

# FRIENDS JOURNAL

*Quaker Thought and Life Today*

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NUMBER 18

***I**NSTEAD of accepting the challenge of transforming the concrete reality of human existence in history, people who think of themselves as religious can take refuge in apocalyptic expectations of another life that is somehow divorced from present reality. In such cases, religion becomes a flight from reality, an absolution from those very human responsibilities to which genuine religious thought directs man.*

—BERNARD COOKE, S.J.

## How the Queries Evolved

. . . . . *by Howard H. Brinton*

## A Quaker Visits Mississippi

. . . . . *by Michael N. Yarrow*

## Why Blame the Bomb?

. . . . . *by Per-Axel Atterbom*

## "It's Quiet There"

. . . . . *by Vivien Bliss Wyatt*

*Yearly Meeting Reports: Baltimore and Illinois  
Letter from the Past*

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## FRIENDS JOURNAL



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## UNDER THE RED AND BLACK STAR

AMERICAN FRIENDS SERVICE COMMITTEE

## AFSC Alumni Carry On

WHAT becomes of AFSC workers who find their projects ending after they have spent significant portions of their lives under the Red and Black Star? One answer comes from Bela Bannerjee, for ten years project nurse with the Barpali Program in India: "I hope to get a position with the World Health Organization or UNICEF. By working for two years and saving my money, I hope to be able to purchase and equip a house large enough for a clinic and day-care center in Barpali or Calcutta.

"We would have a three-fold program. We would teach sanitation and good health habits to the very young, who are eager to learn. We would teach midwifery and would encourage young girls and mothers to study family planning, nutrition, and normal sanitation. And we would operate a regular treatment clinic which could pay for our cost of maintenance and operation."

At the time of the Hindu-Muslim riots of 1947 Bela Bannerjee, then serving as a midwife in Calcutta, met Joan Court, a registered nurse doing relief work with the Friends Service Council. "Learning to know about Quakers through Joan Court had a great influence upon me," she said as she visited the AFSC national office this summer at the end of a nine-month tour of the United States. Realizing that she needed professional training as a nurse, she studied at the Royal Free Hospital in London, after which she visited clinics in France and Switzerland before returning to India. Her education and field work were made possible financially by Friends and others aware of India's need for health workers.

In 1952 she was named project nurse when the AFSC began a ten-year demonstration project in rural development in Barpali Thana (county) in the State of Orissa. A large portion of the program focused upon preventive health measures, including maternal and child care, proper nutrition, common methods of sanitation, and even the treatment of leprosy. Bela Bannerjee trained young village women as practical nurses and midwives.

When this program ended in 1962, she studied public health nursing in Calcutta. Upon her graduation some thirty persons who had known her during her AFSC activity contributed to a "thank you" fund which brought her to the United States.

Now, on her way home to India, she is trying to earn money for her dream—a clinic in Calcutta. Like many other Service Committee workers, she feels she must find some way to continue her service to her fellow men.

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# FRIENDS JOURNAL

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## Editorial Comments

### *Querying the Queries*

AT London Yearly Meeting in August there was long and earnest discussion concerning revision of the section of the "Advices" dealing with use of alcohol. The old advice read, in part: "In view of the evils arising from the use of intoxicating drinks, consider whether you should not abstain from using them yourselves, from offering them to others, and from having any share in their manufacture or sale. Do not let the claims of good fellowship, or the fear of seeming peculiar, prevent you from standing by principles which you have conscientiously adopted."

In the revised wording of this section, as finally accepted by the Yearly Meeting, there were several minor changes and one major one: the words "abstain from using them" were eliminated, to be replaced by "limit your use of them or . . . refrain from them altogether." Several members were deeply disturbed that the stand for total abstinence which the Yearly Meeting had held before its members for seventy-five years should be thus weakened. Others said that, since there was a wide difference of opinion among Friends on this matter, it was dishonest to produce an advice suggesting that total abstinence was the only attitude possible for a true Friend. The wording of the new advice indicates that the latter group is the one that carried its point.

The JOURNAL's reason for reporting this British experience at such length is that a similar difference of opinion seems to exist among American Friends. The queries and advices of most Yearly Meetings in this country still take a stand in favor of total abstinence, and there are many Friends (including the JOURNAL's editor) who hope that this situation may remain unchanged, yet there can be no denial that it is not in accord with the practice of a considerable number of other Friends. The question presumably is, therefore, which is the graver form of dishonesty: adopting and preserving a Quaker discipline conflicting with the habits and beliefs of numerous valuable Friends, or engaging in habits contravening the discipline to which Friends give at least lip service?

Disapproval of intoxicating drinks is not, of course, the only one of Friends' testimonies that is honored

almost as frequently in the breach as in the observance. Despite the reputation of the Society of Friends as a bulwark of pacifist doctrine, there are, as everyone knows, any number of active and generally concerned Friends who make no pretense of following the pacifist stand to its ultimate conclusions; every military emergency finds at least as many young Friends—often completely sincere young Friends—in the armed forces as in the ranks of conscientious objectors.

Whether they are wrong or right is not so much the concern of the present inquiry as whether *any* general code of conduct, no matter how prayerfully devised and how carefully enunciated, can ever be entirely satisfactory as a regulator of principles of behavior for a wide assortment of individuals. While it is, naturally, impossible to estimate the general degree of adherence to the Ten Commandments and to innumerable public laws against crime and misbehavior, there can be little doubt that for several hundred years the Society of Friends has met with considerable success in its efforts to establish such a code—establishing it not, as most books of discipline are careful to explain, "as a rule or form to walk by," but as a manner of guidance to be fulfilled in the spirit.

In years past there were not a few disownments from the Society resulting from infringements of these codes that purported *not* to be "a rule or form to walk by"; in the present age of more permissive conduct, however, such disownments are rare. Does this mean that Friends of today take the queries less seriously than did their ancestors? And may it be true, as is occasionally suggested, that those who have come to their Quakerism by conviction tend to be more conscientious than are some of their birthright brethren in adhering to the principles that are a creedless religious body's closest approach to a creed?

These and many other thorny, frequently unanswerable questions come up whenever there is discussion (as often there is) of amending or revising those generally admirable, if sometimes threadbare, institutions, the Quaker queries and advices. Many a Friend, accustomed to hearing them read publicly month after month and year after year, tends to think of them as being approxi-



mately as old and unchanged as the Ten Commandments themselves. Just how wrong this impression is may be found in Howard Brinton's article in this issue on the queries' history and frequent metamorphoses. Reading this article, one cannot help getting the impression that the regulating of conduct by group code was not much easier in centuries past than it is today!

## What Can We Say From Experience?

By ELIZA A. FOULKE

"**W**HAT can Friends say from experience?" I have been asking myself this. Does God have a need for Quakers today? Do we have a use? And what is my own purpose? Am I of use to God? Isn't that what we all are hungering to know?

It would be easy to quote words of wisdom from many inspired writers to whom we are grateful, but an Inner Voice speaks clearly, saying: "Yes, that is what Howard Thurman says—but what does *thee* say?"

What *do* I say? What is my experience of God? No one is with me when I come into God's presence. No Quaker believes that he communes with God through another person. He is guided and encouraged by the words and lives of many, but the *experience* of God must be wholly his own.

When I have accepted the fact that the experience of God is my own, then I may query what I have done and can do to have this experience become a daily reality. Without doubt it is a *growing* experience. Every day small and large tests and opportunities for growth come to us. Frequently we shrink from them, for they mean struggle. We avoid them, if possible; we pray that we may be spared from them, and often we manage to squirm around them or to go through them halfheartedly. At other times, God is stern. His hand is heavy. He may give us very little Light, and we have little courage, but we find ourselves in the thick of events—toiling, struggling, doing the best we know. Not until we use the Light we have is more Light given, as is greater courage.

Suffering comes with struggle. At times, suffering may be anguish, terrifying and difficult to bear. Yet not only must we bear it, but we must accept it as a gift from God. Acceptance of struggle and suffering can bring us peace and joy, for through them we are aware of our Maker's care. We know that it is not human, but Divine, strength that has sustained us. This we know as the experience of God.

With the acceptance of struggle and suffering as bless-

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Eliza A. Foulke, a member of Gwynedd (Pa.) Meeting, was acting American director of the Tokyo Friends Center for seven months in 1963; with her husband, the late Thomas Foulke, she represented the American Friends Service Committee in Japan in 1949-50.

ings comes the realization that I am not a completed person. What a challenge! No matter what my age, I may grow—I am changing. My life is not a completed life, for always I am in God's hands: to be changed, to be used. But how much can He fashion me for His use if I dwell on my shortcomings and failures, or if I am flushed with small or large events which I claim as *my* accomplishments? To be fashioned by God I must surrender myself completely. I cannot divide myself. I cannot bargain. I need not *search* for Him, for always He is here. I must welcome change as a natural and normal development of the mystery of life. Never have we "arrived." Never are we completed!

Growth comes also from attempting new and untried paths. If we would be of use to God we cannot be lazy, careless, wanderers and drifters. To grow, to change, to be fashioned by Him so that we can experience Him requires stern discipline of self. We must be willing to step forth with confidence to undertake the unfamiliar.

We learn many things from an experience of God. We learn that *our* way is valueless unless it is God's way, and that His will is to be accepted with absolute trust. We learn that He reveals Himself to us when we are prepared for further revelations. One of our great blessings is that, although His revelation is only partial, it is continuous. Today I comprehend but little of His greatness, His majesty, His mercy, and His love, but how much greater is my comprehension now than it was years or months ago!

As we experience God we learn that He *is* in every situation. We learn that time does not belong to us; all time is God's. I plan thus and so, and rightly, but always that means "God willing."

We Quakers profess to commune directly with our Creator. Why do we not talk more about the experience of God in our lives? Can it be that we are so busy going places, seeing people, and doing things that we do not recognize the rich experience of God within us and about us? Why are we so inarticulate? Actions may speak louder than words, but what comfort and inspiration words can carry!

And what of our actions? Do they proclaim our testimonies? Where are the publishers of truth today? We have a few, and we rejoice in them, but what holds many of us back?

Does God have a need for Quakers today? What can Friends say from *experience*? What can you and I say?

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*As the early Friends perceived, creeds and formularies are at best definitive and defensive statements and cannot embody absolute truth. When our beliefs on any subject seem to us so perfect that they are no longer open to challenge and reappraisal, we shall indeed have taken the road to stagnation.*

—JOAN PARGETER



## How the Queries Evolved

By HOWARD H. BRINTON

THE queries form an important and unique part of our Quaker system of government. No other group has anything like them. Yet histories of the Society of Friends contain little or no information about them. The history of the queries is significant because they reveal not only the moral standards of the Society of Friends but also changes in Quaker moral insight. They have never concerned theological belief, only actions.

