional description is perhaps due to the inadequate way of presentation. I was present lately when a group of adults was deeply pained by the reported remark of a Sunday School child to her teacher, "I have never needed God yet." My own impression was that this was not evidence of the child's pagan self-sufficiency but a commentary on the image she had obtained from adults of the limited role of God in their own thinking. Atheism usually is disbelief in the god of someone else,*

—HENRY J. CADBURY

## New Friends' Group in Bogota

THE formation of a Quaker group in Bogota, Colombia, dates back only to the fall of 1963. The Quaker nucleus numbers six families who meet regularly each Sunday at 9:30 a.m. in the library of the Colegio Americano, a Presbyterian school located on Calle 45 at Carrera 22. Occasionally we have been joined by American students studying in local universities or by visitors from abroad who learn of our group. We have prepared a pamphlet in Spanish (*Quienes Son los Cuaqueros?*) describing the nature of our group.

A major concern has been to develop work projects where we can help in community service and come into closer fellowship with fellow Bogotans. One such project was in the barrio, El Carmen, far to the south of Bogota, where streets are unpaved and the rainy season produces a sea of mud. There a small elementary school, supported by local Protestants, invited us to help on a work day. With church members, teaching staff, and local families we were able to paint the interior of the church hall, clean classrooms, attach gutter drains, and lay pipes to carry off the rain water. We worked under the supervision of the chief elder, a skilled artisan. Our teen-agers helped prepare a basketball court and ended their stint with a spirited game. We hope to join them on future work days.

In the village of Tabio, some fifteen miles from Bogota, the local community is building an addition to its elementary school. Two of our members have worked on a series of Saturdays making bricks out of local mud. Eventually, when more unskilled workers can be used, it is hoped that more of us can participate in this project, which was initiated by Accion Communal, a government program in which residents of local communities are taught to work together to help themselves.

Bogota's streets are full of young boys who sleep in burlap bags at night under cold skies and who are without parental care, living by their wits and causing great concern to people who care about children's education and personality development. Club Michin is an organization offering resident care to some 110 of these boys aged from five to eighteen years. Here they are in residence from one to three years under supervision of a resident director and teachers, with psychiatric and social-work consultants available part time. On a recent Sunday we accompanied a hundred of the nine-to-fourteen-year-olds to a picnic spot in the country for a day of games and outdoor activity. We also have volunteered to work with the Club Michin board in physical improvement of the two residences, and a painting job is being planned.



*Who We Are*

Kurt and Thea Weiss, residents of Bogota for more than twenty years, are the mentors of the group. Formerly from Vienna and members of Friends Meeting of Washington, they give guidance in our projects, introducing us locally and entertaining us at their country home. Kurt is a board member of the Club Michin. Thea, a practicing physiotherapist, found time in December to represent Friends World Committee at a UN conference on the status of women held in Bogota. Their daughter Anita attends the National University. An older daughter is doing postgraduate work in language in Geneva.

Chris and Ollie Ahrens and their two sons came from New York. They are former residents of the Rifton Community. Chris is a CARE-Peace Corps administrator and travels extensively, keeping in touch with many of the six hundred Peace Corps volunteers here in Colombia. They have had valuable experience as work-camp directors for the AFSC in Mexico and as hospital administrators for the Congregational Service Committee in Humacao, Puerto Rico. Ollie teaches mathematics in Colegio Nuevo Grenada, a bi-national school (attended by our Quaker children) that follows a US curriculum.

Don and Dorothy Warrington and their three children, members of Pittsburgh and Reading Meetings, are organizing the YMCA in Bogota. Y's exist in all the other South American nations but have faced difficulties in getting started in Colombia. However, recent changes in Vatican policy permitting and, in fact, encouraging interfaith cooperation have brought a favorable response from church leaders in Colombia so that after eight months of careful planning the Y program has been launched. Daily queries arrive, asking when a recreational program will begin for Bogota youth. Don and Dorothy have long AFSC experience behind them, having served in the Friends Ambulance Unit in China. Don also served as a member of the AFSC staff in Philadelphia.

John and Esther Delaplaine of the Washington and Bethesda Preparative Meetings came with their five children in December. John is one of four economic advisors to the Department of Planning and Ministry of Hacienda of the Colombia government, lent by Harvard University's Development Advisory Service. He was formerly on the staff of the Inter-American Development Bank. Esther has participated in AFSC work camps in Mexico and Europe and has worked at the AFSC National Office in Philadelphia. She is helping as a volunteer to establish an employment service at Ciudad Kennedy in one neighborhood with five hundred families. In this mammoth housing development, constructed with loans from Ali-

anza para Progreso, there are already 60,000 residents. A great number of social and educational services are needed, and already a foundation for self-help-type programs is being laid by social workers who have found residents with specific skills and persuaded them to share these with their neighbors.

Harold and Evelyn Hay from Arizona, regular attenders and close to Friends in India and the US, are here on assignment from the UN. Harold has helped establish a technology center at the Instituto de Investigaciones Tecnológicas, with primary emphasis on practical aid to small and medium-sized industries.

Gladys Danies from Nebraska is married to a Colombian. With their three children they recently have moved to Bogota from Bucaramanga, where Gladys worked in the social work school.

ESTHER R. DELAPLAINE

**UNDER THE RED AND BLACK STAR**

AMERICAN FRIENDS SERVICE COMMITTEE

*"This Is No Dream"*

"THIS is no dream we're dreaming! Within a year we'll be owners of our own factory."

Fifteen men gathered around a dim kerosene lamp in Pamplona Alta, one of Lima's many *barriadas*, were considering the sudden change in their lives. Three months before, they had been living in a crowded slum in the heart of Lima, renovating old furniture and selling it from tiny stalls. Then a sudden fire swept the area and wiped out all their possessions. Without houses, furniture, clothes, documents, tools, or jobs, they and their neighbors were transported to a new location several miles south of the city, where various organizations helped them to build temporary shelters of matting.

The local AFSC program, led by Alan Walker of Burlington (Vermont) Friends Meeting, agreed to help meet the *barriada* dwellers' need for food and work. It was discovered that U. S. surplus foods could be obtained on application at the nearby parish church. Then the community was canvassed to discover the kinds of skill available, as well as the extent of the losses. Obviously some kind of financial assistance would be needed to enable most of these displaced people to return to work. With their new location they could no longer expect to sell at home, even if they had tools to use. Why not start small factories which could employ their present skills in an efficient manner while also building new ones?

