

FRIENDS JOURNAL

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—BERNARD PHILLIPS

The Search Will Make You Free

. *by Bernard Phillips*

A Quaker Girlhood

. *by Lydia Caroline Cadbury*

Of Ruins and Hope

. *by Margaret H. Bacon*

The Quaker Spectrum

. *by Herbert M. Hadley*

Letter from the Past

Journal from Rome

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Thoughts from Turtle Bay

QUAKER UNITED NATIONS PROGRAM

Partners for Peace

THE hand that rocks the cradle may rule the world, but for many wives of United Nations delegates the problem in New York is to find baby-sitters to take over the cradles long enough for the wives to find out what is going on in the world. Many UN wives are shy about trying to speak in English, and some come from cultural backgrounds which do not prepare them for the overwhelming impact of life in urban America. An important part of the Quaker United Nations Program is an attempt to reach out to the wives of delegates, members of permanent missions, and alumni of Quaker conferences for diplomats who come to Quaker House (345 East 46th Street) as guests.

In general, these men come without their wives to meet with other UN officials, scholars, and technical experts in the quiet off-the-record atmosphere of Quaker House, where contacts can be made and ideas exchanged which often prove of real value. Now, in an attempt to meet some of the needs and questions which they themselves have expressed, their wives are being included in a series of luncheons approximately once a month.

The primary characteristic of these gatherings is the developing spirit of friendliness which deepens as we come to know each other better. Also it is stimulating to consider questions our visitors raise.

"What about the race question in the United States?" Five Negro women—a social worker, a nurse, a National Council of Churches official, a lawyer, and a labor expert—came to share with us their experiences as members of a minority living in white America; this led later to a visit to the Quaker Project House in Harlem.

"How does the American electoral system work?" A Quaker history professor and his wife, who had run for local office, as well as a Columbia University political scientist, explored the labyrinth of American politics.

"What about the population explosion and family planning?" A director of the International Planned Parenthood Federation and a New York gynecologist engaged in an experimental project for the World Population Council brought frank facts and figures.

At a June meeting, with sunshine streaming into the serene gardens of Turtle Bay, two Hibakusha came to speak of the devastation of Hiroshima and Nagasaki. This moving presentation ended in a deep Quaker silence.

There are plans for future discussions which we hope will bring us closer, even as they widen our horizons, in our search for answers to the question in all our hearts: What can we do to help in bringing about a just and healthy world where cradles may rock in peace?

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Editorial Comments

Seeds of Violence

WILL mankind ever outgrow its obsession with violence? A year after the day of horror that brought death to President Kennedy more and more people are beginning to wonder how much of the seed of that violence is sown in childhood.

The Chicago office of the American Friends Service Committee is distributing many thousands of leaflets entitled "Toys of Violence" (reproduced here on page 526) in the hope that at least a few of them may lead to some children's receiving for Christmas such creative gifts as tools, paints, and books in place of the omnipresent guns, tanks, and rockets that (as the leaflet puts it) "make violence so commonplace, so accepted."

It is refreshing to learn that a New Jersey toy manufacturer, the Brrr Products Company, recently issued a statement to newspapers concerning the toy industry's moral responsibility for its large-scale production and sale of toys of violence, saying "We feel that the criticism of the industry is just, and that there has been too much emphasis on military toys," deploring the American public's encouragement of this emphasis, and pledging that "we shall not manufacture toys which develop the urge to violence. We believe that there is sufficient evidence to establish a correlation between the degree of violence aroused in children and the kind of playthings they are offered." This same statement adds, however, that the toy industry is not the only one that should be criticized—that movies and television must share the blame.

This last comment reiterates a problem that has bothered many adults for years. The October issue of *Fellowship* says editorially about a certain television advertising commercial addressed to young children: "Is there anything more obscene than a commercial that spews the excitement of violence and killing to an audience of 4, 5, and 6-year-olds?" Ironically enough, this "hard sell for weaponry—all-purpose guns that will fire grenades, bombs, and other projectiles to demolish one's 'enemy'" —is sandwiched between two constructive, acceptable programs. Noting that "young and very sensitive personalities" are thus being invited to embark upon modern warfare in miniature, *Fellowship* suggests that its readers may wish to communicate their feelings about such pro-

gramming to the Federal Communications Commission in Washington and to the broadcasting networks' managements.

Though naturally we agree with this recommendation, we suspect that the attitudes of most children toward violence probably stem quite as much from the attitudes of their parents as they do from the fare they are fed over the air and in the movies. It is, after all, mostly adults, not children, who buy and give the "toys of violence" that the AFSC leaflet decries.

Concerns: Intrameeting and Interchurch

Perhaps mention should be made here of two items in this issue of the *JOURNAL*. One is the review of Jan de Hartog's *The Hospital*. Any Friends Meeting which occasionally suffers from a frustrating sense of uselessness and lack of common purpose will find an inspiring example in this book's account of how the members of Houston Meeting united in an active concern to improve, through their own labors, the disgraceful conditions in Houston's charity hospital. Houston is not the only place in the United States where there exist sizable jobs that need doing and that *could* be done, given enough vision, determination, and unity on the part of local Meeting memberships.

The other item is the "Dissenting View on Ecumenism" excerpted from *The Saturday Evening Post*. Because the *FRIENDS JOURNAL* occasionally has published discussions favoring the ecumenical movement we believe that this opposing viewpoint deserves to be heard. But we also feel that possibly the article's authors do not take sufficiently into account the great value of the interchurch dialogues and interfaith projects (such as the National Council of Churches' voter-registration drive) produced by the modern tendency of churches to work together. While we can well understand the fears of certain aspects of the ecumenical movement expressed by Protestant clergymen Buchanan and Brown, we cannot help remembering that there was a time not too many years ago when Protestant churches of assorted labels found it almost impossible to cooperate, even on concerns of mutual interest. That this situation has changed is worth recalling, for this, too, is ecumenism.

The Search Will Make You Free

By BERNARD PHILLIPS

YOU may wonder why I choose to say that it is the search rather than the truth that will make you free. The reason is that I am going to try to show that the truth which sets free does not exist apart from the search for it. Indeed, the biblical text refers to three different things: the seeking, the truth sought after, and the state of freedom. My thesis is that the three are ultimately one.

One of the greatest hindrances to the religious life is a misconception concerning the kind of truth which the religious life involves. So many people look upon religion as a package of general or objective truths, and they hope to make their own lives truthful by participating in a kind of joint ownership of the package of truth. But in this way no genuine spiritual liberation can ever be achieved.

Whatever else spiritual truth may be, it has got to be something which is intimately related to one's life as an individual. It cannot be simply a formal, or general, or objective, or abstract truth, because then it would not be rooted in one's own life and would not have the power to vivify or to make one truth-ful (filled with truth). A general truth is a truth which does not envisage the fact of one's own personal existence, and therefore it does not relate directly to that existence. The only truth that can liberate an individual is one which is inseparable from his own being.

Among man's distinctive marks is his inability to live by bread alone and to ignore questions about the meaning of his life and his own final destiny. However much he may possess of the ordinary goods of life, he will continue to feel a basic inquietude so long as he has not come to terms with the ultimate mysteries. Man's inescapable need is to have some sense of life's final meaning and to come into relationship with that meaning.

Life is infinite; all answers, all gospels, are finite. Therefore no answer and no gospel can begin to do justice to the full nature of this infinite reality in which we are all immersed, and with which we have to cope as best we can.

Life's content is inexhaustible, and it is wonderful that it should be so, but that means that it cannot be summed up in any formula or contained in a gospel.

Bernard Phillips is chairman of the department of religion at Temple University, Philadelphia. This article is composed of excerpts from two lectures he gave in 1963 at the Friends Conference on Religion and Psychology. The complete lectures are available from Pendle Hill, Wallingford, Pa., in the form of a 52-page booklet costing a dollar.

Every scheme of life will in the end collide with life itself, because life infinitely surpasses any understanding of it and every attempt to articulate its meaning. And if one wants to encounter life itself and not merely adjust to a formula or a recipe, then one must go beyond all formulas and recipes and confront life itself.

So long as one imagines that life is a finite system to which there is a key, and so long as one imagines that one possesses the key or may look forward to possessing it at some not too far distant date, one may experience no immediate sense of inadequacy in relation to life. But at the same time one will also be debarred from coming to grips with life in a religious way. It is only when it begins to dawn upon us that life is infinitely beyond our power to apprehend and to manipulate that we begin to experience the fear of the Lord which is the beginning of wisdom.