The present article will consider only the early queries of London Yearly Meeting and those of Philadelphia Yearly Meeting. Information regarding early queries is taken from manuscript books of discipline for London and Philadelphia (now at Pendle Hill), where all pertinent minutes of the Yearly Meeting were inserted when enacted, with dates. The printed disciplines which began to be issued at London in 1783 and at Philadelphia in 1797 contain only regulations in force at the time of printing.

London Yearly Meeting was first (1668) a meeting of "public Friends" (ministers). Later, representatives from Quarterly Meetings were asked to attend and to report on the "total sufferings" and on "all those things wherein we may be capable to serve one another in love." In 1682 these representatives were asked to bring in addition detailed answers to three questions: (1) "What Friends in the ministry in their respective counties departed this life since last Yearly Meeting?" (2) "What Friends imprisoned for their testimony have died since last Yearly Meeting?" (3) "How the Truth has prospered amongst them since the last Yearly Meeting and how Friends are in peace and unity?"

In 1696 these questions were increased to eight, the additional queries being: (1) "What sufferings?" (2) "What present prisoners?" (3) "How many discharged and when?" (6) "How many meeting houses built and what meetings added?" (7) "What signal judgments have come upon persecutors?" In 1700 a further addition asked about education "in the way of truth and in plainness of habit and speech." In 1701 "judgments upon persecutors" was omitted since "we have our liberties," but "any remarkable example should be noted."

In the course of years other queries were formulated regarding care of the poor (1720), paying tithes (1721), defrauding the king of his revenues (1723), and the bearing of arms (1744). Friends were still enduring much

suffering and loss of property because of their refusal to pay tithes. A list of queries formulated in 1742 was to be considered "after the accounts of sufferings are entered." The query on bearing arms does not indicate the beginning of this concern, but rather an attempt to strengthen it.

The London list bearing the date 1791 contains fifteen queries which, with some omissions and alterations, were continued for a number of years. Some verbal changes are interesting. For example, the changing in 1725 of "How doth Truth prosper?" to "How do Friends prosper in the Truth?" indicates a more introspective mood. In 1742 the second personal pronoun is used, "Do you bear a faithful testimony, etc.," while in 1791 the pronoun is in the third person, "Are Friends careful to avoid, etc." This seems to show a more impersonal approach.

New lists of queries, with many new subjects, have appeared in the London disciplines from time to time until the present. In 1833 a Yearly Meeting minute states that the object of the queries is not only to obtain information "but also to impress on the minds of Friends a profitable examination of themselves," as some queries were then considered and not answered.

In colonial America there are early records of requests to Monthly Meetings to report their state to Quarterly Meetings, as, for example, this one from Abington (Pa.) in 1721: "The Friends appointed to attend the Quarterly Meeting are \_\_\_\_\_, who are to report the present state of the meeting which is that meetings are kept up and Friends in love and unity and discipline kept to a good degree."

The history of the queries as now constituted begins for Philadelphia in 1743, when the Yearly Meeting sent down to the Monthly Meetings twelve queries to be read once in each quarter as a check on the overseers in the discharge of their duties. Answers were to be made by the overseers to the Meeting itself. Many phrases, afterward familiar and well worn through long use, now begin to appear. These queries deal with the following subjects: (1) Attendance and behavior at meetings; (2) Excess in drinking strong drink; (3) Marriage with non-Friends or without parents' consent; (4) Tale-bearing, meddling in other persons' affairs; (5) Mnsic houses, dancing, gaming; (6) Training of children in Quaker ways; (7) Care of the poor and apprenticing Friends' children to Friends; (8) Business beyond ability to manage, payment of debts, and settling all differences; (9) Removal certificates; (10) Depriving the King of his duties; (11) Import-

Howard H. Brinton, who observed his eightieth birthday on July 24, is the author of *Friends for 300 Years* and of many other literary and historical works. He was formerly director of Pendle Hill (Wallingford, Pa.) and is a member of the FRIENDS JOURNAL's Board of Managers.

tation or buying of imported Negroes; (12) Making wills in time of health.

About the years 1755 to 1758 an important attempt at reform was made in Philadelphia Yearly Meeting. Long participation in government had resulted in many compromises. Friends (but not *all* Friends) surrendered governmental responsibility because of news from England that otherwise an oath of allegiance would be required of all office holders and that perhaps the complete loss of Penn's charter for Pennsylvania would result. In doing this they took action that, as they expressed it, "there may be some well grounded hopes of the primitive beauty and purity of the church being gradually restored." A large committee was appointed to visit all Meetings, also a committee to persuade Quaker slaveholders to free their slaves and to provide for their care.

The most drastic effort for reform resulted in thirteen queries which were to be read aloud every three months in each monthly and preparative meeting and "to be distinctly and particularly answered to by the overseers or other solid and judicious Friends" in writing to the next Quarterly Meeting. Yet this was "not to limit any one from giving a lively verbal account." John Woolman was a member of the visiting committee, the committee to visit slaveholders, and the committee to formulate the queries. In 1765 a slightly different set of queries was composed, three to be answered in writing three times a year and the others once. Summary answers were now made to the Yearly Meeting by the Quarterly Meeting.

The queries of 1755, with a few changes to be noted later, remained in the Philadelphia disciplines (both Race Street and Arch Street after the separation) for about a century and a half. There were few Friends who could not repeat from memory these queries and even their answers, the only problem often being whether to say in the answers "most Friends," "some Friends," or "Friends generally." The 1743 queries were repeated in more detail in 1755, with the following subjects added: love and unity; oaths; "hireling ministry"; military service; enough education of children for business; lotteries, prize goods, etc.; the use of legacies according to the will of the donor; the too-early marriage of widows or widowers; and dealing with offenders. Supplementary queries inquired regarding the decease of ministers and elders and also about memorials, new meetings and meeting houses, convincements, and, after a time, Friends' schools.

After this there was no radical alteration in the wording of most of the queries until 1894 (Race) and 1910 (Arch), but there were a few significant changes. Four of the original thirteen became advices instead of queries. The query of 1743 had concerned importing Negroes

and buying them after importation (an advice on this subject had appeared much earlier in the discipline), while that of 1755 concerned buying Negroes and the care and education of those inherited, and a new query in 1776 asked about holding any in bondage and the care and education of those set free. In 1776, eighteen years after the committee to persuade slaveholders to free their slaves began its work, slaveholding became a disownable offense; the date coincides with the time when the colonies declared that all men are entitled to liberty.

In 1782 the "King and his duties" were omitted by the queries as well as by the revolutionary government; at the same time "snuffing and chewing tobacco" in meeting were eliminated (at least from the query). For nearly two centuries the answer to this query on behavior in meeting always contained the phrase "except some instances of sleeping." This was taken for granted, since there was for some time a second meeting for worship on Sunday afternoon following a substantial Sunday dinner.

The early queries asked only about "the unnecessary distillation and use of spirituous liquors." Beer was permitted. In 1873 Race Street asked about *all* intoxicating beverages, and in 1893 Arch Street asked the same question. (Here, as in most respects, Arch Street was the more conservative but, we trust, not more bibulous.) In 1913 Race Street introduced a query about the use of tobacco, but Arch Street kept this subject in the less inquisitive list of advices. Another change concerns the testimony against a "hireling ministry." A more polite wording with the same meaning was used by Race Street in 1894 and by Arch Street in 1910. There was never any fear of having a paid minister in a Philadelphia Friends Meeting, but the query was a warning against attending services — even the marriage or funeral of a friend — conducted by a paid minister.

The conservatism of discipline makers is illustrated by the fact that the section on slavery and the education and care of freed slaves remained unchanged until 1894 (Race) and 1910 (Arch). Another example of conservatism is shown by the query on apprenticing Friends' children to Friends; this was kept long after the custom of apprenticing was generally abandoned. The theological differences between Race Street and Arch Street do not appear clearly until the revisions of 1926 (Arch) and 1927 (Race), and then only in the introductions to the disciplines.

There is not space here to note all the many changes that occurred in the radical revisions of the queries made near the end of the nineteenth century and in the first half of the twentieth, when many new topics now in the



queries began to appear. There is an increase in the variety of social concerns and also a new tendency to inquire about spiritual attitudes. The earlier queries asked about specific actions which could be definitely noted, but who knows certainly whether meetings are "occasions of true devotion and living spiritual experience" (Arch 1926) or whether Friends "worship in a spirit of willing service" (Race 1927)? There are many such imponderables in the later queries. At one time "plainness in speech, behavior, and apparel" had a definite ascertainable form, but it is more difficult to estimate true "simplicity and sincerity."

It is easy to take refuge behind generalities, although they may be useful aids to self-examination. Perhaps the custom of answering the queries in writing came to be gradually abandoned because they became less answerable. However, something is gained in a struggle to formulate a written answer on which the meeting will agree.

The most recent set of Philadelphia queries was originally created by a committee appointed in 1944 for

the benefit of United Meetings which did not wish to deal with two sets of queries, one from Race Street and the other from Arch. They were adopted by the two Yearly Meetings in 1946, nine years before the Meetings were united, and in the present discipline they remain unchanged except for the substitution of "the misuse of drugs" for "narcotic drugs." When they first appeared some complained that they were so numerous that they could not all be answered, but such persons did not read the instructions which went with them. There are really only four, one for each Quarter, but each of these has three groups of items under it which may or may not be considered in reporting to the Quarterly Meeting, according to what concerns the Meeting wishes to forward. (For other purposes than reports, such as reading in meeting for worship or business, these twelve groups constitute twelve queries, one for each month.)

Taken altogether, the queries still represent a brief but complete outline of the Quaker way of life and a constant reminder of the goal toward which we should aim.

## A Quaker Visits Mississippi

By MICHAEL N. YARROW

THIS summer I spent six weeks as a voter registration worker in Ruleville, Mississippi, with the Council of Federated Organizations Summer Project. I came to the project not as one intimate with the race relations struggle. I got into the whole thing because I had talked too much about nonviolence and equality in the year I had worked with the Friends Peace Committee. Now I had to practice what I preached. However, instead of coming out of the experience with the satisfying feeling that I had proved myself as a Quaker, I found that I was just beginning to learn.

It was a sunny Sunday toward the end of June when I invaded Mississippi. After my first ten miles of jittery driving across the flat delta country, the teuse fear started to give way to loose-limbed anxiety. Instead of being braced for what might come I was ready to give with it. But the tension still clutched at the back of my neck when a car full of whites passed us in either direction.