The first opportunity presented itself in the form of pre-cut dresses to sew for market. With the AFSC providing some technical and financial aid, fifteen women working on seven borrowed machines turned out forty-two

dresses the first week. Soon a continuing order for dozens of toddlers' overalls was negotiated with a Lima department store. As knowledge of the factory spread, new buyers appeared, and people from neighboring barrios came to admire and envy Pamplona Alta. The fifteen sewers have organized themselves into a cooperative, and under the skilled and gentle guidance of Ann Starr, a Quaker volunteer (in Peru with her Peace Corps husband), are turning into competent seamstresses. They are receiving inquiries from other women who would like to join them, and are planning new quarters which will have a real floor and solid walls and roof.

Meanwhile fifteen of the men have decided to start a bed-frame factory in Pamplona. Using tools and materials obtained through the Service Committee, they hope soon to be turning out 150 beds a week on a cooperative basis. They plan to pay themselves good weekly wages, to repay the initial investment as quickly as possible, and to save enough for the down payment on the site of a modern factory. A Peruvian staff member, trained by the AFSC in Mexico, will work with the cooperative and assist in other community development projects.

"Our own factory—and some hope for our children." These were the wildest fancies of these and thousands of other men staggering under the burden of grinding poverty. Now a few—fifteen or fifty in a Lima *barriada*—see a way to enjoy the dignity of work and participation as equals in the human enterprise. Their experience can be multiplied hundreds of times with help from the *estrangeros* who are able to take such things for granted.

### On Planting Trees

By PHILIP MYERS

It's harder than it used to be  
To dig a hole to plant a tree,  
The earth is so much harder.  
The spade that once I used with ease,  
With upright back and supple knees  
Has ruled against such ardor.

More stones there are, and closer laid,  
To hit against and twist my blade.  
My pace is slower now.  
Offsetting this, the price one pays  
For having lived so many days  
Is skill and knowing how.

Ah, could I pass such knowledge on  
To those still here when I am gone  
I had not lived in vain!  
But since, alas, this cannot be  
It's up to me to plant this tree  
And then to pray for rain.

### New England Yearly Meeting

By GORDON BROWNE

NEARLY four hundred Friends, including more than seventy juniors and almost sixty Young Friends, gathered at Pembroke College and Moses Brown School, Providence, Rhode Island, from June 16th through the 21st for the 304th session of New England Yearly Meeting. They were joined by visiting Friends from nine other Yearly Meetings in the United States and three foreign countries.

Following a pattern begun last year, Friends devoted the first two hours of each day to a series of worship-workshops, intended to give opportunity for worship in small groups and for intensive study of such subjects as "Friends' Outreach in a Changing World," "A Careful Look at Our Friends' Sunday Schools," "Interpreting Friends' Worship and Practice," "The Spiritual Basis of the Peace Testimony," "Do You Belong in the Civil Rights Struggle?" "The Home—The Meeting—The Public School," and other matters equally challenging. In their brief history, these workshops have proved to be rewarding additions to the Yearly Meeting programs.

The successful completion of a drive for funds to hire a Yearly Meeting youth worker on an experimental basis for two years led to the approval in the business sessions of the appointment of Edwin Hinshaw to that post. His experience in youth work in Kenya, as pastor of the Westport (Mass.) Meeting, and with the Young Friends at Yearly Meeting the past two years makes Ed Hinshaw especially well suited for his new assignment. At the request of Young Friends, the Yearly Meeting approved, too, the addition of several Young Friends to Yearly Meeting committees.

In other business sessions, Thomas R. Bodine was reappointed presiding clerk and Miriam E. Jones recording clerk. Henry B. Williams and Donna J. Aldrich were named as reading clerks.

George Selleck, chairman of the Committee to Revise the Discipline, presented the work of the committee to date. After discussion and some small revisions, the Meeting adopted the general queries and the completed section on "Practice and Procedure" and approved the direction being taken in the committee's still unfinished work on the section on "Faith and Life." The committee hopes to complete all its work by the time of the next Yearly Meeting, which, at the recommendation of the Executive Council, will again be held in Providence, June 22-27, 1965.

New England Friends were grateful for epistles from many Yearly Meetings around the world. Those from the United States expressed the same deep concern with the struggle for racial justice and equality which is felt in New England. Word of the Senate's passage of an omnibus Civil Rights Bill reached the Meeting at the end of the Friday evening session and was received with prayerful gratitude. A minute expressing this gratitude was approved the following day and released to the press.

The routine business was broken during the week by several

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Gordon Browne of Cotuit, Mass., clerk of Sandwich Monthly Meeting, teaches English at Cape Cod Community College.

helpful messages from invited speakers. Beatrice Kimball of Durham Meeting led the daily Bible half-hours in study of the book of Isaiah. On Tuesday evening, John Oliver Nelson of Yale Divinity School spoke on "The Role of the Society of Friends." Other Christians, he said, expect from Friends simplicity in a day of overconsumption, equality based on an understanding of what the worship of God can do in any man, and peace reaching out in Christian witness to all other persons. Charles Hutton, headmaster of Friends School, Wilmington, Delaware, spoke on Wednesday evening on "Developing Concepts of Education in the Society of Friends." He emphasized the necessary tensions in education between change and security, individuality and social restraint, creativity and self-discipline, and liberalization and specialization.

On Friday evening Duncan Wood, Quaker International Affairs Representative in Geneva, described the opportunity for a service of reconciliation in the Quaker work in Geneva. At Sunday morning's adult class, William Hubben of Friends General Conference, in discussing "Should Theology Concern Friends?" noted that the ecumenical movement, especially in the relations of the Roman and Eastern churches, raises the hope that religious thinkers are coming to view religion as a way of life, not as a field for intellectual speculation. A new theology, both more humanistic and more mystical, is developing, he felt.

In the final session, Seth Hinshaw, executive secretary of North Carolina Yearly Meeting, spoke on "Developing Adequate Leadership for Our Day." After pointing out Quakerism's failure to staff its own institutions, he described three necessary conditions for the production of leadership: the Divine initiative shown in gifts and leadings; the individual response in commitment, study, preparation, and work; and group cooperation.

All of these speakers contributed importantly to the rich, crowded days of the meetings, in which New England Friends felt themselves strengthened in the work of the Lord.

### "A Change of Heart"

THIS is the title of one of a series of paid advertisements in newspapers sponsored by the Chester (Pa.) Monthly Meeting of Friends in connection with the racial dissensions that have been disturbing Chester in recent months. "In these troubled, turbulent days," says this ad, "the interracial problem seems too difficult. We would like to move away and come back when it is all over. But we can't. It is here now and must be settled. . . ."

"We know what the eventual outcome must be. The Negro must become a full member of our society, free to go to integrated schools, live in any home he wants and can afford, work at any job for which he is qualified, vote for any candidate he chooses, join any club, church, or service organization with which he shares a common interest. This is coming. The Supreme Court requires it. Progress demands it. History supports it, and our consciences know it.