It comes as a very disquieting realization, this awareness that we are finite beings immersed in an infinite reservoir of being, and that we have only a few years at our disposal to learn our way around and to achieve some kind of adequacy in relation to it. A religious person is one who is able to endure this thought. He has realized that infinity has no key, and he has begun to relish a mode of life which endeavors to open itself to infinity and no longer seeks to base itself on the securities of a finite system.

When we try to spoon out the meaning of God or Life or Reality, we always find that there is just as much left in the reservoir after the operation as before. However long we continue our efforts, our finite ladlings leave the water level unchanged. Moreover, it is not God alone who is ineffable; so also is every living reality. The meaning of every blade of grass, of every grain of sand is inexhaustible by words. In the end we are reduced to silence, and perhaps that is why the Bible enjoins us to "Be still and know that I am God."

Every attempt to reduce life to a system, to something knowable, is a violation of sacred mystery. It is an attempt to invade the ultimate privacy of things and to parade them in their nudity. The proclaimer of a gospel asserts in effect: "I know what the universe is and now let me show it to you." More and more I have come to feel that there is something improper about that kind of approach to life. Mystery is the soul of things. Whenever anything is alive, its core is mystery. When things lose their mystery they die. The religious man does not demand of things that they surrender their mystery. He does not wish to conquer them utterly and to illuminate their

every recess. He allows life to keep its mystery. He loves its mystery; he participates in it.

The wish to know the ultimate secret of life is the wish to conquer fate, to be in control of life, to be absolutely secure—in short, to be God. Moreover, it is the wish to have all these things without paying the price, without involving and without giving yourself. The wish to understand life intellectually stems from the desire to possess life while keeping ourselves intact. But you cannot relate in a living way to anything living and keep yourself intact. You cannot remain external to the mystery of life and penetrate its secrets. This is the deepest and the highest teaching of all great religions. "He that seeks to preserve himself will lose himself."

All gospels and all final answers to ultimate questions as such require of you merely conformity to antecedent truth, not the creation of any truth on your own. Where the answer is already given, there is nothing for you to do but fall in line with it. And this, in fact, is the most widely held conception of religion, that religion consists of doing the will of God as proclaimed in this or that book. The prime virtue then is obedience, and the great sin is disobedience or any form of self-expression.

The deepest authenticity is not attainable through the attempt to model your life on a gospel which was enunciated apart from and antecedently to you. A gospel does not have you in mind in any specific way. Doctrines and gospels are about men in general, about the human race. But I am not the human race. I am this concrete individual, and insofar as a gospel was not framed specifically for me it cannot perfectly fit my dimensions. It was not custom-tailored to my measurements. Therefore, when I try to conform to it there will be parts of me that don't

quite fit. Parts of it will be too tight for my nature, parts of it will be too loose for my frame. No matter how much I try to fit myself into the gospel, I cannot achieve utter honesty because I can be unreservedly honest only when I am fully and uninhibitedly expressing my whole being. When there is nothing in me that pulls back from what I am doing or what I am saying, then I am honest. But if a part of me is trying to drag along the rest of me to conform to something external to me, then I can be only partly honest.

If I have been taught that I should be able to give my unqualified assent to a God who is other than myself, then when I find that I am not able to do so, I shall inevitably feel sinful. Western religion may be accused of engendering the very sense of sin of which it tries to cleanse man. I must always feel sinful when I try to do something which is absolutely impossible, namely, when I try to make myself over in accordance with the wishes of another, even if that other be God. We shall never be rid of the sense of sin until we recognize that individuality has ultimate rights, and that the deepest truth cannot be one which asks me to eliminate or suppress my individuality.

The living truth is never defensive; it never feels opposed or threatened. A truly enlightened person has nothing to defend. He is not grasping onto anything which might be torn out of his hands. He has only his own life to live, his own reality to communicate. You cannot argue with a real smile, or with a handshake; you can argue only with ideas—that is, with abstractions. Reality is not open to argument and is not grasped via arguments.

The danger in reading too much about the spiritual, and the danger in attending too many conferences on the spiritual life, is that one may come to imagine that hearing about the truth, talking about the truth, thinking about the truth, reading about the truth is the same thing as living the truth.

One of the steamship lines uses in its advertising the slogan, "Getting there is half the fun." That makes a lot of sense. But in religion we can go even farther and say that getting there is all the fun. In fact, you never get there. In fact, there's no place to go. If the meaning of life, the ultimate purpose of life, is separated from life itself, then life becomes meaningless.

It can perhaps be said paradoxically that the greatest obstacle to religion is religion, and the greatest obstacle to self-understanding is psychology. One must never approach these as forms of knowledge which will exempt one from the necessity of actually living and learning from life itself.

We are truthful to ourselves only when we are pre-

In a recent meeting for worship the first message had concerned a devastating current hurricane and had asked our prayers for its victims. This was followed by other messages dealing with fortitude in disaster and resilience in the face of trouble and culminating in the following thought: "We should indeed have sympathy for the victims of natural violence, but even more for the victims of man's violence, of which there has been so much recently—the latest being the bombing of a church used for voter registration. But I wonder if our prayers should not go most of all to those responsible for this violence—men whose souls are so enmeshed in hate and frustration that their only solution is the bullet, the bomb, or the torch. Is it not they who most need our sympathy, our prayers, our love?"

pared to go on searching for the infinite truth of ourselves, only in our willingness to endure on the endless path of self-discovery. This is the courage to be.

Only in opening to the eternally unknown and unknowable and ungraspable essence of life is there any growth. Growth does not come from dealing with the known, but only from facing and living and communing with the mystery of life. Truthfulness of being comes out of the encounter with mystery. The living truth which sets free is to be found only in the unknown center of things, and only in the groping for that center is there real seeking. Seeking is when you don't know what you are seeking for, and you don't know where to seek it or where to begin. That's when the seeking becomes prayer. All real seeking is prayer in the deepest sense of the word. And all real life is a life of prayer. And prayer is not just moving our lips on certain occasions and in certain places. Prayer is seeking the truth of things. Prayer is striving to relate to the center and not to the external. The spirit of prayer is diametrically opposed to the technical frame of mind.

Jesus has said, "Seek and you shall find." What shall we find? We shall find how to seek. Seeking is the whole thing, not just half the fun but all the fun. When you know how to seek you know how to open to life, you know how to create.

Religions, which ought to be helping man to face the mystery of life, quite often replace that mystery by some kind of abstraction. Thus they make it unnecessary for their devotees to struggle with the mystery of life, but they also deprive them of the opportunity of finding a living truth. The function of religion is not to dissolve the ultimate mystery of life by presenting an answer. The function of religion is to encourage people to pray their way into the mystery of life, so that life itself may answer their questions. To open more and more willingly to life and its mystery—that is spiritual growth. And from that comes the strength to love and to live and to die.

A Dissenting View on Ecumenism

By HENRY A. BUCHANAN and BOB W. BROWN

Reprinted by permission from THE SATURDAY EVENING POST, which published in its October 24th issue the article from which these extracts are taken. (Copyright © 1964 by THE SATURDAY EVENING POST.)

THE American religious system is under fire today. A legacy of the Protestant Reformation, the system that provides us such a variety of churches is being challenged and questioned by the suddenly popular ecumenical movement. Launching a zealous crusade to unite Christendom, the ecumenists have declared that a divided Body of Christ is a sin and a scandal. In fact, however, it is the ecumenical movement that presents the real

danger. . . . In striving after a superchurch, we may destroy the heritage of diversity that has enriched our spiritual life. . . . Are we not witnessing in the ecumenical movement the birth of a new and frightening form of religious bigotry—the assumption that anyone who holds out for his views is guilty of a perversely obstinate and un-Christian attitude? . . .

Roman Catholic theologians are *not* talking about a compromise with Protestants. . . . Liberal and conservative Catholic spokesmen . . . agree completely that reunion could come about only one way: The separated brethren would have to return to the "one true church". . . .

We are afraid of a superchurch, just as we are afraid of a superstate. . . . The various branches of Christendom now act as checks and balances, one upon the other, and they have a purifying effect on each other. Remove this tension, and we could be back to the pre-Reformation struggle between church and state with the individual man caught in the middle. . . . There are indeed some things that all Christians hold in common. There are also some essential differences that divide us, and the differences are as important as those things we hold in common, for they enrich the common heritage. . . .

What is the real purpose of the church in the world? Is church union the goal? Is bigness the end in itself? Is power the purpose? No, the church is here so that lonely, frightened men may find a refuge and a friend, that sinful men may find forgiveness and acceptance, that bruised and crippled men may find healing and strength, that men who hunger for righteousness may band together to form a more righteous society, and that men who thirst after godliness may dedicate themselves to a life of service. . . .

Was the Protestant Reformation a great mistake? . . . What we need to do is not to annul the Reformation but to complete it.