The Negro community of Ruleville was just the place to learn to live with the dangers of being a civil rights worker in Mississippi. The first night, as I lay in my half of a double bed in a tight little frame house, the menacing crunch of gravel as cars passed made me sweat. How

thin were the wall and the skin between the night riders' high-powered rifles and my vitals! Suddenly the door slammed. The other volunteer and I cautiously picked ourselves up off the floor on either side of the bed when it became evident that it was only our host locking the door for the night. The neighbors got quite a kick out of the story in the morning. Here was a white man squirming from the same fears under which they lived! A heavy woman, crippled, said that she had been so scared at the time of the shootings in 1962 that she had tried to climb her pecan tree. We laughed at the thought. When you can laugh at things, I find, they are easier to accept.

But many folks still cannot laugh. The danger is too frightening. They try to avoid it as much as possible. Some few have turned to meet death head on. Joe MacDonald, one of the Negro leaders in Ruleville, a straight, bald man of seventy, showed me the dozen bullet holes over his bed and said that on the night of the shooting he had decided he would never turn back. Whenever he gets the opportunity he challenges his neighbors in a shrill, compelling voice to hold their heads high. He stands ready at any time to take people down to the courthouse to register.

My job's title was "voter registration worker." The job essentially was to stimulate people to work to change their condition. For Mississippi Negroes, working to change the present order involves a risk to job, property,

Michael N. Yarrow, a conscientious objector to military service, is currently doing his alternative service as youth worker for the Friends Peace Committee of Philadelphia Yearly Meeting. A 1963 graduate of Antioch College, he reports that, prior to his Mississippi venture, he experienced another kind of tyranny while attending a work camp in East Germany in 1961.



and life. The decision to join the Joe MacDonalds does not come easily. It is not often made as the result of a pitch by a door-to-door salesman.

The director of our program was Charles McLaurin, a 23-year-old Negro from Jackson, who himself had overcome deep-seated fears of the feudal delta and had stayed to fight for freedom, despite vigilantes (his car was shot into) and jails (26 arrests). His words carried the authority of experience and the intensity of commitment. What could we pale-faced neophytes from the North say?

While canvassing one day I met a tall, dark high-school freshman who said he was not afraid of white men. He wanted to join in our work, but as we walked down the dusty road his mother rushed up and ordered him not to get mixed up with us. Then she turned to me and explained that she was not against what we were doing, but she wanted to keep her son alive. We were going to be able to walk out at the end of the summer, and probably they would not harm whites, anyway, but her son had to stay, and there were many local whites who would beat him as soon as look at him. She hoped to raise her boys safely and then get them out of the state. How could I ask her to risk her boys?

I spent my days walking the hot, dusty roads, talking to many folks about how the movement was growing, how things would probably get worse if they did not work to make them better, and how the North was now learning about the conditions in Mississippi and would support them. I listened, of course, as much as I talked—listened to stories of fear, poverty, and helplessness.

In Drew, a little plantation town which never before had been visited by registration workers, the going was particularly tough. Two carloads of volunteers drove there from Ruleville for two hours of canvassing in the evenings after the workers got in from the fields. In the squalid Negro community the people were suspicious and scared. Few invited us to sit on their porches and talk. Whites streamed through the colored section, glaring and yelling. Sometimes men in a car would call a Negro over and then send him scampering back into his house, never to emerge, no matter how long we knocked.

It was hard to talk people out of their legitimate fear. All we could do was point to Ruleville, where the existence of a large and determined movement seemed to persuade the power structure that intimidation tactics would not work. Progress was slow. In a few weeks of work in Drew we persuaded forty people to sign the confidential Freedom Registration Form, and eight to take a public stand for freedom by trying to register on the official books at the courthouse.

There are few people who will stand up individually. People are braver in groups. As one old couple put it, "We are too old to pull, but we can still push." We

needed to hold mass meetings where people could get together and each could see that he was only one of a number of "pushers." Finally, after trying to get Negro deacons to let us hold meetings in their churches, McLaurin decided to have a meeting on a church lawn. As we started singing freedom songs with a knot of twenty or so teen-age boys, the porches across the street filled with adults who wanted to see what would happen but were not ready to be connected with the movement. The police tried to break up the meeting by arresting seven of us volunteers for blocking the sidewalk and passing out song sheets, but, for the first time in the history of Drew, Negroes did not jump to the tyrannical wishes of their white neighbors. In spite of police orders to disperse, the meeting not only continued, but grew larger.

The next evening the group was twice as big and included many adults. This time the police had the street blocked off, and a dozen white-helmeted deputies were in attendance. When the police chief escorted a deacon into our midst to inform us that we would have to leave the church grounds, we moved to a vacant lot next door, where we were promptly ordered to leave by the lot's white owner, who rode up in a police car. McLaurin then asked the people whether they wanted to disperse or to continue the meeting in the street. The chief, beside himself, said that he would arrest them if they met in the street. This time nine local people led the way!

The little local jail bulged with twenty-five people, and white residents bristled with indignation, fear, and rifles at the uprising.

On our arrival at the jail there was a collective mood of exhilaration. People had escaped from the tyranny of fear. But after two days in the hot, filthy, bug-infested jail my commitment was softening. I wanted to be free. I wanted to eat. I wanted to get away from the swarming mosquitoes.

When we were bailed out I went home to a shower and a meal. The Negroes from Drew went back to a town waiting to "get" them. One mother of six returned to her impoverished home to find that her husband had been fired. The costs of commitment to freedom are high.

The costs are high in Mississippi, but the gains are exciting. The sight of fear-crippled personalities overcoming the fear and discovering their own worth is one of the most beautiful things I have ever seen. The Negro students of Ruleville decided that it was preposterous to be taught "citizenship" by Negro teachers who were afraid to register to vote, let alone exercise other rights and duties of citizenship. They started talking to their fellow students during lunch hour. Their speeches and songs were eloquent, and the crowds grew. The teachers,

fearful, warned them strictly. The white city council, also fearful, passed a law defining the sidewalk as extending from the road to the front of the school building, thus making the meetings unlawful.

The students are still talking to their teachers; they hope to arouse the interest of colored students all over the state in boycotting the schools. In a dead-end society where most teen-agers are chiefly interested in sports and parties, the dynamism of these students, hungrily acquiring the skills of freedom, stands out in bold contrast. As one of their songs puts it:

This little light of mine,  
I'm going to let it shine.  
Everywhere I go.  
I'm going to let it shine.

What about the white community? Does the light of courage, suffering, and dignity shine through to them? I talked to a number of whites. They were adamant in insisting that they have beautiful relations with Negroes. The commissioner of public works of Ruleville said that he was raised with Negroes. As a child he swam and played with them. Now he knew every Negro in town and would pay for medicine when they could not afford it. After talking with him I asked some of my Negro friends if he was sincere. They said that he had been involved in various acts of injustice against them.

I do not doubt that some of these people were feeding the innocent outsider a line, but I think others were quite sincere in believing that they *are* kind to Negroes. It seems to be very difficult for people who are on top in an oppressive system to realize that they are oppressors; our moral judgments are riddled with double standards. White Mississippians believe that Negroes are where they are because they are inherently inferior. In the white suburbs of the North we believe that Negroes are in the slums because they are ignorant or lack initiative. White Mississippians can believe that Negroes are well treated because the standard for proper treatment of Negroes is lower than that for whites. However, a Negro who offends the sensibilities of the Southern way of life must be treated firmly.

Among Friends there seems to be a current of thinking which sees our most constructive role as that of peace-makers or communicators between the two sides in the present civil-rights revolution. This role of go-between, many think, can be most effectively performed if we do not align ourselves too closely with either side.

I am not in favor of this attitude. I do not see how middle-class whites can really comprehend the position of their impoverished, oppressed black brothers without being willing to get themselves thoroughly involved in that position. Our principle of loving concern for every

man dictates an active witness to this revolution for equality, which is in harmony with the basic principles of our faith. I believe Quakers have a real contribution to make to the movement; we can do more through the power of individual example than by remaining in the wings waiting for a cue.

## Why Blame the Bomb?

By PER-AXEL ATTERBOM

**I** CANNOT accept the idea that there is a fundamental moral difference between nuclear weapons and so-called conventional weapons, or between killing 100,000 civilians and ten million civilians. It is impossible for me to think mathematically about human lives. One thing we know as a fact is that *all* wars mean such an ultimate evil that it is impossible to grade them. Another thing we know is that all wars break down the spiritual health of many generations.

Weapons unconventional today may be considered conventional in the near future. Chemical and biological weapons are already known which make the bomb over Hiroshima seem relatively humane. Should we, therefore, waste any more time trying to classify deadly weapons morally? After all, they are only tools, all of them. The moral factor is inside us. Should we not, rather, try to locate this evil inside us and then try to cure it?

The violence mentality is like cancer in the mind. It grows on violence in the surroundings; it cannot exist by itself. Violence is like a chain reaction; it usually is started as a malady caused by fear when facing a real or imagined danger. Human minds can be made abnormally receptive to this malady by conditioning. Adolph Hitler knew that. All military officers know it.

The training of soldiers is mostly grafting controlled fear and aimed violence into young minds after they have been broken up methodically by force. The graft is treated by a mixture of perverted messianism and faked morality. General obligatory conscription exposes all young men to this evil, and they enter manhood with a poisonous graft rooted in their soul.

To teach how to use deadly weapons is equal to psychological seduction. This seduction of military conscripts is made under a simultaneous exposure of the subordinated object to unconditional martial laws, backed by a sovereign authority that threatens legal punishment if the object tries to escape being seduced.

Per-Axel Atterbom of Särö, Sweden, is a member of Gothenburg Monthly Meeting, having joined the Society of Friends in 1963. After being conscripted for military service he became an officer in the Swedish Navy, but later he resigned from the armed forces because of conscientious convictions against war and violence. He is now a business executive who in his spare time translates Quaker books from English into Swedish.



A recent argument against nuclear weapons advocates that they have made killing impersonal. I cannot believe that impersonal killing is any more horrible than personal killing. The idea that man-to-man killing should be more humane must be an atavism, a reflex from bygone ages when the warrior was considered the pride of the nation. It is important to break through an age-old thought barrier and to look at violence as it is: naked, open to inspection, without any possibility of hiding its ugliness behind shining weapons. The evil is not in the arms, it is in us. War is the collective end-function of violence mentality.

Nuclear weapons activate violence only if and when they explode. Conventional weapons necessitate activation of brutal violence in peacetime and accustom minds to thinking in terms of war and of taking human lives. In principle there is no moral difference between the one weapon and the other. It is unrealistic to presume that nations will abstain from acquiring the most efficient arms as long as violence is a factor normally sustained in their peacetime lives. No arms are violent *per se*; they create evil only when they are used. Even when they are used for training purposes they guide the thoughts of the trainee to the domains of violence.