"The Negro citizen has very patiently waited for years for better jobs, schools, and houses. When they did not insist we did nothing. When they raised stronger protest we delayed. Always the same answers—'Not now. You could better advance your

cause some other way. Why don't you pick on someone else?'. . .

"This isn't really a Negro problem; it is a white problem. If we can help instead of hinder, if we can guide instead of obstruct, then we can overcome the present chaos that much sooner. The end will be the same except that the bitterness and hatred will be less widely shared and won't last as long. We will stop saying 'they' and 'us'; it will be 'we'." . . .

### Books

THE WHOLE PERSON IN A BROKEN WORLD. By PAUL TOURNIER. Harper and Row, New York, 1964. 180 pages. \$3.75

Those of us who are familiar with Paul Tournier's earlier books, (including *The Meaning of Persons, Guilt and Grace*, and *Escape from Loneliness*) will welcome this latest of his provocative and stimulating volumes.

A Swiss physician and psychiatrist with a profound religious faith, the author is sometimes a bit over-technical, perhaps, but the whole trend of the book is toward the necessity for recognition of the spiritual in our increasingly materialistic culture. Personal inner change—"conversion," if you will—he knows to be necessary to real healing.

In his chapter on "The Rift Between Spiritual and Temporal" he challenges the contemporary belief in the supreme authority of science, saying that "only a part of reality is accessible to objective knowledge; it does not reach the essence of things." True objectivity, he writes, "does not exist. It is impossible to exclude the observer." The conflict aroused by the discovery of nuclear phenomena is apparent only, he suggests, quoting Eddington's statement that "The stuff of the world is the stuff of the spirit." "The exclusion of faith," declares Tournier, "has neither logical nor experimental foundation," and the firmly held conviction that the work of science is morally neutral has been shaken by the discovery of the explosive force of the atom bomb and its power to destroy all life. Tournier holds that this fact is having grave repercussions among men of science. There must now be serious consideration given to their moral as well as their scientific responsibility.

The chapter on "The Myth of Progress" makes some startling statements. Altogether this is a book that challenges and that provokes serious discussion, perhaps dissent, but which closes on a positive note of faith in the power imposed by the disciplines of God to heal a broken world of its profound malady of materialism.

RACHEL R. CADBURY

MODERN RELIGIOUS POEMS. Edited by JACOB TRAPP. Harper and Row, New York, 1964. 304 pages. \$4.95

Here is a book difficult to overpraise. Indeed, within its voluntary limitations, it may be the best anthology of religious poems ever put together. One limitation is set by the word "modern." This means poems written since 1900 or, in a few instances, poets living into the twentieth century.

The religious limitation is broadly conceived. It includes at least the entire Biblical spectrum, from the universal wisdom of Ecclesiastes and Job to the sectarian exhortation of the Epis-



ties. The guiding principle may well have been a line from Eberhart: "To read the spirit was all my care and is. . . ." The required genuflections are made before the shrines of orthodoxy and tradition, but the editor does not make the unfortunate assumption that in the cathedral of God all pews necessarily face in the same direction.

To say that the limitation "poetry" has been almost perfectly met may be no more than to say that the selections speak to the condition of the reviewer, whose prejudice that a poem should both say something and sing Jacob Trapp seems to share. The private symbols in which so many modern poets indulge should be kept for private consumption. Unless a poem can say something to all common understanding it does not deserve the publicity of print. This does not mean the exclusion of novelty or the need to be elementary. When e. e. cummings says

i thank You God for most this amazing  
day: for the leaping greenly spirits of trees  
and a blue dream of sky; and for everything  
which is natural which is infinite which is yes

the lines may require a second reading, but they say something and they sing.

There are those other limitations that are never voluntary: of space, of copyright, of cost. In addition, Jacob Trapp faced the limitation of a previous and larger book by the same publisher. When one wonders, for example, why "The Donkey" is not among the poems by Chesterton, the answer apparently is that it is in the earlier volume. One editorial decision that seems unfortunate ought to be mentioned: an included poet's religious attitudes are not always fairly represented. Some of Emily Dickinson's more mawkish moments are there, but not that amazing lady's uncompromising tough-mindedness. Nevertheless, there is only one possible conclusion: here is a book worth any man's money.

CARL F. WISE

**THE WASTED AMERICANS.** By EDGAR MAY. Harper & Row, New York, 1964. 228 pages. \$4.50

The author of this book is a journalist who, after working incognito as a public welfare case worker in Buffalo, N. Y., carried his investigations over much of the country and found similar conditions in every city. He tells, for instance, of corrupt slum landlords in New York State who seemed immune to punitive measures until passage in 1962 of a law permitting public welfare officials to withhold rent payments in cases where relief recipients were living under conditions detrimental to life or health.

He finds some encouragement in the success of an experiment made in a few communities where lighter case loads were assigned to workers so that they might have time to give adequate counseling. The result was an increase in the number of relief clients finding employment, with an ensuing appreciable saving to the public economy. This remedy cannot be applied to most public welfare organizations, however, because there are not nearly enough case workers available, and only a very small number of these are fully trained. Most guidance counselors in schools and colleges make no mention of this profession to young people choosing a career. The author im-

plies that some appealing publicity to catch the attention of potential social workers would be desirable, as would a reduction in the amount of required paper work, which has much to do with the low morale and high turnover among today's case workers.

ELIZABETH BREAZEALE

**THE GERMAN PROBLEM: Roadblock to Disarmament.**

Published by the Disarmament Committee of Washington, D. C. (1822 Massachusetts Avenue) on behalf of the "Women Strike for Peace" movement, 1964. 48 pages. \$1.00

This instructive book contains all important factors which the student of international affairs needs to know for a sound appraisal of our continuing tensions in the German area. The history of cold-war strategies, as well as the chronicle of West Germany from its origin in 1945 to the present time, are documented with pertinent facts. The graphic statistical material comparing both sections of Germany is equally instructive. Official as well as independent proposals for termination of the division are supplemented by those of several organizations, including the Women's International League and the Friends Committee on National Legislation.

An impressive piece of bookmaking, this booklet might serve in content and decoration as a model of pamphleteering for any peace organization.

W. H.

**TOWARD A STRATEGY OF PEACE: An Election-Year Guide for Responsible Citizens.** By JAMES P. WARBURG. Current Affairs Press, New York, 1964. 75 cents

It is impressive when an important study of foreign affairs starts from nonpacifist assumptions, yet ends with conclusions similar to those of many Friends. James Warburg, banker, public servant, and writer, has written such a piece.

The author, taking the advice of Lincoln, begins by discovering "where we are and whither we are tending" in a masterly sketch of power politics since 1945. Events which we experienced disconnectedly begin to hang together as we read, and we learn to understand how American foreign-policy myths evolved.