The American religious community has created a multitude of sects, denominations, and churches. . . . The churches have spurred one another by criticizing one another. And they have helped to deliver society itself from the leveling, deadening effect of a trend toward conformity. In offering man a choice . . . our pluralistic religious community has given the individual man the opportunity and the challenge to follow the Christ who cannot be confined to any one church nor yet to all the churches.

What we need is not more uniformity but more diversity in which the unlimited grace of God can find additional channels to reach the needs of men. . . .

Henry A. Buchanan and Bob W. Brown are Baptist ministers in Lexington, Kentucky.

A Quaker Girlhood

By LYDIA CAROLINE CADBURY

Heritage

MY Uncle Richard wanted some one to write a Quaker novel. All those in existence take their hero out of the Quaker way of life into a sphere where something exciting can happen. The quiet routine of Quaker life provides no plots for the dramatist. Even their inner lives run on in many cases from babyhood to old age in placid happiness. Friends are largely what my Uncle Richard called "middle-benchers." They sit on the middle benches of the meeting houses in silent, attentive ranks, listening to the preachers in the gallery. They form the audience which is a necessity for the sermons.

In the Quaker novels one reads the Friends are either queer, or quaint, or greedy, or renegade. Friends themselves rarely meet in fiction one of their sect that is recognizable as such. They would like for once to read of a Quaker hero who married a member of his own denomination and who liked to go to meeting.

There was nothing conspicuous or tyrannical in the upbringing of our family and of hosts like us. All the while delicate and indefinable influences were throwing around us a net from which we could not easily escape. Daily in a thousand ways we were made Quaker. Even those young persons who drift away from the Society and become rich and worldly usually return to it in old age. They may never become spiritually minded, but at least they fill the middle benches. Their children, however, are lost to the Society. Their impressionable years were passed during the non-Quaker period of their parents' lives, and only by some freak or throwback do they establish themselves in Friendly ways.

We did not feel ourselves "quaint," though strangers stared at our "thee" and "thy." We were naughty or bookish or gay or religious like any other children. The differences that separated us from others were not those of speech and dress so obvious to all, for these were external; they were spiritual and inward differences, growing as the years went on and directing us imperceptibly into the way of life handed down to us.

Lydia Cadbury spent her girlhood as a "faculty child" at Westtown, Pa., where her father, Thomas K. Brown, taught mathematics at the staunchly Quaker Westtown School. She was the youngest of six Brown children. Though her reminiscences of that period (from which these excerpts are taken) were originally written during her early married life, they have just been privately published in honor of her seventy-fifth birthday by her husband, Henry J. Cadbury, and their four children. (Photographs courtesy of Westtown School). This is the first of several installments.

The Narrow Quaker World

IN a delightful, engrossing, narrow Quaker world I grew up to college age. The shadow of a great Quaker boarding school so enwrapped us that I felt I had hardly a real home at all, although I lived my twenty-six years in the same brick house on its campus until marriage took me away. Westtown School provided us with everything we used. My father was the teacher of mathematics, and his children received their education, as day scholars, for seventeen dollars a year; our coal was provided at seven dollars a ton and ice at fifteen cents a hundred pounds.

The school was in most matters beneficent. It gave us companionship and lectures and religion. When such



Faculty children and faculty houses, 1895. Lydia Brown (now Cadbury) is at left front, chin on hand.

an institution is set down in a farming country far from any town and a mile and a half from railroad and trolley, segregated moreover by impassable roads, all the members of it turn naturally inward for education, affection, recreation, and religion.

The whole world was to me Quaker. The prosperous farmers in the neighborhood existed only as "outsiders." We never had the slightest social dealings with them. The only persons I ever saw who were not Friends like ourselves were, first, our Roman Catholic cook, Mary, who in thirty-five years became so identified with the family that she hardly counted; the washerwomen; the tax gatherer; the "help" at school; and traveling hucksters.



Westtown School, 1900

No wonder I felt as if all culture were contained in the Society of Friends! Even the other branches of Quakers I barely heard of. The so-called "Hicksite" Friends never seemed to me any more like Friends than the farmers about us. I had no idea that they had flourishing meetings, schools, and publications so like ours that if I had dropped by mistake into their Race Street Meeting in Philadelphia I could not have distinguished it from my own Twelfth Street Meeting five blocks away.

The tens of thousands of "pastoral" Friends were totally unknown to me. I little realized that in New England and in the West innumerable Friends' meetings had "pastors" and sang hymns. Pastors were to us an abomination. We called them "hireling ministry" who preached "at stated times and for pay." Hymns in meeting were anathema, though most suitable for home gatherings or picnics. Our meetings at Westtown were unprogrammed, of course, and on the basis of silence, though there was a good deal of spontaneous lay preaching.

We used the "plain language," as did the entire community, "thee" and "thy" being the official vernacular of the school. The heathen names of the days and months were so far unknown to me that at twelve or fifteen I had definitely to learn them in order to understand the world's language. We called the days First Day, Second Day, etc.

Even in the stress of feeling, the Quaker language did not leave me. The use of the "plain language" was too

deepseated. No one said "thou" except perhaps some very ancient Friends. "Dost thou go to meeting every First Day?" an aged Friend might have asked me. A mother even while spanking her son called him "thee." The language sounded Biblical and irreverent to outsiders. "Thee naughty little boy, I shall have to spank thee," sounded quite appropriate to us.

We all became adepts at an early age in the rapid shift from "you" to "thee." "You" was always spoken to non-Friends and to persons of whose affiliations we were not sure. If we discovered that a stranger whom we thought to be a non-Friend was a Friend after all, the shift to "thee" was made as quickly as lightning.

Westtown Quirks

WE had twenty-seven children for our companions. These were all the children of teachers. All the twenty-seven called the six mothers of our community "Aunt." My mother was "Aunt Carrie" to them all. We did not call the fathers "Uncle," partly because our relations with them were not very intimate, but largely because of the school custom of calling the men teachers "Master." This title did very well for us, too. So "Aunt Sarah" and "Master Watson" lived opposite us. (The women teachers were designated "Teacher Mary" or "Teacher Anna.")

Since our house was never our own, our relations to it suffered a good deal. We always had the school to complain of for its many deficiencies. A committee of

elderly Friends visited us annually to pass upon repairs and improvements. These were galling times for my parents. Right through our poor shabby house from room to room swept a delegation of plain Friends, dressed in sugar-scoop bonnets or broadbrim hats, viewing, questioning, and deciding. Stout women Friends in their heavy, rich silk dresses balanced themselves by their hands on their ample stomachs as they tilted backward to examine our streaked and darkened ceilings. They scrutinized our peeling paint, our faded paper, and our cracked windowpanes and in a spirit of economy totally out of accord with their own substantial and orderly manner of life frugally decided that the paint would do another year and that a new stove was unnecessary. We habitually made out a longer list of repairs than we knew would ever be granted, hoping that a proportion would pass inspection.

My parents in their first years were forbidden pictures. An elderly man Friend took my father aside, upon his marriage, and said, "Now I hope, Thomas Brown, that thee will not hang pictures in this new house." Thus personally appealed to, my father felt bound to obey this Friend's wishes, and for a period they had no pictures. But in time this prohibition lapsed, and long before my birth my parents had made up for their era of deprivation by such a lavish display that every wall to the garret was plastered with them. Of course we were allowed no piano.

The bitterest complaint about our house was that it was double. "A regular Philadelphia city house," said my mother indignantly, "and set in the midst of acres of country!" We longed for a fence or hedge to protect us from the public, but as we abutted into the playing grounds such a boundary line was thought unsightly. So the small children of our household lost themselves all over the community, and the boys' balls ran over our lawn, and the boys themselves freely watched all our domestic operations. That they did not steal our apples was due rather to their having an immense orchard all their own than to any intrinsic goodness on their part.

The school library had no fiction or drama, and I found it the dullest spot in the world. I searched its shelves, but until I was educated in biography I found nothing that interested me except huge household collections of poetry. Here I read ballads and narrative poems, but I was often exasperated to come across pages cut by our careful librarian that had once contained extracts from Shakespeare or other dramatists.

Profanity and even slang were weeded out from our vocabulary as vigorously as grammatical errors. My father's strongest expletive under emotion was "Gracious

Peter!" My mother had no expletives whatever, except the mild Quaker "Oh my!" or "Oh gracious!" "Heavens!" was regarded as verging on profanity, and it was discouraged. "Darn" was not so much profane as vulgar, like chewing gum. I felt besmirched if I descended to it, which I did very rarely. Real profanity I never heard at all, nor did I even know what the words were that constituted swearing.