If we are confident that there will not be another war (and on what other possibility can we build?) but still believe it necessary to maintain an armed defense (the majority still believe so), we should use the most impersonal arms available and select soldiers among volunteers who have passed psychological tests and have been found to be immune to the amount of infection by violence they will be exposed to during their training. The majority of our youth would thus never be exposed to the conditioning in brutal violence which is and must be the major component of conventional military training.

The obligatory conscription of youth could be abolished. The training of professional soldiers could be made more humane, and later on they could be transferred to an international world peace police corps under the United Nations.

*Too many people still search outwardly; some believe in the illusion of victory and victorious power; others in treaties and laws, and yet others in the destruction of the existing order. There are still too few who search inwardly, in their own selves, and too few who set themselves the question whether human society were not best served in the end were everyone to begin with himself and test all the break-up of the hitherto-existing order, all the laws and victories which he preaches at every street-corner, first and foremost and simply and solely on his own person and in his own inner state, instead of expecting his fellow men to try them.*

—C. G. JUNG

## Five Postscripts

### Letter from the Past—210

I ONCE heard of a book or manuscript whose author omitted all punctuation in the text but appended a wholesale assortment of commas, periods, etc., at the end for the reader to insert as needed. This letter is a similar appendage of postscripts to earlier letters, except that I have indicated the number of the letter to which each belongs.

*Letter 189.* By the dates in the list of Quaker marriages at Newport, Rhode Island, I thought I identified one between Joseph Briar and Mary Gould as the marriage there which George Fox's Journal said he attended in late June, 1672. And I added facetiously: "All we lack now is the marriage certificate with his familiar signature, 'gff'!"

But now I discover that two modern books about the Buffum sisters report a tradition in that family of an actual certificate, signed by Fox, of the marriage of Mary Gould's parents, Daniel Gould and Wait Coggeshall. One descendant wrote in *Elizabeth Buffum Chace* (Boston, 1914, p. 1 f.): "Tradition affirmed that George Fox was present at this wedding, and I was once shown an ancient scroll and told that it was the wedding certificate of this Gould-Coggeshall alliance and that a tiny scrawl on its surface was George Fox's autograph."

Another descendant wrote in *Two Quaker Sisters* (New York, 1937, p. xxi): "Both Daniel Gould and his wife Jane (*sic*) Coggeshall were Quakers and George Fox was present at their wedding and signed the marriage certificate as one of the witnesses. The marriage certificate is to this day a treasured possession in the Buffum family." I have set the family to work looking for this, and I hope they find one, even though I still believe the Quaker records that it was Wait Coggeshall that Daniel Gould married, and that this was in 1651 when George Fox was not present at any weddings in Rhode Island.

*Letter 198.* When this letter was published on January 1, 1963, the hundredth anniversary of the Emancipation Proclamation, the US Post Office Department was debating whether to issue a commemorative stamp. Just before the year was out it did so. The design, a simple chain with a broken link, would have been familiar to Quaker antislavery agitators the century before. In fact, my letter reproduced a stamp from Sierra Leone showing such a chain, with every link broken, hanging from the hands of a slave. If a chain is only as strong as its weakest link, however, one broken link is enough.

"Letters from the Past," a feature since 1941 of the *Friends Intelligencer* and the *FRIENDS JOURNAL*, are by Henry J. Cadbury ("Now and Then"), Harvard's Hollis professor of divinity emeritus and the American Friends Service Committee's honorary chairman.



*Letter 201.* A reader of this letter noticed its reference to a photostat I had received but not deciphered of the report in Latin and Italian of the trial of two Friends at the Inquisition in Venice. Being himself Italian born and a teacher of high school Latin, he kindly has translated this report. In elaborate protocol, under date of 1658, inquiry is made about two Quakers who had been in Venice distributing Quaker pamphlets. The question was who had seen them or had now any of their literature. No single pamphlet is described, nor were the English Quaker visitors produced. They had talked to English and Jewish persons and already had left for Ancona and Rome. Their names are not given. I think they were John Stubbs and Samuel Fisher.

The trial seems to have been a good deal of a dud both for the ancient Papal inquisitors and for the modern Quaker inquirer. But it fits into history as we know it and into the trek to the East in 1658 of a dozen known Quaker pioneers, both men and women.

*Letter 203.* This, dealing mainly with Friends on the Island of Antigua, mentioned also the slight evidence for Friends' existence on a far distant island, St. Helena. Lately a correspondent reports seeing in a Dutch cemetery in Negombo, Ceylon, another remote island (celebrated in a missionary hymn as the isle where "every prospect pleases, and only man is vile"), tombstones mentioning several deceased persons described with "de Quaker" after their names. The last date of death is 1858 for "Cornelius Dyonicius de Quaker, late district surveyor of Negombo." They belong after the Dutch occupation. Whether they went to Ceylon as Friends or were converted to Quakerism after getting there I am trying to find out.

Meanwhile my informant, Bradford Smith, former director of the Friends Center at New Delhi, has died.

*Letter 207.* Evidently I completely overlooked here the most extensive and widely circulated discussion of Friends' misuse of "thee" for the nominative "thou." It belongs about the same time as the other discussions. It was an anonymous pamphlet written by a Benjamin Perkins. Besides the first edition (London, 1806), there were reprints in Philadelphia in 1806 and 1811 and as late as 1835. An interesting article by E. K. Maxfield in *American Speech* in 1926, called "Quaker 'Thee' and its History," first called the booklet to my attention, but only lately did I learn its author's name and the title: "A Letter to a Friend in London, on certain Improperities of Expression, used by some of the Society of Friends."

Incidentally, I notice that Hugh Barbour's brand-new book on *Quakers in Puritan England* inclines to the view that this "thee" goes back to a dialect usage in Northern England.

NOW AND THEN

## The Hill above Millville

By KATHERINE HUNN KARSNER

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

AFTER breakfast our host said, "I want to take you boys up the hill before meeting." I thought it would be a short walk, so I begged to go too, but no, we got in the car and wound up and up the mountain road, past young woods with skirts of laurel and with almost indiscernible deer and rabbit paths running through them.

It was long after dawn on that First-day morning in the late fall, half way between Thanksgiving and Christmas on an unseasonably mild day. The sun was about a quarter of the way up the sky when we reached the top. Mist still shrouded the distance and made the view from the pinnacle vague and mysterious, except where shafts of light from the sun penetrated the thin clouds and shone on the valley below. The air was very still. We could see the outline of hills far, far away across the expanse of country. But already the lights and shadows had begun to change on the nearest mountains like expressions on a person's face—a smile, a puzzled look, but not yet the light of recognition and belief. "Eternity is like this," I thought. "Peaceful, distant, beautiful, and mysterious."

We wanted to remain until the sun had slipped through the thin clouds, bathing the valley in its late warmth, for our host said, "You should see the view from the hill when it is clear." But we knew if we stayed we would be late for meeting, so we came down past a lonely farm or two snuggled in against the hills, past meadows where there were a few sheep and pigs and cows. The wooded hillsides were lavender, and some of the near fields were covered with tawny grass or buckwheat stubble, while others were already green with winter wheat. Just before we reached town we startled three yellow-winged birds that flew up from the roadside into a forest of young pines. At last we came to the quiet meeting house and sat with other Friends who were worshipping. I could not help thinking that if we had tarried just a little longer on the mountain top, until the mists had completely dispersed and the hills and vales lay flooded in brightness, God's word of love might have revealed itself to us sufficiently to send us on our way to draw the hearts of men to Him and toward His peace.

*True godliness does not turn men out of the world, but enables them to live better in it and excites their endeavors to mend it.*

—WILLIAM PENN

## "It's Quiet There"

By VIVIEN BLISS WYATT

SHOULD kindergarten children attending a Friends' school go to meeting for worship? This was the question I was asked to think about as the school staff concerned itself with the elementary-school worship period last fall.

The answer to the basic question "Why should five-year-olds go to meeting?" seemed to be that young children should begin to learn the inward and outward behavior of meeting for worship. We might be able to help them begin to feel what Quaker silence means and to learn to use shared solitude creatively.

To prepare for their first worship period, we held, on the day before their visit to the meeting house, a group discussion which went approximately as recorded here.

*Teacher*—"I want to find out what you know about church and synagogue. Jennifer, can you tell me something about church?"

*Jennifer*—"My church is big with a tall thing" (pointing up).

*Teacher*—"It has a tall spire. What is it like inside?"

Jennifer told us that she and her family attended church and sang songs. Wally said that church was like Sunday School and Sunday School was like church. Craig said that he had gone to the Kennedy memorial service at the synagogue, where grown-ups were quiet so they could hear the rabbi.

*Teacher*—"Are there any other things that happen in synagogue and church besides singing songs and sitting quietly?"

*Susan*—"Mrs. Wyatt, why do you want to know all this?"

*Teacher*—"Because there is a church right here at school, but it is called a meeting house. I would like to take you there to show you that it is like church and synagogue."

*Peter*—"Church is big. That's why it's quiet."

*Teacher*—"The room at the meeting house where grown-ups go is pretty big. It make you feel quiet."

*Susan*—"A meeting is when you and the mothers talk about how we are doing."

*Teacher*—"Yes, Susan, that's one kind of meeting. Another kind is meeting for worship, where people go to be peaceful and quiet. When it is very quiet you can think your thoughts without being bothered by noise."

*Ruth*—"People fold their hands and pray."

*Wally*—"They pray to God."

*Teacher*—"People have very important thoughts and ideas about God when they sit quietly and pray, just as Ruth and Wally said. Sometimes the ideas are so important to them—"

*Susan*—"And true, too!"

*Teacher*—"Yes, so important and true that they want to share them with their friends. Tomorrow we will go to the meeting house to have a little time to think some important thoughts."

*Nina*—"God is dead."

*Ruth*—"God is alive!"

*Craig*—"God isn't dead or alive. He will die when the world dies."

*Susan*—"Mrs. Wyatt, isn't God dead?"

*Wally*—"Santa Claus is a spirit."

*Susan*—"God is a spirit!"

*Wally*—"Fairies are the ones that give you the thoughts."

*Teacher*—"You have just shared some important thoughts, and very quietly, too. Tomorrow when we go to the meeting house you will find that it is a quiet place to think some more important thoughts and ideas."

The next day when I called the children together to go to meeting I asked them: "What do you think it will be like in the meeting house?"

The answers were: "It's quiet there." "You think." "You share ideas." "Grown-ups go there with children."

In the meeting house the children chose many places to sit, changing their seats once or twice while the other teacher and I were showing them how to sit, as a group, along two particular benches. Questions and comments came thick and fast:

"Where are the grownups?"

"I want to sit beside Mrs. Culp."