Warburg's recommendations are provocative, yet realistic. He has a novel solution for the problem of Berlin and Germany, and his section on China is a breath of fresh air. Another section describes the reactions of Washington officials to these proposals.

In short, here is a pamphlet that will provide interesting conversational material in this election year.

GEORGE LAKEY

**AND OUR DEFENSE IS SURE. Sermons and Addresses from the Pentagon Protestant Pulpit.** Abingdon Press, Nashville, Tenn., 1964. 191 pages. \$2.50

Bishop Ashton Oldham once said that, if necessary, he would don an apron and serve behind a bar in order to make contact with men in need of the Christian message.

E. Stanley Jones, author of *The Christ of the Indian Road*; James A. Pike, Episcopal Bishop of California; Norman Cousins, editor of *Saturday Review*; and D. Elton Trueblood, professor of philosophy in Earlham College, are among the thirty contributors to this handy volume.

Raymond Wilson, in Philadelphia Yearly Meeting recently, reported the urgent request of men he knows in the higher

ranks of the Pentagon for support from the peace movement for efforts to reduce bases and prepare for the transition to a much less military economy. This request prepares the reader for a group of talks which deal with many of the important issues of this time, in a program prepared for religious services in the Pentagon. For instance, the president of Princeton Theological Seminary speaks of the necessity of breaking the carefully prepared chain of hate. Elton Trueblood notes the importance of new and unaccustomed ways of reaching people with the real spirit of Christianity.

Readers who enjoy collections of brief essays by different authors will find this book interesting. R. R. W.

**SPIRITUAL COUNSEL AND LETTERS OF BARON FRIEDRICH VON HÜGEL.** Edited and with an introduction by DOUGLAS V. STEERE. Harper and Row, New York. 184 pages, 1964. \$5.00

Douglas Steere has rendered a useful service in compiling the essence of the religious writings of Baron Friedrich von Hügel. Too often overlooked or forgotten in a day when religious thought has become abstract or spineless, the work of this once famous man can speak to many persons. Von Hügel was always related to the human side of things; his letters prove this, as does his life.

A controversial figure in Church of Rome circles, he managed, despite his writings and his broadness of vision, to survive as a practicing member when others such as George Tyrrell and Alfred Loisy were lost from the fold. A brilliant student of mysticism, a sensitive spiritual director, and a faithful and delightful friend, Von Hügel compares favorably with the great masters of the past. It is good to have him back in print with an understanding introduction by Douglas Steere.

F. B. WALKER

**GIVE ME FREEDOM.** By MAY MCNEER. Illustrated by LYNDA WARD. Abingdon Press, New York, 1964. 128 pages \$3.00

In *Give Me Freedom* May McNeer presents seven biographies of men and women who have given their hearts and minds to some aspect of the freedom of mankind: William Penn, Thomas Paine, Elijah Parrish Lovejoy, Elizabeth Cady Stanton, Edwin Markham, Marian Anderson, and Albert Einstein.

Despite the author's admirable intentions, many of the childhood incidents seem stilted. But of even more concern are the inaccuracies and misconceptions throughout the book—for instance, that Penn lived for many years in his colony and that in later life he gave it to the English Crown. Dates for Elizabeth Cady Stanton are greatly confused. However, some of the sketches are well drawn; Elijah Lovejoy's struggle to save his printing press from an enraged mob is certainly one of these.

The publishers recommend the book for the junior high school age. The adult opinion expressed here should be tempered by the facts that one eighth grader thought the book fascinating and a ten-year-old found it most interesting. With such reactions, it is too bad that a more thorough job of research was not done.

ANNE TAYLOR BRONNER

**STALKING THE BLUE-EYED SCALLOP.** By EUELL GIBBONS, with pen-and-ink drawings by CATHERINE R. HAMMOND. David McKay Company, New York, 1964. 332 pages. \$5.95

No fooling—the Bay Scallop *does* have a row of tiny blue eyes around the edge of its mantle, or shell lining. Euell Gibbons tells this and other little-known facts about the denizens of our seacoasts in his usual lively style in a fitting sequel to *Stalking the Wild Asparagus*. As in the earlier book, many mouth-watering recipes are included (though a Down Easter shudders at the use of bacon instead of salt pork in clam chowder), and any reader who has access to the seashore will be tempted to experiment, helped in identification of specimens by the beautifully clear illustrations. This book is entertaining and informative for the casual reader, the imaginative cook, or those—and there are many such—who read cookbooks for pleasure.

Euell Gibbons, a member of Lewisburg (Pa.) Meeting, taught at Moorestown (N. J.) Friends School, was on the staff of Pendle Hill for several years, and now lives at Beavertown, Pa.

HARRIET L. HOYLE

## Friends and Their Friends

The Committee on the Friends World College of New York Yearly Meeting invites Friends traveling to the New York World's Fair to visit its headquarters at the Harrow Hill Estate on Long Island. Some overnight facilities are available. Call Barbara Milford, executive secretary, for further information (516-MA 6-1310), or write to Friends World College, Harrow Hill, Glen Head, L. I., N. Y.

Newtown (Pa.) Meeting has approved the proposal of its Social Order and Race Relations Committee for the establishing on an experimental basis of a small nursery school in Newtown for the culturally deprived. The details of the experiment's financing and other arrangements have not yet been definitely decided.

A fifteen-page *Race Relations Handbook* containing questions and suggestions for Monthly Meetings has been published by the Race Relations Committee of Philadelphia Yearly Meeting as a follow-up to the 1964 Yearly Meeting's "Call to Action." It is available from the Race Relations Committee, 160 North 15th Street, Philadelphia 2, for twenty cents a copy.

In view of the FRIENDS JOURNAL's perennial struggle to make ends meet financially it was heartening to receive a communication the other day from a midwestern Friend who said that for years he had been reading the JOURNAL regularly, but free, using the copy to which his Meeting subscribes. But suddenly, he told us, "I was struck by the prevalence of the concept of 'sharing' the JOURNAL, and wondered what this must do to circulation. It is about time we ceased using Meeting copies and had one of our own. Now you have one more subscriber."

An interesting variation on conventional pre-summer closing exercises occurred this year at Moorestown (N. J.) First-day School, where the first- and second-grade pupils shared their benches and Bibles with their counterparts of fifty years ago, who turned out in force for the program. Several of the half-century-past honor students pridefully exhibited the books they had received as prizes for their good records. In reporting on this aspect of the occasion the June Moorestown *Meeting Notes* says that "In spite of its somewhat lurid title, . . . *Heart Throbs* turned out to be a collection of thoughts for the day by such unobjectionable authors as Louisa May Alcott."