Westtown School had no holidays at the Christmas season when I was a little girl. The Friends did not like to recognize one day as holier than another, and all the religious holidays were disregarded. School kept right on through Christmas week and through the precious day itself. No turkey or ice cream appeared then for Christmas dinner, but the following day, as if by chance, they were served, in order to keep from celebrating "times and seasons."

This arrangement was bitterly resented and ridiculed by scholars and parents, who longed for their homes at this time of family jubilee. Many fathers and mothers visited the school on this day and took the children to the Inn or "The Farmhouse" nearby, where no Quaker principle against turkey existed.

November 22, 1963

By GAIL BLATTENBERGER

Gail Blattenberger is a seventeen-year-old freshman at Smith College. Although retaining membership in Radnor (Pa.) Meeting, she and her parents are now attenders at the Meeting in Princeton, N. J.

It was an ordinary day.
The machines of the nation
were churning out an endless stream
of worthless essentials.
Labor was fighting management;
the white, the Negro;
the conservative, the liberal;
and so on eternally
until each had his say.
In schools the students,
in their last-period class on Friday,
waited for release to nothing,
and, in the streets, cars
screeched and honked
to be the first to nowhere.
Then a shot rang out
and silenced the machines,
and quieted the debates,
and turned off the lights on Broadway.
And all were alone,
and all were one
in the silence.

The Quaker Spectrum

By HERBERT M. HADLEY

WHAT tremendous differences there are within our Religious Society of Friends! From a Quarterly Meeting adjacent to mine in Kansas came a young Quaker visitor who put a pistol under his pillow at night, "just in case . . ." And from my Quarterly Meeting came Clarence Pickett, Quaker leader of our time who has contributed as much as any other Friend toward loving, non-violent solutions of community, national, and international problems.

It is the faith of Friends (as Alexander Purdy puts it) that a unity deeper than words can alone stand the strain and stresses of human association: a deep and inward bond, tough enough to hold a world in tension. It is this radical kind of oneness which Friends seek in their meetings for worship and for business.

The tendency of much traditional Christian teaching and practice has been to sacrifice the universal and contemporary to the historic. But it is also true that some Friends, perhaps especially in mid-twentieth-century teaching and practice, have sacrificed the historic and concrete to the universal.

The creative power of the center consists in the tension between these two poles—the divine-eternal and universal on the one hand, and the human-temporal and concrete on the other. But, instead of the two poles being held together in creative tension, there has been a tendency for them to move apart and for each to become the single focus of a sectional emphasis.

In some parts of our family of Friends the Quaker message is proclaimed in ways which can hardly be distinguished from those of almost any other traditionally evangelical Protestant denomination. But in other areas of our Society, if any message is given at all it is hardly distinguishable from that of any humanitarian group.

About ten years ago a great ecumenical gathering—I think it was sponsored by the World Council of Churches—had as its theme "God was in Christ." This theme, a quotation from II Corinthians 5:19, was to be seen in church publications and was much displayed on church bulletin boards. I well remember reading frequently "God was in Christ" and wondering about this theme. Was this a brief creed? Were these few words to be the uniting element for all Christians?

I also remember the sense of disillusionment—or, I might say, of relief—when one day I read the more complete statement from II Corinthians. It is "God was in

Christ reconciling the world to himself"—no punctuation in the whole phrase. The ecumenical theme had been pulled out of context, and (for me, at least) the meaning of the fuller phrase had been violated.

Let us take this phrase, "God was in Christ reconciling the world to himself," and use it to illustrate the spectrum of belief to be found among Friends:

1) The theme of the ecumenical gathering, "*God was in Christ*," would be emphasized by some Friends. The verb is past tense. The Jesus of history (or the historical Christ, or Christ as a divine person) is emphasized by some Friends to a degree which would indicate this is their total doctrine. And, for some, this is the message to be proclaimed to all men, the great evangelical drawing card, sufficient in itself. Such Friends would let the tremendous problems of man in society be dealt with by others who do not proclaim the Gospel.

2) The one word "God" (or, to combine the first and last words of our phrase, "*God . . . himself*") is adequate, apparently, for some other Friends. To contemplate in silence, to meditate on God Himself, is said to be enough. God's revelation of himself in Jesus is left to one side, and the need for reconciling the world to its creator is forgotten.

3) Still other Friends work very hard at *reconciling the world* with the divine purpose. Their greatest emphasis is placed on our social testimonies, or on some one of the testimonies, disregarding the creative center from which our testimonies arise and of which they are a true expression.

4) At the other extreme of our Quaker spectrum, opposite to the evangelical who proclaims "God was in Christ," is the Friend whose sole concern is "*reconciling the world*" without reference to any divine principle with which the world needs to be reconciled. Here is our humanist Friend, hard at work at the task of making men brothers, but disregarding the Father of us all, the divine Creator, and sometimes scorning the elder brother, Jesus Christ.

It is not necessary to search through the worldwide family of Friends to find the whole spectrum of "belief" (if I may use that word) which I have tried to illustrate by use of the phrase, "God was in Christ reconciling the world to himself." Within most of our local Meetings we can find Friends who grasp at a formula for security and who feel at home with the statement "God was in Christ." The sense of security which they derive from thinking or saying these four words obscures for them the fact that, alone, these words are formal and cold,

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without life-giving power. It is only when warmth and love and life are added by the reconciling of the world to himself, by God through Jesus Christ, that the concept of God in Christ has meaning.

Conversely, the humanist's "reconciling the world" is little more than energy in motion. His act of love toward his fellows may be his unconscious feeling toward God, his longing for the ultimate in the universe. But there is an important, life-giving element missing when he is unaware of the creative tension between human and divine in the revelation of God through Jesus Christ.

So we have the Society of Friends, or a Friends Meeting, made up of members among whom may be found the whole spectrum of belief about God, about the world, about man in relationship with God and with society.

Sometimes we refer to our variety of beliefs as our riches, and in one sense they *are* enriching. But to possess these varieties without allowing each to influence the other, or without encouraging all to search for the creative center, is to remain sterile. Rather, we should encourage the creative tension which accompanies the common search for truth by those approaching from different directions.

As Ormerod Greenwood wrote in *Quakerism and Its Objectives*, "Logic is not enough. We must learn to think of Quakerism as the *tension* rather than the *choice* between points of view; and we must try not to reduce it merely to a compromise, but to enrich it with the best we can find in all the traditions, wherever we find living worship, true humility, beauty of character, lively intelligence, or creative activity."

Of Ruins and Hope

By MARGARET H. BACON

ABOVE the harbor of a small Mediterranean city stands an abandoned fort. During World War II troops were stationed here. Later it served as an outpost of colonial authority in a time of rebellion. Now it stands empty and in ruins. Fallen stones clatter underfoot. Bats fly overhead. Through the former bar, where some soldier has painted a frisky mermaid, a young tree sprouts from the very stones. Further down the hill older ruins attest to a time when the Romans also guarded this very spot.

The fort is in Namours, a small city in Western Algeria. I visited it during the last few days of an eleven-week trip that had taken me to ten countries and over 30,000 miles. For six weeks I had been with my husband in the Republic of South Africa under the U.S.-South Africa Leader Exchange. Although our schedule of cultural exchange had been very full, we had managed to meet with local Friends in Johannesburg, Pietermaritzburg, Durban, East London, and Capetown. The remaining five weeks I had spent visiting American Friends Service Committee and Friends Service Council projects in Northern Rhodesia, France, Switzerland, Germany, and Algeria. The result of this rapid travel was a kaleidoscope of impressions, of names, of faces, of new ideas. Each day seemed to bring a fresh experience rich enough and dramatic enough to cancel out all the rest.

And yet, clambering around the ruined French fort in the ghostly light of a full moon, it came to me that here was the symbol of my summer—the one image that brought the kaleidoscope into focus. For here, in the

crumbling walls of the fort, was the archetype of the rigidity of which I had seen so much this summer—a rigidity based on fear, and here made manifest in stone. Here, in the sapling that had sprung from the stones, was the organic power of life itself. Flexible, patient, endlessly adaptive, it was once more triumphing.

One did not have to look far to see fear in Europe and Africa during the summer of 1964. Fear among the remaining white populations of newly freed African states that they might have to leave. Fear on either side of the Berlin Wall. Fear and distrust between East and West Europeans. Fear in Algeria, floundering for her very economic life. Fear everywhere of the U.S.A., with her race riots and the upheaval in her political life. Fear that one of a series of trouble spots, such as Vietnam or Cyprus, might erupt into a conflagration that would consume the whole world.