"I want to sit beside Mrs. Wyatt."

"I want to sit beside Chuckie."

"Tony, you sit beside me!"

The pushing and shoving reminded me once more that learning to enter a room and to find a place to sit is difficult for kindergartners as a group. When most voices were quiet, but the squirming was still going on, Ruthie began to whisper to Susan. Then, turning to me, she whispered loudly: "I'm sharing my important thoughts with Susan!"

"Can you share them with all of us?"

Ruthie could not.

Vivien Wyatt is a member of Abington Meeting, Jenkintown, Pa., which she joined after teaching for nine years at Abington Friends School. She now teaches in the kindergarten at Plymouth Meeting (Pa.) Friends School.



After ten minutes had gone by I suggested that we would leave now. Learning more from failure than I might have learned from success, I realized that the first time I took the children to the meeting house it should have been not to "sit quietly and think important thoughts" but to look around and ask questions. I saw that I had been trying to *talk* the children into doing what I thought they should do at meeting for worship. They really learn best by watching the way adults behave and sensing the way adults feel.

Therefore I decided to take a new direction altogether. This fall we shall visit the meeting house as a group, so that the children can familiarize themselves with the surroundings. Each week either the other teacher or I will take two or three at a time to the elementary-school worship period. By the end of the kindergarten year, each child will have attended meeting three or four times with an adult who has shared his experience with him in a close and (I hope) a more satisfying way.

### Another Birthday

By HERTA ROSENBLATT

*Written during 1964 Yearly Meeting at Silver Bay, New York, in honor of the 80th birthday of Anna Curtis, New York Yearly Meeting's beloved story-teller.*

Once more the children gather round to sing  
 "A Happy Birthday!"—carrying a cake  
 with lighted candles, bringing marigolds  
 to one who shows them flowers on their way,  
 who walks ahead of them into the dark  
 and unknown road with steady, cheerful step,  
 a candle in her hand, protected from the wind  
 of doubt and fear by a clear lantern, fashioned  
 by many hands and lives, all witnesses  
 to Light.

Sing, children, sing! Hold high your candle  
 and make your lantern strong, keeping clear its glass!  
 Remember well the tales love gives to you.  
 Soon you will be the keepers of the song,  
 the bearers of the light—remember then  
 the ones who taught you how to use a spark  
 to light the darkness for a groping world.

### The Lord's Prayer in Modern Terms

Creative Spirit, present in us as in the farthest heaven,  
 hallowed be thy law. Thy power is universal, thy law  
 reigns everywhere, on earth as on the remotest star. Help  
 us to earn our daily bread by useful and harmonious  
 work, and forgive us our errors as we forgive those who  
 hurt us. And let us not transgress thy law, but live ac-  
 cording to the love that unites. For thine is the indwell-  
 ing presence, and the power, and the glory, forever.  
 Amen.

—BRADFORD SMITH

### Illinois Yearly Meeting

THE ninetieth annual sessions of Illinois Yearly Meeting were held near McNabb, Illinois, August 19-23. The approximately 250 adults, young people, and children who attended taxed the facilities of the spacious old frame meeting house, adjacent meeting house for Junior Yearly Meeting, new dormitory, and tenting space in a grove of trees. "We shall need to make room for more in the future," was the consensus of opinion, and someone suggested that we had better dig a cistern to provide an adequate water supply. Represented at the sessions were nine of the ten constituent Monthly and both of the Preparative Meetings in Illinois Yearly Meeting, which has a membership of about 1,030 adults and children.

Two residents of the community near McNabb have attended nearly all ninety sessions in the Yearly Meeting's history. They are Laura Smith, creator of beautiful Quaker dolls which were offered for sale to ready buyers, and Lucretia Frankliu, who contributed much to our deliberations.

The daily programs began with worship and included business sessions, workshops, lectures, and times for informal conversation, play, and singing.

In "Sharing the Earth's Riches," the fourth annual Jonathan Plummer Lecture, Gilbert F. White used as his text Turner Mill's stand of corn flourishing in the field back of the meeting house (among the most productive in the world). Can Friends find the spiritual depth and practical ingenuity to help both in solving problems of rapid change in the world and in retaining essential values in religious heritages?

Henry Cadbury captured the hearts as well as the minds of his listeners as he talked about "Contrasting Trends among Friends." May we respond to the forces which impinge upon us with awareness and statesman-like wisdom (as most Friends were, unfortunately, unable to do in this country during the separations of about 125 years ago)?

A rare experience of sharing was afforded us by Charles F. Wright as he spoke on "The Inner Life," describing the "interior landscape," its dimensions, moods, and productivity, and its relation to the "real world" to which we turn, for example, soon after the handshake at the close of meeting for worship.

Panels of traveled Friends discussed "Friends and the Russians" and "Services for Youth," making vivid the recent visitations of American Friends and their co-workers to Russia, Czechoslovakia, Japan, Tanganyika, and Mississippi, and of Russian representatives to this country. Joseph Vlaskamp of Friends General Conference, Charles Harker of the Friends Committee on National Legislation, and Jane Weston of the American Friends



Service Committee were resource persons. George and Ann Saxton spoke about their work in Uganda in medical training and service programs.

The topics for two afternoon workshops were "The Queries in the Life of the Meeting" and "Speak Truth to Power."

Chester A. Graham sat at the desk of the presiding clerk, flanked by William O. Brown as reading clerk and the untiring Mary Ruth Jones as recording clerk. Marvin Fridley, chairman of the Executive Committee, introduced to Friends a proposal for reorganization of the Yearly Meeting's committee structure in the interests of efficiency in communication and action. The matter will be considered by Monthly and Quarterly Meetings.

Kale Williams, executive secretary of the Chicago

office of the American Friends Service Committee, was leader of the high-school Young Friends, who sent letters regarding the Vietnam crisis to officials in Washington. Marcella Lehmann was in charge of Junior Yearly Meeting, which studied the history and plight of American Indians. Betty Lehmann, Ben Hole, and John Whitney, clerks of the college group, with their guitars led group singing for all ages on the lawn during the half-hour before the evening meal.

The largest gathering was on Sunday morning at meeting for worship, where Friends were under exercise in a spirit of tenderness. Through silent and vocal ministry we felt ourselves drawn closer to God and to the Christ within.

FRANCIS D. HOLE

## Baltimore Yearly Meetings

THE 293rd annual sessions of Baltimore Yearly Meetings were held August 7-12. This was the eighth year that the two Yearly Meetings (Homewood and Stony Run) have met together on the campus of Western Maryland College in Westminster, Maryland. The attendance was the best in recent years, with a total of 464, of whom 160 were under the age of thirty and 29 were visitors and guests from other Yearly Meetings.

At the business sessions Harry S. Scott, Jr., was the presiding clerk for Stony Run Yearly Meeting and Elizabeth E. Haviland for Homewood; at the joint sessions they alternated in presiding. Both were renamed for another term.

Because of the present world conflict, the Yearly Meeting Peace Committee urged Monthly Meetings to expand and stimulate peacemaking activities. Concern over Vietnam prompted a telegram from a joint business session to President Johnson and a letter to our representatives in Congress urging mediation through the United Nations.

The question of uniting Stony Run (Friends General Conference) and Homewood (Five Years) Yearly Meetings had been formally presented by five united meetings in 1963. At that time a Committee of Ten, appointed to study "what in our religious experience justifies union," reported that they found much spiritual basis for unity. This year, both Yearly Meetings approved a new Committee of Fourteen to explore whether there is an "organizational basis for joint operation."

The period was rich in fellowship and inspiration. Sunday morning there were five round tables on diverse subjects, led by Herbert Hadley, Dan Wilson, Lawrence Miller, Harry Scott, and Earl Prignitz.

Times have changed since the era of *The Friendly Persuasion*. The Yearly Meeting program included an organ recital by Walter Felton, group singing of hymns under Eleanor Matthews, a lively square dance on Saturday night, and a hootenanny another evening.

As always, the high points of the five days were the evening lectures. Herbert Hadley said that the tensions between Friends of extremely different views can be fruitful, instead of danger-

ous, if they are resolved not by compromise but by creatively moving together in the love of God. Thomas Mullen, the Young Friends' speaker, challenged the Society of Friends to spend itself by immersing itself in the world, ridding itself of irrelevancy and going out to the city streets to deal with the problems and frustrations of people of many races and national backgrounds.

Dan Wilson brought the stirring message that the movement of civilization toward a catastrophic end can be stopped; that, so long as man exists, the direction of movement can be changed toward salvation. The spiritual anguish of modern man has no cure but mysticism: the God who becomes one spirit with our own soul is the only God who can satisfy modern man. The intuitive moment comes to all for whom true religion makes a sacrament of the ordinary. We need to see Christ not as a pale stereotype, but as the redeemer of humanity. Friends as a group must renounce the beaten track and find within themselves the way to take hold in situations such as racial conflict. Have we reached the limits of our radicalism, or can we dare to be different, to get into real life?

Stephen Cary, quoting Dr. Martin Luther King's statement that "I am my brother's brother," asserted that the important relationship is love, rather than compulsion. Loving and doing are inseparable. The essential power of the Christian witness is the marriage of faith and works. Friends ought to be leading the rebirth of the world by saying an unequivocal "no" to violence, with no private disavowals, and backing it up with viable proposals for the expression of power through non-violent measures. Also we must say "yes" to brotherhood with the outcast of every sort, feeling a personal responsibility when a Negro is forced to live in a ghetto or otherwise abused. As William Stringfellow has pointed out, Negroes have lost confidence in nonviolence; the white majority must make the witness of sacrifice, voluntarily given in love—sacrifice even of life itself. There is no other way that this great enmity can be absolved; this is the ultimate meaning of being my brother's brother.

Lawrence Scott, who went to Mississippi under the auspices

of Philadelphia Friends and at the suggestion of the National Council of Churches (which is now anathema there), told us that, while many white people do not consider Negroes as equals, Black Muslims regard whites as inferior. Psychologically, Southern whites are being dehumanized, feeling that they are being persecuted by Northerners. For a hundred years there has been paternalistic kindness by whites to Negroes, as well as exploitation; but there has also been a complete lack of communication—a lack of which the whites have been unaware. This is why many Southern whites believe the present change is due to agitators. We must be sorry for them, and act only in love, for only thus can we express the power of God. A Quaker presence—an interracial Friends' center—is needed in the area. This would be dangerous, but Friends should undertake it.