Two other items uncovered by research into the records of the 1914 First-day School induce a faint sense of shock. One of them states that the third-grade class had a "lesson on the smoking of cigarettes," and the other reveals that the Meeting's Building Fund Committee devised a system of selling \$100 bonds to members, and that "each year, as the budget was made up, names would be drawn from a hat, and whosever name was drawn was paid off that year." Alas, might this be considered gambling?

Sarah P. Brock of Newtown Square, Pennsylvania, has resigned from the FRIENDS JOURNAL's Board of Managers because of the pressure of new duties as president of the League of American Pen Women. Her participation in the work of the Board will be much missed.

Henry M. Passmore, former budget consultant for the United Fund in Philadelphia, has been appointed director of the American Friends Service Committee's Social and Technical Assistance Programs. A member of Kennett Meeting, Kennet Square, Pa., at present attending Media (Pa.) Meeting, he succeeds Loren Tesdell of Feasterville, Pa., who will teach political science at American University in Cairo, starting in the fall.

The AFSC, which is sponsoring social and technical assistance programs in Pakistan, Jordan, and Northern Rhodesia, plans to start a fourth such program in Baroda, India, next October. It is expected that Henry Passmore will visit all of these community development projects in 1965.

The churches' involvement in the civil rights issue in Mississippi (as well as in the rest of the nation) "is not motivated by a perverse desire to stir up trouble but as an instrument of education and Christian reconciliation," according to a statement made at a press conference by Robert W. Spike, executive director of the National Council of Churches' Commission on Religion and Race. At the same conference Eugene Carson Blake, the Council's chairman, said rumors that "over 200,000 students would flood the state inspiring violence are quite unfounded," adding that every effort has been made "to screen out undesirable elements."

The Commission helped draw up the curriculum for the student-led "Freedom Schools" in Mississippi in June and sponsored a training program for student volunteers at Western College for Women, Oxford, Ohio.

A series of six talks on various aspects of Quakerism was given on six Sundays in May and June at the Friends Meeting House at Hudson, New York, under the sponsorship of the Taghkanic-Hudson Meeting. During the refreshment period at the conclusion of each talk there was opportunity for questions and discussion. The subjects discussed included "What Friends Mean by Guidance," "Authority and Personal Experience," "The Inner Light and Conscience," "Man's Predicament—Spiritual Hunger," "The Friends' Peace Testimony," and "Friends and the Social Order." The speakers (all Friends) were Paul Barnard, social worker; Samuel R. Powers, physician; Marjorie D. Risley, housewife; Chard Powers Smith, author; Peter Wickham, pharmaceutical chemist; Augusta Beadenkopf, housewife; and Francis Hall, director of Powell House.

These gatherings were originally planned by Albany Meeting, where they were given last year.

The marriage of Donald F. Savery and Jean Dankert Kincaid (see page 332) was the first exclusively Quaker wedding ceremony ever to take place in Louisiana. Because Louisiana law formerly required that a priest, minister, or rabbi perform such ceremonies, Friends who were married according to Quaker custom also went through a civil ceremony. In 1962 the addition of the words "or others" made it possible for clerks of Friends' Meetings to officiate.

The *New Orleans States-Item*, finding the event newsworthy, published an account of the marriage in which the unique features of Friends' practice were described in great detail.

With the purpose of developing better understanding of people of other races and lands, the Peace and Social Order Committee of Chestnut Hill (Philadelphia) Meeting is offering seven illustrated "Friendly World Programs" prepared by Helen and Arthur Bertholf for schools and other groups. Locales covered by the various programs are Mexico, Tunisia, Northern Africa, rural France, Cuba, Athens-to-Berlin by car, and aspects of Killarney, London, and a Dutch village.

Further information about these programs may be obtained from Erhart Demand, 7217 McCallum Street, Philadelphia 19119.

Friends in the Philadelphia area who are responsible for the planning of programs for next fall and winter may wish to note that discussion leaders on the problems of the socioeconomic order, poverty, unemployment, etc., are available from the Friends Social Order Committee of Philadelphia Yearly Meeting, 1515 Cherry Street, Philadelphia 19102.

Friends and anthropologists alike will welcome Pendle Hill's latest pamphlet, *The Spiritual Legacy of the American Indian*, by Joseph Epes Brown. In it the author relates the spiritual beliefs of the Plains Indian to other world religions and stresses the double tragedy of the Indian's cultural destruction—a loss that is ours, as well as his. Illustrations and a selected bibliography increase the value of this pamphlet (No. 135), which may be obtained from Pendle Hill, Wallingford, Pa., for 45 cents.



Chamounix Mansion in Philadelphia's Fairmount Park, built in 1802 by George Plumstead, a well-known Quaker engaged in the India trade, has been placed at the disposal of the American Youth Hostel Association for use, without rental, as a permanent youth hostel. This is the first time that a municipal authority in America has agreed to provide a youth hostel on the Danish, German, and British model. The mansion, still owned by the Fairmount Park Commission, will provide forty beds for hikers, riders, bicyclists, etc.

An attractively bound eight-page pamphlet called *The Wider Quaker Fellowship: Its History and Purpose* has just been published and may be obtained from the Fellowship at 152-A North Fifteenth Street, Philadelphia 19102. Its author is Emma Cadbury, who was the Fellowship's chairman for twenty years until her resignation a few months ago.

Programs through which elderly persons living in retirement clubs can participate in volunteer work for the Friends Peace Committee of Philadelphia Yearly Meeting without leaving their home base have been established by Gerald Schwartz, the Peace Committee's program coordinator. Two such programs are now in effect at the Normandie Hotel Retirement Club and the Walnut Park Plaza Hotel, both in West Philadelphia. In each place a group of about twenty-five volunteers, working an hour a week, does stuffing, mailing, and addressing jobs for a number of peace organizations in the Philadelphia area. Programs of peace films and discussion are also offered at these retirement hotels.

Albert L. Baily, Jr., a member of Westtown (Pa.) Meeting who formerly taught at Westtown School, where he was also in charge of dramatics, is the author of *Dramatizations from the Life of Jesus*, published recently by the Exposition Press, New York City. For many years he and his wife, Helen Baily, ran a summer work camp on the Maine coast. They now spend much of the summer with the Navajo, Hopi, and Pueblo Indians of the Southwest and in the winter operate an Indian handicraft shop near West Chester, Pa.

### Urban Housing for the Elderly

An apartment house especially designed for persons 62 years of age and over will be built by the Friends Neighborhood Guild of Philadelphia with financial aid in the form of a loan from the Federal Government. Just two blocks from the Guild's headquarters in a section of the city designated as the East Poplar Urban Renewal Area, the six-story brick building, designed by architects Venturi, Cope, and Lippincott, will contain 91 apartments, mostly "efficiencies" or with one bedroom. Other facilities will include elevators, self-service laundry equipment on each floor, and—on the top floor where it will command an impressive view of the city—a community room attractively furnished for group use. The grounds will be landscaped, with areas where residents may have their own gardens.