In the Republic of South Africa, fear peeks out at you everywhere. Fear of the unknown, uncertain future binds the Nationalists to their policy of apartheid and daily influences middle-of-the-rovers to come over to their side. "What future does the white minority have in black Africa?" they ask. "Look at the Congo. Look at Algeria." And the statements of black nationalist extremists from other African nations do not reassure them.

What the proponents of apartheid do because of their fear seems from the western and Quaker point of view not only morally wrong, but senseless; it makes the chances for the establishment of a peaceful multiracial state more and more precarious. But you cannot reason with frightened people any more than you can reason with the drowning man who fights for a stranglehold around the shoulders of his would-be rescuer. To find

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a solution within South Africa today calls for infinite flexibility, infinite good will, infinite patience. Instead one sees in the present policies of the Nationalists the dead hand of a rigid ideology, based on fear, clutching the land.

To go from South Africa to Algeria today is to make a transition from a nightmarish "before" to a heartbreaking "after." There are some parallels (although also some important differences) between the situation in Algeria ten years ago and that in South Africa today. As one sees in present-day Algeria the tangible evidence of the collision between the inflexibility of the French *colons* and the invincibility of the will toward freedom of the Algerian people—forts, barbed wire, bullet holes, gaping store fronts, empty villas, useless machinery—one feels one is seeing perhaps a tenth of the destruction, dislocation, and bitterness that can come to South Africa if a mutual accommodation is not made and a collision avoided. And, tragically enough, it appears to some observers that now, in her hour of need, Algeria is turning not to practical solutions to her economic problems but to an inflexible application of doctrinaire policies, no matter what the consequences.

The lessening of international tensions based on fears is the concern of many international organizations, including the American Friends Service Committee. But at the same time there is a parallel job to be done—the job of freeing individuals and communities from the paralyzing grip of fear. It was this person-to-person aspect of the work of the Quakers that struck me as I went from program to program in country after country.

From a desk in Philadelphia each of the AFSC's international programs appears unique. Visiting, I was struck instead by the similarities. Whether it was a community development program in Northern Rhodesia, a School Affiliation Service program or an international seminar in France, a work camp in Berlin, or a clinic in Algeria, I saw the same level of personal commitment on the part of the staff, the same deep concern for human values in relation to the men and women with whom the staff worked, the same flexible and patient approach to the solution of problems. In the face of so much public fear, each of our programs seemed to me like small, yeast organisms of life and hope and courage.

Each of the great world religions teaches that individual survival is not the most important value, and stresses instead the dedication of the individual to goals that are eternal. Only as man is released from the fear of his own death does he become free to live fully. This is the salvation which Christ came to teach. Perfect love casteth out fear.

As I traveled this past summer I was aware over and

over again that this was the essential message which the Service Committee's programs abroad are demonstrating—not by preaching, but through a series of living witnesses. One sees personal courage in the young families who have brought their children to play and to go to school halfway around the world from their pleasant American homes. One sees it in the young girl who goes fearlessly out each week to live in an Algerian village. One is proud of the simplicity with which our staffs dedicate their lives wholeheartedly to their work. One is constantly aware of a sensitivity of approach which brings out the creativity in the other person.

To be courageous is to be flexible. I was very much aware that our programs abroad develop in sensitive reaction to local need. They are experimental, rather than doctrinaire. As such, they help in two ways—not only in freeing individuals from fear, but also in developing patterns that can be used by groups less free to adventure. Like the tree growing out of the stone of the abandoned fort, they help by their presence to break down rigidities and to prepare the soil for new experiments.

Friends are averse to praising themselves. Perhaps instead we are sometimes too critical. For me, the summer of visiting overseas projects brought reaffirmation that there is a common thread of meaning and value in the many programs of the American Friends Service Committee, and that the Quaker message, lived out in a dozen countries, has relevance in the world today.

"Individual Faithfulness"

Letter from the Past—212

LESS than a year ago I wrote in this column (No. 204) on "Friends with Kennedy in the White House." The present letter might be called "A Friend with Hoover in the White House." But there is considerable difference. The Kennedy letter was written six months after an interview; this one after more than thirty years. For the 1963 interview I was one of six Friends present, and we made a record in writing soon after. For the interview with Hoover I was alone, and I kept no record. I am here dependent, therefore, on a solitary, very partial, and very fallible memory. Of course other Friends saw our Quaker President on many occasions, but I think my own interview was unique and not without interest.

One day a Friend in Washington (but not what we call today "the Friend in Washington") who was a good friend of Mrs. Hoover's called me on the telephone to

Henry J. Cadbury, for whom "Now and Then" is the most transparent of pseudonyms, was teaching at Bryn Mawr College at the period of which he writes here. He is now retired from his later professorship of divinity at Harvard—if you can call a man retired who has a dozen speaking and committee engagements crowding every week.

tell me that Mr. Hoover wished to see me at a certain date in the near future. The purpose of the visit was not indicated. Furthermore, as I explained on the telephone, I had classes to teach on the designated day. I was told, however, that it was customary in the capital, if the President invited one, to treat it as a command and to give it precedence. So I skipped my college classes and went to the White House.

I soon found out what he wanted. There were three groups of Friends meeting every First Day in Washington: a Five Years Meeting group at Thirteenth and Irving Streets, a General Conference group at 1811 Eye Street, and an Independent or United Meeting building a new meeting house at 2111 Florida Avenue. With the public eye so much upon him, it was embarrassing for the first Quaker President in our history to have to acknowledge the disunited condition of the Society of Friends right in the national seat of government. He asked me, as chairman of the American Friends Service Committee, to use the AFSC's authority to induce local Friends to combine.

This request took me as much by surprise as the invitation had. I think, however, I succeeded in explaining to him that I had no papal powers, that the AFSC was a relief organization, and that for me or for it to engage in church politics or local problems of Quaker divisions would be resented and would injure the happy cooperative working of all sorts of Friends with the Committee.

So we dropped that subject long before expiration of the time allotted for the interview. Mr. Hoover seemed willing to discuss other matters. He was, of course, an old friend of the AFSC, and I think he wished to indicate his own concern for peace. Certainly he was anxious to reduce naval expenditure. I remember that he mentioned the recent or current naval disarmament conference and took some credit for having exposed the machinations against its success of an infamous agent of the American shipbuilding companies. This gave me a lead, and I asked him what aspect of our common Quaker traditions he regarded as most significant. Without hesitation he answered, "Individual faithfulness."

Of course I had hoped he would say our peace testimony, but I recognized at least the authenticity of the Quaker phrase. Both he and I often had heard it emphasized from the meeting galleries in our childhood. While the phrase "rugged individualism" was attributed to him (though I believe wrongly), his selection of the other phrase seemed to me natural and somewhat amusing.

The more I have thought of it, the more it seems to me a phrase descriptive of his own life and, indeed, of the somewhat characteristic social approach of Quaker-

ism as a whole. I have learned that in Quaker history our progressive social concerns begin with an individual and spread to others—not as mass movements controlled from above, but by the accumulation of responsible practice of personal fidelity. Whatever be the value of collective reform, in the delicate moral fields of sense of guilt, of forgiveness, of gratitude, or of social responsibility, wholesale feelings have little effect. The individual is the effective unit. Of course, not all conscientious persons construe identically what is their duty. But loyalty to it is the *sine qua non* of the good society.

I am sorry I cannot date the interview precisely. Hoover was in the White House from March, 1929, to March, 1933. It must have been in the earlier part of this period. The local sequel is easier to report. The new meeting house on Florida Avenue had its first meeting on January 3, 1931, and Herbert and Lou Henry Hoover, protected by secret service men and surrounded by a considerable group of sightseers, attended it most First Days. The two other congregations have also continued until now as separate monthly meetings, though in time they sold their town properties and became the nuclei of more suburban meetings: Irving Street of Adelphi and Eye Street of Woodlawn, near Mount Vernon.

NOW AND THEN

Germany Yearly Meeting

THE Yearly Meeting of German Friends again took place in Bad Pyrmont at our Quaker House from October 5 to 11. Including the guests from England, Switzerland, France, Holland, Sweden, Norway, and the United States, there were 180 adult attenders and twenty children.

Our Quaker House, located on a quiet alley lined with tall trees in their full autumn splendor, is especially dear to all German Friends, yet this time it confronted us with a difficult financial problem: it will have to be enlarged. Erected in 1932, its structure contains the eaves and the bricks from the first Quaker meeting house, established in 1800. Although the membership is at present relatively small (with only 535 adults and 130 children) our quarters have become inadequate. Therefore we have decided to build a modest addition.