*(Reported by Margaret L. Matthews, Constance S. Trees, and Margaret H. Sanderson)*

## New Developments at Jeanes Hospital

By PHYLLIS T. BALLINGER

JEANES Hospital at Fox Chase, Philadelphia, the only general hospital under the care of Friends, is undergoing a gradual and progressive metamorphosis. As many Philadelphia Friends know, Anna T. Jeanes, who died in 1907, left \$200,000 and her residuary estate under care of the trustees of the Philadelphia Yearly Meeting to be devoted to the "establishment and endowment of a General Hospital or Infirmary for Cancerous, Nervous, and Disabling Ailments." To consider and act upon this bequest, four representatives were appointed from each of the Quarters of Philadelphia Yearly Meeting.

In a letter dated July 17, 1917, Joseph T. White, president of the board which had been appointed to determine the character of the proposed hospital, said, "We already have eight Boarding Homes, most of which are provided with infirmaries and all of which are comfortable places in which to die; therefore it becomes evident that more facilities of this kind are not required and that the funds at our disposal could not profitably or properly be employed in extending our present Home and Infirmary facilities. We therefore plan to establish an institution which will offer Friends and others the best opportunity for being cured for certain ailments."

The charter of the hospital they founded specifies that the board of trustees must be composed of members of Philadelphia Yearly Meeting. For the first eighteen years of its existence, Jeanes Hospital was devoted strictly to the care and treatment of persons with some form of malignancy. Regrettably, advanced malignant diseases resisted a cure, and the hospital, being too specialized, was more frequently serving in the role of providing terminal care. Since early diagnosis is important in effecting a cure, the board of trustees and the medical staff decided in 1946 to develop all of the departments of a general hospital. By so doing they were in a better position to provide an opportunity for the early detection, care,

Phyllis T. Ballinger, a member of Cheltenham (Pa.) Meeting, is on the administrative staff of Jeanes Hospital, handling public relations.

and treatment not only of malignant diseases but also of other acute maladies. Since then the hospital has increased in size to its present capacity of 129 beds.

Now Jeanes Hospital is on the threshold of working in close cooperation with the American Oncologic Hospital and the Institute for Cancer Research through membership in the Fox Chase Center for Cancer and Medical Sciences. Their joint goal is to "mount a coordinated attack on the cancer problem by placing at one location the very best in resources, knowledge, talent, and patient care." All the institutions in the Center will retain autonomy, and Jeanes Hospital will continue as a general hospital handling all types of maladies.

Another proposed plan is the establishment of Friends Hall on the grounds of Jeanes Hospital for the care of confused and chronically ill Friends, many of them now guests at Friends boarding homes. Preliminary plans call for accommodations for thirty persons, with possibilities for expansion.

By extending its diagnostic, surgical, and medical facilities through the Fox Chase Medical Center and Friends Hall, Jeanes Hospital will be in a better position to fulfill the intent and desire of Anna T. Jeanes.

## Friends and the Racial Revolution

*Excerpts from summary for the Annual State of the Society Report of Chicago Quarterly Meeting, July 1964.*

HAS the Negro Revolution confounded us? Have the power of its social force, the acceleration of its . . . inevitable progress, and its promise of even greater power set us back on our heels? Are we wondering why our gentle, middle-class persuasion appears so anachronistic? Do we falter before the fearful bravery of young college students who feel missioned to invade the . . . bastions of segregationist territory, facing worse than death in order to raise up . . . people still enslaved by . . . color? Do we salve our frustrations by saying that we are doing all we can already, and that, anyhow, these immature kids are causing more harm than good, and, anyhow again, direct action is not our particular form of persuasion? Do we fail to see the face of Christ on the television showing of black and white demonstrators being loaded into the paddy wagon?

Just what is our form of persuasion? Are our "good works as usual" enough? Do they speak to the bitter and tearing revolution now under way? Do we Quakers today have the equivalent of an "underground railroad"? Nonviolent our persuasion must be—but so is the guiding light of those demonstrators on their way to jail. Can't I *really* afford to send a five-dollar check this month for pencils and paper and books for that little reading-and-voter-training center in the piney woods on the edge of that blood-stained swamp? Is it so very difficult to take the next step?

This is an atomic situation in the sense that the atom of racial superiority has been split, releasing a power that changes the dimension in which we now operate. The old forms, the old accommodations no longer apply. Now the task for the white man is not "to give the Negro his freedom"; . . . it is to accommodate himself to the fact that the Negro is now his peer. . . .

IRENE M. KOCH, *Summarizer*  
57th Street Meeting



**MONEY MAY BE THE ROOT OF ALL EVIL**, but it is also what is badly needed to keep the *FRIENDS JOURNAL* going. For this purpose the contributions of *Friends Journal Associates* are indispensable. (Associates are those who help to support the *JOURNAL* by payments of five dollars or more a year in addition to the cost of their subscriptions.) The purpose of this note is

- 1—to serve as a gentle reminder to those among the Associates who have not yet sent their annual contributions; and
- 2—to invite any readers who are not yet Associates to join the Associates' ranks.

### Book Reviews

**THE CHRISTIAN FRIGHT PEDDLERS.** By BROOKS R. WALKER. Doubleday & Co., Garden City, N. Y., 1964. 280 pages. \$4.95

This is an exposé in the manner of Vance Packard of how the ultrarightists work, especially within Protestant churches. Brooks Walker is a Unitarian minister in Southern California who has steadfastly fought the rightist extremists in his own area; two years ago his home was bombed. His book's purpose is to awaken practicing Christians to a serious danger that really is in our midst; it should be read by many complacent people who probably won't.

Walker adopts a more-in-pity tone as he discusses the fanatics who use Christ's name to blaspheme against the Christian spirit; one sometimes longs to hear the voice of prophetic anger. Amusingly, he does finally let Unitarian indignation break through when he gets to Robert Welch of the John Birch Society and Welch's claims to be an Emersonian.

The author is very good at probing the frustrations that are leading so many Americans into political or religious extremism (generally both at once) and in suggesting how Christians should cope with such people. He has the true liberal's faith in reason and loving-kindness. But the churches must also cope with rightist hysteria as a mass social and political phenomenon. Just what is the tie-in of rightist causes with our military-industrial establishment? Can the rightists be temporized with or "used"? Or should we follow the opposite theory and push yet harder for social reforms (Negro rights, for instance), hoping to balance the social impact of the rightist reaction to change by removing the frustrations of the many faster than they accumulate in the few? These, too, are questions Christians must face, but Walker does not ask them.

R. W. TUCKER

**DOSTOEVSKY.** by EDUARD THURNEYSSEN. John Knox Press, Richmond, Virginia, 1964. 84 pages. \$1.50

The author, an eminent Swiss theologian, adds to the growing literature about Dostoevsky this profound study appraising the Russian novelist from a religious point of view. Dostoev-

sky's astounding clairvoyance for that which was to come and was already "in the air" has saturated his novels with psychiatric insights which the present generation is only now absorbing. His death occurred in 1881, yet the great disturbers like Nietzsche, Kafka, and even Lenin are present in the characters of his works. Dostoevsky was no devoted churchman, but the religious note in all his works is strong, and Thurneysen calls his "urge toward eternity" his dominant trait.

To Dostoevsky society was rotten; the church betrayed Christ's heritage; man refused to acknowledge his limitations and in wanton self-divination permitted himself "everything." Only a writer viewing life from these angles could create saintly characters like Prince Myshkin, Alyosha, and Sonia, the prostitute, or the legend of the Grand Inquisitor (in *The Brothers Karamazov*), a story containing the answer to puzzling questions about mass psychology, the failure of the Church, etc. We may not share Dostoevsky's belief in the devil, but his colorful illustrations of the demonic in man are convincing.

We highly recommend this brief book as an introduction to Dostoevsky's religious profile. It was first published in German in 1921. The intervening years have made us more receptive to its message.

WILLIAM HUBBEN

**INDEPENDENCE AND INVOLVEMENT; A CHRISTIAN REORIENTATION IN POLITICAL SCIENCE.** By RENÉ DE VISME WILLIAMSON. Louisiana State University Press, Baton Rouge, 1964. 269 pages. \$7.50

*Independence and Involvement* reflects, above all else, three qualities of its author: deep and theologically informed commitment to Calvinist Christianity; passionate determination to provide a framework for a re-Christianization of American political life; and unwillingness to consider his case in the context of evidence for other societies—evidence which demonstrates that when what he proposes was attempted elsewhere very little of it produced the results he is trying to achieve in the United States. If the Christian message of salvation is indeed a universal one, such evidence cannot be disregarded, even when chiefly concerned with the American polity.

It is these qualities that impart the principal elements of strength and weakness to the book, which, though important, will be dismissed as irrelevant by most secular social scientists and will be praised (I suspect Professor Williamson is well aware of this) by the political "right" in America, which seems to have decided that compulsory prayer and Bible reading in the public schools will be, if not the salvation of the republic, at least a good campaign issue. (One wonders what Professor Williamson thought of the countless times the Deity was invoked at the Republican convention in San Francisco.)

This book is indeed a courageous effort and a successful one, not just as a personal statement (which it is), but as a systematic effort to state basic Christian values and to draw from them an interpretation of the nature of the state, the federal constitution, civil rights, citizenship, and representation. Inserted in this coherent structure is a chapter on "Separation and Stability" wherein Professor Williamson attacks "radical separationism" in church-state relations, especially with regard to public schools, charging secularization with responsibility



for producing a religious vacuum, moral confusion, and a long list of evils, including juvenile delinquency, broken homes, and alienation.

It is difficult to understand what caused this almost complete departure from the logical structure, sound argument, and deep and reasoned commitment which inform the rest of the book. Nevertheless, I am prepared to accept Professor Williamson's case that his prescription for the re-Christianizing of American society, though it may have proved unworkable elsewhere, will succeed in the United States. I wish it had not been marred by the church-state polemic. For once the dust jacket's prediction that the book will "provoke others to thought" will surely be proven correct. ALFRED DIAMANT

**A LOOK DOWN THE LONESOME ROAD.** By RALPH CREGER, with ERWIN L. McDONALD. Doubleday, New York, 1964. 223 pages. \$4.50

Here is a book that aims to be of use to liberals who are frustrated in their desire to be helpful in the struggle for civil rights. And who is not? The author writes particularly for persons living in areas of tension where there is real danger of retaliation for views expressed. He says that much can be done in such situations, and has a great many suggestions.

He lives in Little Rock, Arkansas, and is a railroad employee. His approach is not particularly sophisticated, but it certainly rings true and gives evidence that, if a man is careful, he can make his position clear without suffering undue hardship. However, Little Rock is probably not as difficult as some other places in this regard.

One interesting feature is Ralph Creger's fundamentalist approach. He gives outlines for a number of sermons, quoting very liberally from the New Testament. Perhaps the most useful part of the book is a series of more than fifty questions which segregationists are always asking; to these he gives closely pertinent answers. Telling comments, some quite humorous, are included here, as elsewhere in the book.