While the project is being developed mainly for the benefit of neighborhood residents, it will not be restricted in any way,

and Friends who prefer center-city living may wish to consider it. Further information may be obtained from the Friends Neighborhood Guild, 703 North 8th Street, Philadelphia, Pa. 19123. (Telephone: WALnut 3-1544.)

### Friends International Centre, London

At its new home, Courtauld House, the Friends International Centre in London hopes, according to the London *Friend*, "to do more and to be more than ever before." The five-story "classical Georgian" building has been attractively redecorated and adapted to provide living quarters for sixteen residents, twenty-eight visitors, and staff. In addition to the bedrooms (redecorated by weekend work campers), facilities include quiet room, study, dining room, coffee room, sitting room, and laundry. A lecture room seating about a hundred has made possible a program of talks, films, and concerts.

For the students who form the majority of long-term residents, the Centre is ideally situated near the University of London, the British Museum, and the Courtauld Institute Galleries. Visiting Friends will find it about the same distance from Friends House as the former Tavistock Square premises.

Further information may be obtained from Irene Jacoby, resident warden, or Monica Gillett, co-warden, Courtauld House, Byng Place, London WC1, England.

### Letters to the Editor

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

#### "Honest to God"

If the book *Honest to God* has been the cause of serious thought concerning our Christian beliefs, we can hardly conclude that it has been a worthless endeavor on the part of Bishop Robinson. Our Meeting (Byberry) has studied the book in an adult-class series and in a study group where we had well-qualified leadership.

It has seemed to me that Robinson's purpose has been to make us rethink our beliefs in relation, particularly, to the very secular world in which we live. This is not to say we should change our beliefs; we must restate them to meet the condition of those who are seeking God today. Even as Jesus spoke to the understanding of those who heard Him in that time, so must we, His servants, speak with new words and fresh insight to the understanding of today's man.

Southampton, Pa.

RUTH M. HASKINS

*Honest to God* was apparently aimed at people associated with the Church of England. Robinson's lengthy discussion of the nature of God probably speaks more to problems of that church than to problems of Friends. Friends' views on the nature of God certainly cover a wide spectrum, with little pressure to hold to one "correct view." Despite this, I think Robinson does a valuable service in pointing out the connection between one's concept of the universe and one's concept of God, and in stressing the fact that, as the former changes, perhaps the latter must, too.

Robinson's greatest contribution is his attempt to discrimi-

nate between form and substance. When we can look at a mushrooming development of thousands of new homes next door to a meeting house and say that the people moving in are probably not the type to be interested in the Society of Friends, or when we can look at the 99 per cent white membership of our Meetings in the Philadelphia area and conclude that Negroes are not of the type which is attracted to Friends, it is time to look at some of the forms we have adopted.

Friends are losing their message to the world, and they are not going to get it back by standing pat. We say that the way to spiritual nourishment is through silent waiting on the Lord. There are silent meetings that are wonderful to experience. There are also meetings and individuals for whom silent waiting accomplishes little or nothing. We tell people to have patience and let the seed grow. After many years of this many people end up coming to meeting dutifully but not really expecting anything, or they continue to try, with occasional glimpses of light, or they drop the meeting altogether.

Is the silent meeting a matter of form or of substance? Is it the way to reach God or to let God reach you? Is it one of many ways? Most people I have met are sincerely concerned about the question of the meaning or purpose of man's existence. They are not much impressed by the answers given by most churches. The Quakers need a better answer as much as anyone does.

Wycombe, Pa.

PAUL ZORN, JR.

#### Too Many Appeals for Funds?

There is a multiplicity of appeals for funds that come to every member of Philadelphia Yearly Meeting. Many of these are thrown away, as no one can be equally interested in each appeal.

I suggest that a compilation of such appeals be sent out each year, so that Friends can subscribe to the ones that interest them most, thus reducing the costs of printing and postage.

Haiboro, Pa.

EDNA P. JARRETT

#### Humanists and Theists

Margret M. Houser's letter in the May 15 JOURNAL—and a very fine letter it is—in which she complains of my treatment of humanists requires a word of explanation from me. When I wrote of humanists I had in mind the type of people who are grouped in the American Humanist Association and the International Humanist and Ethical Union. They definitely are not theists for the most part. They never speak of God. There are such even in some Friends Meetings.

Margret Houser, it seems, is a believer in God, and she happens also to agree with me that "since all things came from God, evil also came from God." In contradiction to her, we say that evil is inherent in creation because the conditions which make good possible also make evil possible. Those conditions are freedom and social relations with other beings that are also free and very limited in grasp and understanding. Under such conditions evil is an inescapable consequence. Chance and accident play their constant roles in virtually every situation. There is even conflict and division within God's own Being.

Philadelphia

ROBERT HECKERT

#### "Visitors Please Rise"

It was pleasant to read in notes about Friends in the JOURNAL of June 1 the note on visitors being asked to rise after meeting for worship here and the suggestion that other Meetings might follow this custom. But let us give credit where credit is due. This suggestion came to us from Bob Blood of Ann Arbor Friends Meeting, where the custom seems to have been common practice for some time.

Washington, D. C.

ANNE Z. FORSYTHE, Secretary  
Friends Meeting of Washington

#### Nontheistic Quakerism?

Heretofore military exemption has been granted when an individual declared that his understanding of the will of God would not permit him to do the will of the state. The exemption to Dan Seeger (see FRIENDS JOURNAL, April 1, May 15, June 1) who "... could not state that he believed in a Supreme Being," was granted because his own individual philosophy did not permit him to do the will of the state.

If there is no Supreme Being, what do Friends mean by "that of God in every man"? What do Friends mean by "the laws of God" if there is no God?

I did not imply that because of Dan Seeger's disbelief in God he had any preference for communism. There are many non-Communist atheists, but I am surprised to find so many nontheistic Friends. Are we deserting theism and Christianity, always strong in Quakerism, to become merely an ethical culture society?

New York City

HOWARD E. KERSHNER

#### UN Peacekeeping

Thanks for Robert Cory's excellent article, "UN Experiments in Peacekeeping," in the June 15th issue. The suggestions of important ways in which Friends can help develop the idea of organized orderly alternatives to international anarchy make the article stimulating as well as informative.

I am thankful to Robert Cory for writing and to you for publishing the article.

Riverton, N. J.

RICHARD R. WOOD

#### BIRTHS

FARQUHAR—On February 24, a son, NORMAN JAMES FARQUHAR, JR., to Norman and Elizabeth Heritage Farquhar, members of Mullica Hill (N. J.) Meeting.