We are certain that our guests from abroad, in particular from the spacious United States, with its comfortable meeting houses, must often have wondered how the many attenders could be housed in our building and its garden. How carefully have we had to plan everything, and how patient Friends have had to be to make our gatherings possible! I remember my first Yearly Meeting in 1933, when I was twelve years old. It was in a summer with such threatening historical meaning, yet

I felt wonderfully sheltered and safe among the group, and when Friends went to the garden for an undisturbed conversation I sensed how the past and present were linked in meaningful beauty. These moments came back to me this year when a Friend in a meeting said, "We are grateful for the past, as we are living in the present for the future."

This Yearly Meeting's topic was "The Quaker Attitude in Our Time." Katharina Petersen conducted a workshop about the reinterpretation of our peace testimony. Our American Friend Robert Reumann, who succeeded Roland Warren in the Berlin office, spoke about the tasks of a Quaker International Affairs Representative. Egid Hovdenak of Norway, who had just returned from Algiers, illustrated his address about the work there with slides.

There is in Germany a growing demand for reintroduction of capital punishment, and the Yearly Meeting addressed to the Federal Government, the German press, and the large churches an appeal containing the following passage: "We appeal to people everywhere to resist the urge for revenge and to accept a higher design."

Our children were more than "taken care of." They contributed substantially to our Yearly Meeting. Every morning they shared for a while in our meeting for worship. Then Christel Wieding took them to the park for play. In the afternoon and on rainy days they were busy with crafts and hobbies, preparing for the concluding day a little bazaar at which a sizable amount of money for relief in Algiers was raised from the sale of their crafts. On the final evening, when the children staged a little lantern parade in our garden, offering their songs, all our members, young and old, joined in the singing of hymns and folks songs, thus expressing their gratitude for the beautiful days now past.

ANNI SABINE HALLE

Meditation at Bedtime

By VINCENT BAGLIA

LET not the sun go down upon your wrath," wrote the apostle Paul. We all have difficult days, full of tensions and frustrations. After such days it is often hard to get to sleep.

A period of silence—of wordless prayer, of meditation, of waiting before the Lord—often does wonders. Afterward one can usually relax and go to sleep.

Almost always during silent worship our bitterness, our anger, our feelings of guilt drop away—or at least they lessen. Sometimes we are too tense at night to enter into the silence. Listening, then, to softly playing music

is often restful. While listening to music, one can center down in the silence, forgetting time, place, and everything, and thinking only of God. Then we know that other things matter little—that the people who seem to bother us are really our brothers, our friends, or our potential friends. They bother us only because we are still spiritually immature.

If regularly every evening, before trying to go to sleep, we would have a period of prayerful silence, we would become more spiritual persons and would sleep more soundly.

Toys of Violence

Violence is abroad in our land:

Dogs are turned on humans,
Murder is with us in the headlines and TV,
Homes are bombed in the North,
Children in church are killed in the South.

We rely on the weapons of annihilation
to secure our "way of life."

Violence is so commonplace in our lives
that we hardly notice it

Until finally, our young and vital President
is killed by an assassin's bullet,
Setting off a chain of even more violence.

And we are ashamed.

Let us begin to question the violence of our lives;
Let us bring love and understanding
to our families.

Let us begin with our children:
Ought we supply them with the toys
that make violence
so commonplace,
so accepted—

The gun, the tank, the rocket,
rather than tools, paints,
or the books of other lands?

If we buy only creative toys this Christmas,
it can be a beginning—
a symbol
of our rejection of violence.

In memoriam to our late President,
In keeping with Christmas
as a time of peace and of love,
Let us begin by this small act.

If each of us does not do this, who will?
If not now—when?

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James Nayler's Schism Dramatized

Religious Theatre, a new periodical devoted to publishing original plays and criticism, will be of special interest to Friends. Co-edited by Warren Kliever, a Quaker poet teaching at Earlham College, it has, in its first issue, the full text of *Candle in the Straw* by Judson Jerome, a verse play based on James Nayler's schism, as well as an article on modern French drama by Mary Lane Charles, another Friend at Earlham.

This initial issue of *Religious Theatre* also contains a comprehensive article about *Candle in the Straw* by Paul A. Lacey, Friend who is now on leave of absence from Earlham College's English faculty to write a dissertation on Samuel Taylor Coleridge—a project for which he holds a Danforth Teacher's Grant.

"The play," according to Paul Lacey, "is not an attempt to write history but 'to find out what matters and what to do about it.' It is about making distinctions in life: distinguishing ranter from seeker, falsehood from genuine inspiration, license from liberty, the earthy from the spiritual. The key question *Candle in the Straw* raises is what constitutes genuine authority in human affairs. Thus, though the characters and events of seventeenth-century England seem remote, the play comes to have relevance for us precisely because the lukewarm relativism of our own age is the reverse of the same problem. We know no better than they what the source of authority is, though we expose our confusion in the advice everyone's father has given him never to discuss religion or politics in public. But if we have reduced all such questions of human commitment to mere matters of opinion, we have not thereby resolved the conflict within the self over what should matter in life.

"This key question is most fully dramatized in the actions of Clay Harper, a loving, humble preacher whose sermons inflame others into acts of blasphemy; opposed to him stands Lemuel Thomas, the leader of the Seekers, who has gained a great following by proclaiming the authority of each man's inner voice, but who must question the leading of the spirit as Harper perceives it."

Nayler and George Fox are, of course, the prototypes of Harper and Thomas. "Jerome emphasizes the complexity of their conflict," says Paul Lacey, "by showing us each of the antagonists struggling to maintain his love for the other and integrity within himself in the face of a confusion of motives. When he orders Clay Harper to cease preaching, Thomas really fears his lack of restraint, but he is also under political pressure to silence him. Harper believes in what he is doing but needs the crowd's adulation and suspects Lemuel of being jealous of his popularity. Each feels directly inspired by God, and neither has any way to try the working of the spirit except by its fruits."

How to describe the rapture of mercy? Like love, it is a state of ecstasy, universal and incommunicable, presenting itself to each individual in an utterly exclusive way. Compassion in action is as deeply emotional and all-transforming as love; it takes over your life, pervades your thoughts, makes your other activities and preoccupations seem secondary to that one overpowering urge: to help the helpless, to dispel darkness.

—JAN DE HARTOG in *The Hospital*

Journal from Rome

By BURNS CHALMERS

THE opening on September 14 of the third session of Vatican Council II was an occasion of both impressive pageantry and deep solemnity. Certainly an air of expectancy and hope was present in many who longed for a further step toward what one book on the second session called "the open church."

The Pope, after giving greetings "to the Catholic laity, working with the hierarchy for the good of the Church and for the good of society; to the poor, the persecuted and the suffering; and especially to those whom the lack of freedom still prevents from coming to this Council," then turned to our small band of forty or forty-five non-Catholic Observers "with reverence and esteem," expressing the wish that we might feel fully of one heart and one soul in Christ. In speaking of the broad spectrum of disciplines within the Christian faith represented there in St. Peter's, he used the interesting phrase "pluralism in practice." There was warm welcome in his attitude and in his words.

As a Friend I was impressed with the profound times of silence in the Mass and also that what we might call the Council's meeting for business was conducted in the same place as the meeting for worship.

In the afternoon of September 15 there was a separate Observers' meeting at the Foyer Unitas, a Catholic center which roughly corresponds to a Quaker international center. A moving tribute was paid to Father Weigel, the brilliant Jesuit who interpreted for and advised the Observers last year and died some months ago.

On September 16 the Council spent considerable time on the place of Mary in the doctrine of the Church. There was sharp difference of opinion between those who held that the term "mediatrix" should be used in speaking of Mary and those who believe that Jesus is the sole mediator. This extremely sensitive and intricate matter brought out tensions between progressive and conservative approaches. It is difficult for a non-Catholic to understand all that is involved in this discussion, which was recognized on the part of those who in an ecumenical spirit spoke of the problems created for the "separated brethren." There is a deep desire to honor Mary but not to give way to an exaggerated Mariology. Where the Council will come out is not yet clear.

The central document under debate in this Council is on the nature of the Church, *De Ecclesia*, and the heart of that document is the co-responsibility or collegiality of the Bishops. Does the Pope in effect do and say everything, or do the bishops have some initiative in guidance and initiative for the whole Church? Do bishops form in the ancient sense a "college" over which the Pope presides, as the first apostles formed a college over which Christ directed that Peter preside? This Council is emerging as being in favor of collegiality, which

Burns Chalmers, co-director with his wife, Elizabeth Chalmers, of the American Friends Service Committee's Davis House, Quaker Center in Washington, D. C., was the delegated observer of the Friends World Committee for Consultation to the first seven weeks of the Third Session of the Vatican Council.

appears also to be in accord with the Pope's wish. The result may be some kind of "senate" of Bishops.