One might fairly say that this author is one who believes thoroughly in the "gentle art of persuasion" rather than in more radical approaches. Nonviolent resistance, through public demonstrations or in other ways, is evidently not a part of his repertory of methods. WILMER J. YOUNG

**THE MEANING OF BEING A CHRISTIAN.** By HARRY EMERSON FOSDICK. Association Press, New York, 1964. 384 pages. \$4.95

In this book are 365 meditations taken from the author's well-read books, *The Meaning of Faith*, *The Meaning of Prayer*, and *The Meaning of Service*. A few quotations may help to give the flavor of the collection:

"The deeper difficulty is not that our thinking is unreasonable, but that our experience is unreal."

"The thought of prayer as communion with God makes praying an habitual attitude, and not simply an occasional act. It is continuous fellowship with God, not a spasmodic demand for his gifts."

"A reason why so much of religion's driving power is unharnessed to the tasks of service is man's curious ability to

keep divine relationships in one compartment of life and human relationships in another."

"Christian service demands not only self-denial in giving money, but self-denial in making it."

"The modern Christian must deal with new contacts between races and people. The world is webbed into one fabric; we cannot longer live apart."

This book is recommended for both individual and family worship (if the children are not too young).

JOSEPH A. VLASKAMP

**THE LANGUAGE OF THE GOSPEL: EARLY CHRISTIAN RHETORIC.** By AMOS N. WILDER. Harper & Row, New York, 1964. 143 pages. \$3.50

This volume, concentrating on a single aspect of the New Testament, provides the reader with an unfamiliar but fruitful approach. It goes deeper than mere literary analysis, dealing with the universal problem caused by the phenomenon of human speech as a means of communication, and on the consequent dilemmas of form vs. content, objective fact vs. symbol or myth. There are chapters on four recognizable categories: dialogue, story, parable, and poem. In the last and longest of these is cited the parallel evidence of contemporary composition in the Dead Sea Scrolls.

Throughout, Professor Wilder presents the tension between traditional forms and the new experience of Christianity which partly retained and partly transformed cultural or primitive literary modes. On the whole he emphasizes the creative, plastic influence of the Christian phenomenon as a new rhetoric. This fits the current mood of stress on the originality of what happened to early Christians. Some of his wisest and most useful remarks are to be found in the brief sections in the last chapters dealing with miracles and literalism and with myth and the futility of trying to demythologize.

The book thus relates to the perennial questions of Christian beginnings. It also brings to bear the newer literary and psychological insights of the study of speech and written expression. No American scholar is so uniquely equipped as Dr. Wilder to undertake this connection. HENRY J. CADBURY

**HI NEIGHBOR: Island Issue (Book 7).** By UNICEF. Hastings House, New York. 64 pages. \$1.50

"Hi Neighbor" is a series of paperback books published by UNICEF on countries being assisted by the United Nations Children's Fund. It is undoubtedly an admirable effort to print a wealth of information on little-known areas of the world. The approach is good, with stories being told in the first person by native children. Typical songs, games, legends, and recipes are given to add a little spice to what otherwise looks much like a social studies textbook.

As a mother of four avid readers I found it discouraging to have the book lying around unopened, though I put it in very obvious, strategic places. After some urging I was able to promote lukewarm responses from the children, but I wish that a book of this caliber could captivate youthful readers without requiring adult guidance.

ALICE WAY WADDINGTON

## Friends and Their Friends

Bush Clinton has resigned from the business managership of the FRIENDS JOURNAL. The JOURNAL's Board of Managers has appreciated his devoted services during the four years he has filled this position, which involves a constant struggle (common to all religious periodicals) to overcome a perennial tendency toward financial deficit. He is planning to devote all his time to the printing business he established several years ago.

The Midwest Office of the Friends World Committee (American Section) moved on September 1 from Wilmington, Ohio, to Plainfield, Indiana, which is much more centrally located than Wilmington for Midwest Friends. A new room for the FWC has been added to the small office building occupied by the staff of Western Yearly Meeting, the cost of construction being paid for by special contributions from Friends in Indiana and Illinois. Marshall O. Sutton is continuing to serve the Committee as Associate Secretary in charge of the Midwest Office, having moved to the new location with his family.

New York Monthly Meeting is planning a new series of Wednesday evening "library forums," with Quaker authors speaking about their books and other publications dealing with Quaker interests. The first of these is to be on October 21, when Anna L. Curtis will talk on *Episodes in Quaker History*, her latest booklet, published by the projected Friends World College. At the second library forum, on November 18, Ellen Paullin, who for many years led the singing at the Cape May Conference, will speak about her songbook, *Around the Friendly World*, published a year or so ago for Friends General Conference. Cooperating with Ellen Paullin in this presentation will be Ruth Crump at the piano. Other library forum programs are planned for after Christmas. They will be held at 7:30 p.m. in the meeting house at 221 East Fifteenth Street, New York City, preceded by dinners with the authors at the adjacent Friends' hostelry, The Penington. All are welcome.

Harry W. and Eleanor C. Porter of 1739 N.E. 18th Avenue, Fort Lauderdale, Florida, write that a Friends meeting for worship is held in their home at 7:30 p.m. on the last Sunday of each month and at other times upon request. This new group, called the Broward Friends Meeting, has been helped by the attendance of Friends from Miami and Palm Beach. The nearness of three colleges adds to the possibilities of growth. Tourists and other visitors are welcome, as are suggestions for service projects. (The Porters' telephone number is 566-2666.)

The librarians of Monthly Meetings and First-day Schools have a difficult job which can be made easier by specialized training. Hence many of them are expected to attend a Librarians' Workshop to be held at 1515 Cherry Street, Philadelphia, on October 10. Details may be obtained from Eleanor B. Perry at the Cherry Street address.

A center for the training of Friends and others as volunteers in peaceful service has been opened in some outbuildings (formerly stables) of the Château de Charbonnières in France at the invitation of the château's owner, Henri Schultz, one of the clerks of France Yearly Meeting. The center has rough dormitories for twenty men and ten women, plus a kitchen equipped to feed about fifty people, but so far it is all operating on a shoestring and would welcome contributions of (in addition to money) almost any kind of equipment, tools, and volunteer work. The address is Centre ANU, Charbonnières, par Authon-du-Perche, Eure et Loire, France.

*When You Plant a Tree* is a new, 24-page packet featuring the "Trees-for-Algeria Project" for children, sponsored by the American Friends Service Committee. A picture-story, "Lahasin Plants a Tree," is related to games, recipes, riddles, songs, and dramatizations. Creative handwork includes paper-bag puppets, pomander balls, almond-shell necklaces, pine-tree greeting cards, and spatter-print notepaper. Also included are ideas for a lemon-tree fair: directions for making lemon soap, a lemon felt needle case, and lemon sticks. For more serious occasions, there are choral speaking arrangements of poetry and prose exalting the beauty of trees.

Although the packet is planned for any season of the year, it contains a supplementary page, "The Twelve Days of Christmas," which relates the trees-for-Algeria project to the renowned partridge-in-a-pear-tree theme.

Priced at 25 cents, this packet may be ordered from the Children's Program of the American Friends Service Committee, 160 North Fifteenth Street, Philadelphia 2.

According to the newsletter of Sandy Spring (Md.) Meeting, the inadequate lighting in the meeting house made it almost impossible to read the certificate at a recent wedding, whereupon one member commented that it hardly seemed necessary to emphasize the Inner Light to the exclusion of the outer variety.

Issued recently by Columbia Records is a two-record album containing thirty-two songs by Ned Rorem, a nonresident member of 57th Street Meeting, Chicago. The album features singers Phyllis Curtin, Gianna D'Angelo, and others, with the composer at the piano. Ned Rorem is at present in France, where he is working on a full-length operatic version of Strindberg's *Miss Julie*, commissioned by the Ford Foundation and scheduled for performance at the New York City Center next spring.

"We learned only recently," says the July-August *Bulletin* of Pacific Yearly Meeting, "of the existence of the worship group in Las Vegas, New Mexico, which has been meeting for over two years and hopes to move toward Monthly Meeting status." It is hoped that this Meeting and the ones in Flagstaff (Arizona), Santa Fe, and Albuquerque may soon establish a New Mexico Regional Meeting.



Half a dozen Meetings are represented by the forty-six volunteers who for the past several months have been conducting visitors on tours of the Flushing (N. Y.) Friends Meeting House at 137-16 Northern Boulevard, close to the New York World's Fair. Most of the visitors are local residents who have been passing the building over a long period of time, without entering. Since some of them have shown considerable interest and have returned once or twice for meeting for worship, a seekers' study group may be organized to convene before the 11 a.m. meetings for worship on Sundays.

Two Norwegian papers, *Vaar Kirke* and *Arbeiderbladet*, following the lead of a number of members of the Swedish parliament, are urging that the 1964 Nobel Peace Prize be awarded to Martin Luther King, Jr.

Walter Ludwig, member of Scarsdale (N. Y.) Meeting and history teacher at Mamaroneck Senior High School, was one of nineteen New York State high-school teachers and administrators who explored selected aspects of the culture of India and the Philippines this past summer in the first of a series of overseas seminars sponsored by Syracuse University and the New York State Department of Education under a U. S. State Department grant. His special field of investigation was India's program for population control and family planning.

"We young Friends feel that meeting for worship is helpful, if not hindered by certain deficiencies," says a minute approved by the Senior High School Section of the Friends General Conference at Cape May in July. "We think that the tone of the speaker's message should be congruent with his personality. However, this does not necessarily imply that the speaker is without sincerity when his message and his actions seem to conflict.

"An extreme amount of preparation does not seem to us to express true sincerity. Meeting is a place for worship, where new ideas are formed, not a place where prepared speeches are read. . . . Discussion should be carefully avoided, and individuals should be wary of speaking too often. . . ."

## Letters to the Editor

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

### Behind the Race Riots

Americans, both white and Negro, are disturbed and shocked over the recent riots in Philadelphia and other cities. The cause of civil rights has suffered a setback.

While it is difficult for most Friends to see that of God in people who vandalize and resort to violence, it is equally difficult for the disadvantaged Negro to understand why in an affluent society he has been forced to receive an inferior education and live in squalor, denied an opportunity to earn a living or to provide adequately for his family. These are the evils of our society which have plagued him and his people for a century.

James Baldwin, Martin Luther King, John Griffin, William Stringfellow, Langston Hughes, and others have tried to stir the consciences of white Americans toward elimination of this social dynamite, but few have comprehended their messages and translated them into action.