WESTINE—On May 23, at San Antonio, Texas, a daughter, KAREN MARIE WESTINE, to Peter and Patricia E. Myers Westine. The mother and maternal grandparents, Joseph J. and Marie Moore Myers, are members of Old Haverford Meeting, Oakmont, Pa.

#### MARRIAGES

CLARK-ROHRBAUGH—On June 13, at Rockport, Maine, under care of Camden (Maine) Meeting, JOANNA BUNKER ROHRBAUGH of Rockport and NATHAN EDWARD CLARK of Milford, Conn.

COAN-MONTGOMERY—On June 20, at Newtown (Pa.) Meeting House, under care of Solebury (Pa.) Meeting, CLARA MONTGOMERY, daughter of Robert Paul and Hoi Poh Montgomery, and JAMES STEVENS COAN, son of Abram and Elsie Coan. The groom and his parents are members of Solebury Meeting.

ROHRBAUGH-POTTS—On June 20, at Westtown School Meeting House, under care of West Chester (Pa.) Meeting, SUZANNE POTTS of West Chester and LEWIS BUNKER ROHRBAUGH of Philadelphia.



**SAVERY-KINCAID**—On June 6, in New Orleans, La., under care of New Orleans Meeting, JEAN DANKERT KINCAID and DONALD F. SAVERY.

**WOOD-BUCKNER**—On June 20, at Orange Grove Meeting, Pasadena, Calif., KATHLEEN ALICE BUCKNER, daughter of Margaret Fell Perkins Buckner and the late James Whitney Buckner, of Altadena, Calif., and CORNETT PHILIP WOOD, son of Cornett F. and Mary Wood, of La Canada, Calif. The bride is a great-niece of Alice Lewis Pearson, known for her many years of missionary work in Japan.

### DEATHS

**GAUNT**—On June 13, at Woodbury, N. J., JEAN K. GAUNT, wife of George E. Gaunt, and their infant son, RONALD GAUNT, members of Mullica Hill (N. J.) Meeting. Surviving, in addition to George Gaunt, are two other sons. All are members of Mullica Hill Meeting.

**HOOPES**—On June 10, at her home in Media, Pa., EDITH ALLEN HOOPES, aged 74, a member of Media Meeting.

**MOON**—On June 1, in Philadelphia, Pa., MAURINE DRISCOLL MOON, wife of Henry T. Moon, Jr., both members of State College (Pa.) Meeting. Also surviving are her mother, Mayne K. Taylor of Ada, Ohio (formerly of Wilmington, Ohio), and two sons, Robert Driscoll and Henry T., 3rd.

**WEBSTER**—On June 20, BERTHA M. S. WEBSTER of West Chester, Pa. A member of Concord Meeting, Concordville, Pa., she is survived by two sons, Merritt S., of West Lafayette, Ind., and Philip K., of Cheyney, Pa.; a daughter, Sarah W. Wheeler of West Chester, Pa.; and eight grandchildren.

## Coming Events

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

### JULY

18—Western Quarterly Meeting, West Grove Meeting House, Harmony Road, West Grove, Pa. Worship and Ministry, 9 a.m. Worship, 10 a.m. Business, 11 a.m. Lunch served, 12:30 p.m. At 1:30 the Quarterly Meeting's General Conference Committee will present reports by Cape May Conference attendees. Baby-sitting and child care provided.

## 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), 3625 East Second Street. Worship, 10:30 a.m. Harold Fritts, Clerk, 1235 East Seneca, MA-41987.

### California

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

**CLAREMONT**—Meeting for worship and Sunday School, 9:30 a.m. 727 Harrison Ave. Garfield Cox, Clerk, 415 W. 11th St.

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

**LOS ANGELES**—Meeting, 11 a.m. 4167 So. Normandie. Visitors call AX 5-0262.

**PALO ALTO**—First-day School for adults, 10 a.m.; for children, 10:40 a.m. Meeting for worship, 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, 11 a.m.; children's and adults' classes, 10 a.m.; 1041 Morse Street.

**SANTA BARBARA**—Meeting for worship, Sunday, 11 a.m., 326 Sola Street.

### Colorado

**BOULDER**—Meeting for worship, 10 a.m.; First-day School, 11:00 a.m. Hans Gottlieb, HI 3-2770 or HI 2-5853.

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

### Connecticut

**HARTFORD**—Meeting for worship, 10 a.m.; First-day School and adult discussion, 11 a.m., 144 South Quaker Lane, West Hartford; phone 232-3631.

**NEW HAVEN**—Meeting, 9:45 a.m., Conn. Hall, Yale Old Campus; phone 288-2359.

**STAMFORD-GREENWICH**—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk: William E. Merriss. Phone: Greenwich NO 1-9878.

**WILTON**—First-day School, 10:30. Meeting for worship, 11:00 a.m., New Canaan Road, Wilton, Conn. Phone WO 6-9081. Bernice Merritt, Clerk; phone OL 5-9918.

### Delaware

**NEWARK**—Meeting at Wesley Foundation, 192 S. College Ave., 10 a.m.

**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. First-day School, 10:30 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

21-28—Ninth Meeting of Friends World Committee for Consultation, Newtown School, Waterford, Ireland.

22—Millville-Muncy Quarterly Meeting, 10:30 a.m., at Elklands Meeting, Shunk, Pa., northwest of Eaglesmere on Route 154.

24-31—New York Yearly Meeting, Silver Bay, N. Y. Speakers: Colin W. Bell, executive secretary of AFSC; Thomas E. Purdy, headmaster of Oakwood School. Correspondent: George B. Corwin, 291 Broadway, New York, N. Y. 10007.

25—Chester Quarterly Meeting, Providence Meeting House, Media, Pa., 3 p.m.

26—Meeting for worship, 11 a.m., Old Kennett Meeting House, Route 1, half-mile east of Hamorton, Pa. Also on August 30.

### AUGUST

1—Joint session of Caln and Millville-Muncy Quarterly Meetings on Worship and Ministry, Millville, Pa. (Main Street, Route 42 from Bloomsburg), 11 a.m.; box lunch, 12:00 noon; afternoon sessions, 1:30 p.m.

1—Concord Quarterly Meeting, Middletown, Pa. (one-quarter mile north of Lima, on Route 352), 10:30 a.m.

7-12—Baltimore Yearly Meetings, Stony Run and Homewood, at Western Maryland College, Westminster, Md. Main speakers: Herbert M. Hadley, Tom Mullen, Dan Wilson, Stephen G. Cary. Young Friends and Junior Yearly Meeting.

8—Abington Quarterly Meeting at Cheltenham Monthly Meeting (Jeanes Hospital Grounds, Fox Chase, Philadelphia), 4 p.m.

8—Burlington Quarterly Meeting, Rancocas, N. J. (Main Street, four miles east of Route 130 at Willingboro), 2:30 p.m.