September 22 was a day of steady advance in etching the new outlines of a renewed Church. Ten votes were taken which made the Church move ten steps nearer to collective "collegial" rule by the bishops with the Pope, instead of by the Pope alone. Through the voting of more than 2500 Fathers the Church would become in effect a constitutional monarchy instead of an absolute one. Such a development, if finally approved, would have a major effect on relations between the Church and its "separated brethren"—the Eastern Orthodox Churches and the Protestants.

On that same day, at the weekly afternoon session of the Observers with the Secretariat for Promoting Christian Unity, the place of Mary, mother of Christ, was considered, with frank statements from Observers and Catholics. The Greek Orthodox Observer said that of course his Church venerates Mary, but that the Roman Catholic position in the schema on Mary is in danger of putting Mary in the place of the Holy Spirit. He then developed in an interesting way the "pneumatology," or doctrine of the Spirit, of his Church which has some affinity with a Quaker view of the Spirit. All through this Council there is need for fresh thinking about the Holy Spirit—thinking of natural concern to Friends.

The debate on religious liberty began on September 23 with Bishop De Smedt of Belgium, who said that the basic foundation of religious liberty rests on the fact that, under the guidance of his conscience, every human being must obey God's call and will. In forming his conscience each one must sincerely examine what the Divine Law demands of him in his concrete case. It is not possible to find a formula which cannot be distorted in the hands of ill-intentioned public authority.

Then followed in rapid succession speeches by influential cardinals, most of whom were strongly in favor of the declaration on religious liberty. The American cardinals and bishops strongly endorsed the declaration. It would be difficult to lift the massive roof of St. Peter's, but Cardinal Cushing of Boston made what the press called an "impassioned" plea for religious liberty. It aims to safeguard, in the familiar words, "decent respect for the opinion of mankind." It involves the assertion of the freedom of the Church and insistence by the Church on this right for every human being.

Cardinal Meyer of Chicago, the largest Catholic diocese in the world, spoke of the State-Church tension but then said "religion is best promoted by interior conviction." He concluded: "The importance of this declaration is so far-reaching that, if the Council were not to approve it, nothing else which it might do would satisfy the expectation of men."

One of the points at issue was whether or not the right to profess and live by "error" was to be safeguarded by religious liberty. Several did not share Thomas Jefferson's well-known view that truth would triumph over error in free encounter. Also some had misgivings about basing religious liberty in the rights of human conscience and insisted instead on the dictates of "a right conscience." There was further discussion, too, on external liberty in relation to inner conscience. On the whole, however, the predominant view was in favor of religious liberty

and freedom of conscience. Regarding conscience the declaration says that even if a man falls into religious error "no man and no power has the right to induce him to act contrary to the dictates of his conscience." The inclusiveness of this and other statements on conscience means to me as a Friend that the position of conscientious objection, although not specifically mentioned in the declaration, would be among the declarations of religious conscience that could be understood in a new way as one of the implications of pluralism on a broader scale.

We were happy that Blanche Shaffer visited us here in Rome as the first stop on a world tour for FWCC. As the General Secretary of the Friends World Committee for Consultation she, together with Herbert Hadley in the early stages, is responsible for having Friends represented with Observers at the sessions of the Vatican Council. She is now well known to the Secretariat and has certainly been effective in seeing that Friends are related to this highly significant world development of the Vatican Council.

Book Reviews

THE HOSPITAL. By JAN DE HARTOG. Atheneum, New York, 1964. 337 pages. \$5.95

In calling attention to the one-sided picture most of us have of Whittier, Harry Emerson Fosdick once said in a sermon: "We should think of him [Whittier] also in Concord, New Hampshire, going to speak at an anti-slavery meeting, facing a crowd on the way that pelted him with rotten eggs until his black Quaker coat ran yellow with stains. Great religion has always been . . . a search for righteousness and truth."

I have been reminded of this remark as I write this review of *The Hospital* by Jan de Hartog, author of many other books and plays, including *The Fourposter*, *The Inspector* (movie title *Lisa*), and *Waters of the New World*. The comparison is not far-fetched because Jan de Hartog, now a Quaker by membership and previously a Friend in heart and soul, tells in this, his most recent book, the absorbing story of his and his wife's confrontation, joined by other members of Houston (Texas) Meeting, with the incredible conditions of squalor and neglect found in the local Jefferson Davis Hospital. *The Hospital*, therefore, is an autobiographical account of a new dimension in Jan de Hartog's life, in truth a testing of what his mother years earlier had said was "the answer": "'Charity never faileth.' Could it really be true? Could this meekness, this passiveness, this serene determination to believe nothing but the best of people really be the answer?"

There is in this book the touch of the skilled writer. There is humor. Not the humor of sterile jokes, but the humor that is born of humility and sensitivity. There are candid portrayals of the persons involved in the daily dramas within the walls of Jefferson Davis Hospital and in the politics of Houston's support or nonsupport of the hospital. The religious basis of Houston Meeting's concern to provide volunteer nurses' aides or orderlies is set forth with power and insight. And when the last page is read, you realize that Jan and Marjorie de Hartog have seen through to "that of God" in their fellow human beings

precisely because they also have become aware of how the spirit of evil can, "like a moving shadow," take hold in their lives and the lives of others, even in those who have "put on the armor of God."

This is a book for Friends to read, if only to see how one small Meeting moved courageously into a difficult situation and to see what this corporate act of charity did to the life of the Meeting. Only a few weeks ago, I was seated in my living room with Jan de Hartog, as we looked together at Sylvia Shaw Judson's *The Quiet Eye*. Our attention was particularly drawn to two pages, the one with the words by Charles Peguy, "When you love someone, you love him as he is," and the one with the last words of Friedrich von Hügel, "Caring is the greatest thing, caring matters most." That is what Houston Friends discovered at the Jefferson Davis Hospital. LARRY MILLER

THE BIBLE AS HISTORY IN PICTURES. By WERNER KELLER. William Morrow and Co., New York, 1964. 360 pages (illustrated). \$7.95

Books having to do with archaeology are enjoying much well-deserved popularity, and *The Bible as History in Pictures* will take its place as one of the best. Printed and bound in Germany, it contains eight color plates and 329 pictures in black and white. The illustrations of excavations, reconstructions, buildings, and artifacts are of good quality. There are many photographs of ancient art, tomb paintings, sarcophagi, plaques, and reliefs. (There are no paintings from the Renaissance, when artists drew on their imaginations rather than on historical research.)

This is entirely a pictorial history of Biblical events, using archaeological discoveries. Passages from the Bible are associated with every picture, and extra pages of pertinent explanation are interspersed throughout the book.

The author, Dr. Werner Keller, has long been recognized as one of Germany's foremost journalists in the scientific field. The translator, Dr. William Neil, is a prominent Biblical scholar. WINONA C. ERICKSON

DIAMONDS, PERSIMMONS AND STARS. By HOWARD E. KERSHNER. The Bookmailer, Inc., New York, 1964. 158 pages. \$3.00

This is a collection of a hundred little sermons, first conceived in the author's mind in Quaker meetings for worship, later published in the fortnightly journal, *Christian Economics*, and subsequently used in more than fifteen hundred church and Sunday-school calendars and bulletins.

Arising out of the author's experiences as a boy in the Ozark hills of Southern Missouri, as a husband and father, a business man, a world traveler and lecturer, a writer and commentator, these essays are filled with personal experiences and pertinent stories, and they illuminate the convictions of a man of strength and conscience. Dealing succinctly with problems and principles of living common to all men, they have an authenticity and integrity which add up to a portrait of a sincere man, working hard on himself and on the world about him, trying to make every day of his life count in the divine scheme.

FRIENDS JOURNAL readers who may know Howard Kershner chiefly as a vigorous proponent of a particular point of view can find in this book an occasional reference to his belief in the "free market" or the "profit system" and his profound skepticism about collectivism of any sort. Frequently, with scriptural references, he emphasizes the importance of individualism, self-discipline, the importance of religious and Bible knowledge and training, the return to old-fashioned virtue, turning of adversity into victory. Also revealed in these sermonettes, however, is another side of this writer: a touching sentimentalism and tenderness.

Any reader of these many-faceted dissertations will find a great deal with which he can agree, much that will instruct, and some flashes of faith and inspiration filled with divine love.

RICHARD D. COOPER

MAN AMID CHANGE IN WORLD AFFAIRS. Edited by LEONARD J. KRAMER. Friendship Press, N. Y. C., 1964. 175 pages. \$1.95

Here is a book on today's leading issues in international affairs and their relation to Christian faith and practice. Its major portion originated in discussions of five study commissions made up of over a hundred authorities in various aspects of world affairs, convened by the Department of International Affairs of the National Council of Churches. While the editor states it is designed for study and group programs, it is a book that reads well, is clearly and concisely written, and states facts which are more than useful in today's communications.