As a number of Friends worked diligently for passage of the Civil Rights law (which, incidentally, does not relieve the plight of the northern Negro relegated to the slums), let us translate the unfortunate events of the past few months into action to provide jobs, decent housing, adequate educational opportunities, and the building of a new social climate where freedom, dignity, and equality are realities for all of God's children.

Philadelphia

GLADYS D. RAWLINS

### "MY Lord Saith Something Different"

You need not be too sorry for that fine editorial in the July 15 issue. One very satisfying feature of Quakerism is that it points the way and lets us grow according to our capacity. Fox rebelled at the set dogmas of the established church, but he never said, "Believe exactly as I believe." On only two things we Friends agree: that there is that of God in every man (and, I would add, in every created thing) and that we need no intermediary to find our God or to commune with him. The trouble seems to arise from the fact that our concepts of God vary. Some think that unless we define him as a "Supreme Being" we are atheists. But what is an atheist except one who rebels at a ridiculous concept of God?

Dr. Fosdick, in one of his books, quotes some verses by Sam Foss about two boys who lived among little things and prayed to their little god. When the "mighty systems grew" one of them lost his little god among the stars, while for the other boy

As wider skies broke on his view

God greatened in his growing mind,

Each year he dreamed his God anew

And left his older God behind.

So his faith never wavered.

Some of us are reluctant to leave the older god behind. We want final truths, forgetting that truth is infinite and that, at least for us on this earth, we can only see in part; there is never a complete finding. How easy it would be if we could let the church tell us: "This is the final word of God!" Who could grow after that?

May our Society keep pointing a way, and may we ever be humble enough to keep on seeking!

Great Barrington, Mass.

ADELE WEHMEYER

### Quashers

It was with subtle humor that Beatrice Saxon Snell in the British Friends' *Wayfarer* quashed "The Quashers." And it was with equally subtle sarcasm that you, in your August 15th issue, stated it was unthinkable that Quashers could exist in the United States. Unfortunately we have them, too, though fortunately not many.

Most Quashers are nothing more than a slight annoyance; occasionally, however, one is more than that. At a Monthly Meeting a member was reporting on an item raised at Quarter-

ly Meeting when a Quasher interrupted with, "I think we have heard enough of that!" Another member objected to the interruption and asked that the report be continued. There was a murmur of approval, so it was.

So, Beatrice Snell, you are right. The Quasher can be "quashed."

Newtown, Pa.

ROBERT A. HENTZ

### Militaristic Swiss?

I do not understand why Duncan Wood (FRIENDS JOURNAL, August 1) refers to the Swiss as "traditional militarists." As a native of Switzerland who did his obligatory military service, I must admit that I never before heard Switzerland referred to as *militaristic*.

Patzcuaro, Mexico

HUGO VAN ARX

### Employment for Displaced Defense Workers

Walter P. Blass (FRIENDS JOURNAL, August 15) points out the need for some enterprise that will take the place of curtailed military preparations as a source of employment. I suggest the straightening of the Mississippi River. Once it was straightened, traffic would be much increased and cheapened. It would make employment for much common labor. Some of your readers may think of a better plan, but it must be of some public benefit and must employ a large number of people of all grades.

Oxford, Pa.

A. CRAIG

### Back Issues Available

Would anyone care for 1962 and 1963 copies of *Friends Journal*? I shall be glad to send what I have to anyone willing to pay the postage, (about five cents for one copy, three cents for each additional one).

Friends Boarding Home  
Kennett Square, Pa.

HELEN H. CORSON

### Back Issues Wanted

We wish to bind our FRIENDS JOURNAL, but are lacking several issues. Does any Meeting or any individual have any of the following which they can spare? We would be happy to pay postage.

1956—Numbers 15 & 52

1960—Numbers 26 & 30

1958—Number 6

1961—Numbers 2 & 4

2426 Oahu Avenue

MARGARET GRAY, Librarian

Honolulu, Hawaii 96822

Honolulu Monthly Meeting

### MARRIAGES

HOLBROOKE-SULLIVAN—On June 27, at Saigon, Republic of Vietnam, LARRINE ELIZABETH SULLIVAN, daughter of Lawrence A., Jr., and Florence McCord Sullivan of La Plata, Md., and RICHARD CHARLES ALBERT HOLBROOKE. The bride is a member of Fallowfield Meeting, Ercildoun, Pa.

SMITH-WETZEL—On August 15, at Valley Meeting, Strafford, Pa., BARBARA WETZEL, daughter of Charles H. and Marjorie S. Wetzel of Wayne, Pa., and ALFRED GEORGE SMITH, son of John B. and the late Sophie Smith of Minneapolis, Minn. The bride, who is a member of Valley Meeting, has been attending Minneapolis Meeting, where the Smith family are members.

### DEATHS

BALL—On August 23, at Grand View Hospital, Sellersville, Pa., EARLE BALL of St. Petersburg, Fla., husband of Rebecca H. Ball, both

members of Richland Meeting, Quakertown, Pa. Also surviving are a daughter, Dorothy, wife of Hinckley Greenlaw, and six grandchildren.

BUZBY—On August 14, in Delaware Hospital, Wilmington, Del., after a long illness, JOSEPH B. BUZBY, a member of Woodstown (N. J.) Meeting.

EASTBURN—On August 4, at Ocean View Nursing Home, Atlantic City, N. J., MARGARET R. EASTBURN, a member of Philadelphia Monthly Meeting, Fourth and Arch Streets.

HAINES—On July 24, suddenly, GEORGE HAINES IV, at New London, Conn., where he was head of the history department at Connecticut College for Women. He was a member of West Chester (Pa.) Meeting, as are his wife, Mary Windle Haines, and their children, Harry G. and Elizabeth M., who survive him.

HARTWIG—On July 30, at Ashland, N. H., ALFRED A. D. HARTWIG, aged 72, a member of Palm Beach (Fla.) Meeting. He was treasurer of Southeastern Yearly Meeting and editor of its *Newsletter*.

HARVEY—On June 20, at Media, Pa., ADOLPHUS ENOCH HARVEY, aged 92, a member of Media (Third Street) Meeting. Surviving are two sons, Cyril H. and Francis A., nine grandchildren, eleven great-grandchildren, and two sisters, Louella H. Nolan of Malvern, Pa., and Gertrude H. Johnson of Chicago.

MAULE—On July 29, at Gardnerville, Nevada, WALTER WILLIAM MAULE, aged 71, a member of West Grove (Pa.) Meeting. He is survived by his wife, Charlotte Way Maule; a son, Raymond L.; a daughter, Elizabeth M., wife of Peter J. Collins, and six grandchildren—all of West Grove, Pa.

## Coming Events

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

### SEPTEMBER

18-20—Meeting Workers Institute at Pendle Hill. From 6 p.m. dinner, Friday, to 1 p.m. dinner, Sunday. Cost: \$15.00, including \$5.00 advance registration fee, which should be sent to Pendle Hill, Wallingford, Pa.

19—Salem Quarterly Meeting, Mullica Hill, N. J., 10:30 a.m. Note change of date from September 12, previously announced.

19—Jeanes Hospital Fair on the hospital grounds, Central Avenue and Hartel Street, Philadelphia, starting at 9 a.m. Entertainment, food and beverages, gift shops and souvenirs, games. Chicken barbecue dinner (adults, \$1.75; children, \$1.00). Admission, 35c; children under 12, 10c.

20—Annual Meeting of John Woolman Memorial Association, Mt. Holly (N. J.) Meeting House, 3 p.m. Speaker: Helen Sheirbeck, a Lumbee Indian from North Carolina, now a staff member of the Senate Subcommittee for Constitutional Rights.

22—Philadelphia Quarterly Meeting, Fourth and Arch Streets, Philadelphia. Meeting on Worship and Ministry, 2:30 p.m. Worship and business, 4 p.m. Supper, 6 p.m. At 7 p.m. Joseph R. Karsner will report on the recent Friends World Committee Meeting in Ireland.

26—Illustrated talk at Nottingham Meeting House, Main Street, Oxford, Pa., on "The United Nations' Assistance to Developing Nations in Asia," by Esther Holmes Jones, 8 p.m.

26-27—Shrewsbury-Manasquan Half-Yearly Meeting, Manasquan, N. J., Saturday, 10:30 a.m., 2 p.m., and 7:30 p.m., when Anna S. Morris will speak on "The Astonishing Life of the Spirit." Lunch and supper served. Sunday, First-day School, 10 a.m.; meeting for worship, 11:15. Lunch served.

### OCTOBER

2-4—Missouri Valley Conference, Camp Washita, Kansas City, Kans. R. Bryan Michener, clerk, 625 Brookland Park Drive, Iowa City, Iowa.

3—Annual Fair, Buckingham Meeting, Lahaska, Pa. (Route 202). Art exhibit (Ranulph Bye in charge). Plants, baked goods, and country kitchen items for sale. Toys and games for children. Luncheon served in school gym till 2 p.m.

7-11—Germany Yearly Meeting, Bad Pyrmont, Germany. For information: Quakerburo, Planckstrasse 20, Berlin W. 8, Germany.



## 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.

**COSTA MESA**—Harbor Area Worship Group. Rancho Mesa Pre-school, 15th and Orange. Meeting for worship, 10 a.m. Call 496-1563 or 548-8082.

**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.

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

**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 5-8918.

## 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.

## 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 Toepele, 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.

## 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.

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

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

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

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

## Michigan

**ANN ARBOR**—Meeting for worship, 10 a.m., Meeting House, 1420 Hill St., call 663-3856.

**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.

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

## Minnesota

**MINNEAPOLIS** — Meeting, 11 a.m.; First-day School, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

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

## Missouri

**KANSAS CITY**—Penn Valley Meeting, 306 West 39th Street, 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 and First-day school, 10:45 a.m., Sunday, D.C.U. Lounge, College Hall, except 9:30 a.m. on Dartmouth College Union Service Sundays. 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.

**HADOONFIELD** — 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, 11 a.m. Visitors welcome.

**MOORESTOWN**—Meeting for worship, First-day, 9:30 a.m. and 11:00 a.m., Main St. and Chester Ave.; 10:30 a.m., 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 Glard 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

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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 Vall 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

**E. CINCINNATI**—Sunday School for all, 9:45 a.m. Meeting, 11 a.m., 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.

**ELKANES** 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.

**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. Mermaid La., 10 a.m. Coulter Street and Germantown Avenue. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 W. School House Lane. Powelton, 36th and Pearl Streets, 11 a.m.

**PITTSBURGH**—Worship, 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.

### Tennessee

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

**MEMPHIS**—Meeting and First-day School, Sundays, 9:30 a.m. Eldon E. Hoose, Clerk. Phone 275-9829.

### Texas

**AUSTIN**—Worship, Sundays, 11 a.m., First-day school, 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.

### 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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