*Note:* Rancocas (N.J.) meeting for worship will be held at 10 a.m. (DST) instead of the usual hour of 11 a.m. each Sunday through September 6.

Daytona Beach (Fla.) Meeting has discontinued meetings for worship for the summer months. The regular schedule (first and third Sundays) will be resumed on October 4.

Concord Meeting, Concordville, Pa., is observing the following schedule on Sundays through August 30: preliminary meeting, 10-10:30 a.m.; meeting for worship, 10:30-11:15 a.m.

### Florida

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

**JACKSONVILLE**—344 W. 17th St. Meeting and Sunday School, 11 a.m. 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., 130 19th Avenue S.E.

### Georgia

**ATLANTA**—Meeting for worship and First-day School, 10 a.m., 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Patricia Westervelt, Clerk. Phone 373-0914.

### Illinois

**CHICAGO**—57th Street. Worship, 11 a.m., 5615 Woodlawn. Monthly Meeting every first Friday, 7:30 p.m. BU 8-3066.

**LAKE FOREST**—10 a.m., Sundays. Deerpath School, 95 W. Deerpath. Clerk, Elizabeth Simpson. Phone 537-0412.

**PEORIA**—Meeting, Sundays, 11 a.m., 912 N. University. Phone 674-5704.

### Iowa

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



**Louisiana**

**NEW ORLEANS**—Friends meeting each Sunday. For information telephone UN 1-8022 or UN 6-0389.

**Maine**

**CAMDEN**—Meeting for worship each Sunday. For information call 236-3239 or 236-3064.

**Maryland**

**EASTON**—Third Haven Meeting and First-day School, 11 a.m., South Washington St.

**Massachusetts**

**ACTON**—Meeting for worship and First-day School, Sunday, 10:00 a.m., Women's Club, Main Street.

**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**

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

**DETROIT**—Friends Church, 9640 Sorrento. Sunday School, 10 a.m.; worship, 11 a.m. John C. Hancock, Acting Clerk, 7911 Appoline, Dearborn, Mich. 584-6734.

**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, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

**ST. LOUIS**—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 1-0915.

**Nebraska**

**LINCOLN**—Meeting for worship, 10:45 a.m., 3319 South 46th Street. Phone 488-4178.

**Nevada**

**RENO**—Meeting, Sunday, 11:00 a.m., 210 Maple Street. Phone 329-4579.

**New Hampshire**

**DOVER**—Meeting, First-day, 11 a.m., Central Avenue, Dover.

**HANOVER**—Eastern Vermont, Western New Hampshire. Meeting for worship, 9:30 a.m., Sunday, D.C.U. Lounge, College Hall, until Labor Day. Child care available. William Chambers, Clerk.

**MONADNOCK**—Southwestern N.H. Meeting for worship, 10 a.m., The Meeting School, Rindge, N.H.

**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, 10:45 a.m.; worship, 11:15 a.m. Quaker Church Rd., just off Rt. 10.

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

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

**MONTCLAIR**—289 Park Street. First-day School and worship, 10 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., Mount Laurel.

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

**New Mexico**

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

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

**New York**

**ALBANY**—Worship and First-day School, 11 a.m., YMCA, 423 State St.; 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 2 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.

**POPLAR RIDGE**—Route 34B, 25 miles north of Ithaca. Worship, 10 a.m.

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

**QUAKER STREET**—Worship and First-day School, 11 a.m., Quaker Street Meeting House, Route 7, nr. Duaneburg, Schenectady County.

**SCARSDALE**—Meeting for worship and First-day School, 10:30 a.m., 133 Popham Rd. Clerk, Lloyd Bailey, 1187 Post Road, Scarsdale, N. Y.

**SYRACUSE**—Meeting for worship in Chapel House of Syracuse University, 711 Comstock Avenue, 9:45 a.m., Sunday.

**North Carolina**

**CHAPEL HILL**—Meeting for worship and First-day School, 11:00 a.m. Clerk, Claude Shetts, Y.M.C.A. Phone: 942-3755.

**CHARLOTTE**—Meeting for worship, 11 a.m. First-day education classes, 10 a.m. 2039 Vail Avenue; call 525-2501.

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

**Ohio**

**CINCINNATI**—Meeting for worship, 10 a.m. No First-day School until 9th Month. 1828 Dexter Ave.: 861-8732. Grant Cannon, Clerk, 752-1105 (area code 513).

**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.

**SALEM**—Sixth Street Monthly Meeting of Friends, unprogrammed. First-day School, 9:30 a.m.; meeting, 10:30 a.m. Franklin D. Henderson, Clerk.

**WILMINGTON**—Campus Meeting of Wilmington Yearly Meeting. Unprogrammed worship, 11 a.m., First-day School at 10, in Thomas Kelly Center, Wilmington College. Helen Halliday, clerk. Area code 513-382-0067.

**Oregon**

**PORTLAND-MULTNOMAH**—Friends Meeting, 10 a.m., 4312 S. E. Stark Street, Portland, Oregon. Phone AT 7-9194.

**Pennsylvania**

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

**BUCKINGHAM AT LAHASKA**—Meeting for worship, 11:00 a.m. First-day School, 11:00 a.m. Family meeting the 4th First-day of the month, 11:00 a.m.

**CHESTER**—24th and Chestnut Streets. Meeting for worship, 11 a.m.

**ELKLANDS at Wheelerville, Sullivan Co.**—Meeting for worship, 11 a.m., Sixth through Ninth Month only.

**HARRISBURG**—Meeting and First-day School, 10:30 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, 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.

**MUNCY at Pennsdale**—Meeting for worship, 11 a.m., Mary F. Bussler, Clerk. Tel. LI 6-5796.

**NEWTOWN**—Bucks Co., near George School. Meeting, 11 a.m. First-day School, 10 a.m. Monthly Meeting, first Fifth-day, 7:30 p.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. Mermald La., 10 a.m. Coulter Street and Germantown Avenue, jointly with Green Street.

Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Walm Streets, 11 a.m. Green Street, with Coulter Street.

Powelton, 36th and Pearl Streets, 11 a.m.

**PITTSBURGH**—Worship, 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, 9:30 a.m.; meeting for worship, 10:45 a.m.

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

**Rhode Island**

**JAMESTOWN**—Conanicut Meeting, First-days July, August, and on Sept. 6, 10:30 a.m.

**Tennessee**

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

**MEMPHIS**—Meeting, Sunday, 9:30 a.m. Clerk, Virginia Schaefer. Phone 327-4615.

**Texas**

**AUSTIN**—Worship, Sundays, 10 a.m., 3014 Washington Square, GL 2-1841. 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.

**Vermont**

**BENNINGTON**—Meeting for worship, 10 a.m. (note time change), Old Bennington School House (toward Troy).

**Virginia**

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

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

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