Never before have so many changes come to so many peoples in so short a period. "What is this change doing to man's world . . . to the inner man, his mind and spirit?" With our shrinking world, whose farthest corner can be reached in a day, "peace, if it is to be just and durable, requires international organization." The aim of nations should be the development of alternatives to anarchy. From these thoughts there follows an excellent report of the U.N., useful to anyone wishing to speak to the value of this most criticized institution.

With the emerging of about fifty new African states since 1951, where some have been lifted from the dugout canoe to the airplane with no intermediary means of transportation, "these states are seeking to assimilate Western ideas rather than to be assimilated by them, employing such concepts as suit their conditions."

Sections on the problems of overpopulation, automation, poverty, disarmament, and nuclear power are clearly presented. "Americans," says Dr. Kramer, "should seriously consider whether we wish to make it our national intention to strike back violently in desperation if we are about to be destroyed. Another position calls for a major effort to eliminate war through safeguarded disarmament."

The book ends with these words: "We must become competent in our understanding of international affairs. . . . It means to live and work under God, who is beyond all historical events, but who is in all the affairs of men in Christ, continuing his redemptive work in which it is the mission of the church to participate."

LYDIA B. STOKES

Friends and Their Friends

A deep shock to the managers and staff of the FRIENDS JOURNAL and to all workers in the Friends' offices in Philadelphia was the death on October 28, after a brief illness, of Bush Clinton, who had resigned only six weeks before from his post as the JOURNAL's business manager. His passing at far too early an age is a serious loss to the Friends Peace Committee, the Friends Committee on National Legislation, Gwynedd (Pa.) Monthly Meeting, and other groups in which he had worked with characteristic energy and enthusiasm.

More applications are needed from boys in the last two years of high school who wish to join the Quaker Youth Pilgrimage to Northwest England in the summer of 1965. Applications should reach the office of the Friends World Committee, 152-A North 15th Street, Philadelphia 2 by November 20.

The five-week Pilgrimage will include, in addition to study and visitation to the seat of early Quakerism in Northwest England, a work camp to be held on the Continent of Europe. The cost will be \$750 per person. Efforts to find scholarship help will be made.

A friend from Kenya, Filemona Indire, who lived in the United States from 1959 to 1961 while earning his master's and doctor's degrees in education in Indiana with the financial help of Muncie (Ind.) Friends Church, was recently named Kenya's Undersecretary of Foreign Affairs and his nation's representative in Moscow.

Because a number of young Friends have been arrested and either fined or required to post bail money as a result of bearing witness to their concerns for civil rights, Central Philadelphia Monthly Meeting and its subsidiary, Powelton Preparative Meeting, wrote several months ago to their members asking for pledges (not cash), to be drawn upon for bail money or other financial aid for those who might be in trouble for this reason. A number of Friends have responded favorably, with the result that by now there has been pledged a comfortable amount which can be drawn upon pro rata as need may arise.

Greene Street Friends School in Germantown, Philadelphia, is developing a most cosmopolitan aspect. The parentage of the 105 children enrolled there this fall includes, in addition to "just plain American," Chinese, Japanese, Greek, Russian, Pakistanian, Iranian, Polish, and Italian.

From George School in Pennsylvania comes word that the school's first "fourth generation" student arrived on campus this fall. She is Evelyn Clarke, a member of Swarthmore Meeting, daughter of William Clarke, Jr. ('43) and granddaughter of Eleanor Stabler Clarke ('14), whose parents, Ida Palmer Stabler ('95) and the late Charles M. Stabler were both teachers at George School.

Residents of East Harlem, through the encouragement of the American Friends Service Committee's Projects House (see FRIENDS JOURNAL, October 15), have launched their own self-help fund-raising campaign by producing for sale holiday greeting cards and an illustrated booklet of neighborhood poetry. Proceeds from sale of the cards will help to send East Harlem youngsters to summer camps. Booklet sales will go toward support of Projects House. The cards—one a composite of drawings by small children (Style A) and the other a street scene by a young East Harlem artist (Style B)—are priced at ten for \$1.00. The booklet sells for \$1.50 (\$17.00 a dozen). Both may be ordered from Projects House, 94 East 111th Street, New York 29, N. Y. (Additional contributions to Project House are tax deductible.)

Thomas E. Colgan, executive director of the Friends Service Association for the Delaware Valley, Fallsington, Pa., was honored recently by the Bucks County branch of the National Association for Advancement of Colored People for his "outstanding contributions to human relations in the county." A member of Wilmington (Del.) Meeting, Thomas Colgan was formerly a community-relations worker with the American Friends Service Committee; he is a member of the Delaware State Human Relations Commission and chairman of the Prison Service Committee of Philadelphia Yearly Meeting.

A newly available source of helpful quotations is *An Experience of Worship*, a devotional anthology recently published for Friends in Australia. It is a compilation (in the form of a sixteen-page booklet) of seventy-five brief excerpts from the writings of almost as many authors, seeking to embody (in the words of an Australian Friend) "the spirit of preparation, the centering down, the silent worship, the inspired message, and the return." The booklet may be ordered from the Friends Book Store, 302 Arch Street, Philadelphia 6, Pa., at twenty-five cents a copy.

This compilation was first introduced in the course of one of the long holiday weekend seminars at which Quakers of all ages from all over New South Wales are in the habit of gathering every autumn to share and deepen their understanding of the meeting for worship.

Lucy Perkins Carner, a member of Green Street Meeting, Philadelphia, is the author of *The Settlement Way in Philadelphia*, a recently published history of Philadelphia's settlement houses from the 1880's to the founding of the Delaware Valley Settlement Alliance in 1963. Included in the attractively illustrated 67-page booklet is an account of the Friends Neighborhood Guild and the part it played (in cooperation with the American Friends Service Committee) in founding the Friends Housing Cooperative. Sixteen other settlement houses are described in the booklet, which is obtainable at a dollar a copy from its publisher, the Delaware Valley Settlement Alliance, Room 1123, 1315 Walnut Street, Philadelphia.

A little over \$10,000 has been received by Friends General Conference for the Barnard Walton Memorial Fund. The Fund is being allocated by the Finance Committee of the Conference to those projects that particularly reflect and carry on the prime interests of Barnard Walton, for many years the Conference's General Secretary. Among these, for example, are special efforts to keep in touch with Friends living at a distance from their Meetings and to help them to form new worship groups. Solicitation for the Fund is being discontinued at the end of this calendar year.

The Annual Midwinter Institute at Pendle Hill will be held December 29 through January 1, on the theme, "The Quaker Message for Today." Principal speakers will be Howard Brinton (December 29), Douglas Steere (December 30), and Chris Downing (December 31). The Institute will run from 6 p.m. dinner on Tuesday to 12:30 dinner on Friday. Cost of the full period is \$17.25. Reservations should be sent to Midwinter Institute, Pendle Hill, Wallingford, Pa.

Toys on a Field of Blue, a twenty-minute movie depicting an old war veteran's reactions when he sees a group of children playing war games, is among a number of films on war and peace, public affairs, and human relations available to Meetings and other groups at modest rental fees from Brandon Films, Inc., 200 West 57th Street, New York 19, N. Y. (Brochures describing the films may also be obtained.)

Junior-High Friends and Civil Rights

Seventh-and-eighth-graders attending the Junior Yearly Meeting held in conjunction with Indiana Yearly Meeting (Friends General Conference) last August (FRIENDS JOURNAL, November 1) found that listening to stories about the Underground Railroad and holding discussions on civil rights were not all that could be done about a "concern" when they failed to gain admission for their Negro members to the Old Mill Stream Park Swimming Pool in Waynesville, Ohio. Following an immediate decision to boycott the pool, they decided to make a survey of the racial situation in Waynesville.

After consultation with their advisers and with the local Catholic priest (who told them, "Little kids shouldn't be doing this," and suggested that they go to the pool first and find out what the situation was), they sent a delegation of three to talk to one of the pool's owners. When they tried to explain to him that they were Friends from Indiana Yearly Meeting, and why they had come, he replied that he "didn't know who the Friends were and didn't care," according to Nancy Andrew (one of several young Friends whose reports were printed in the Yearly Meeting's September *News Letter*). "He said we didn't belong in his pool and asked what we were doing there. Replying that we wanted to ask him some questions, we began by inquiring why he chose to run a swimming pool. . . . He . . . asked how old I was and why they had sent a kid to do a man's job." When the youngsters tried to explain who they were, the owner accused them of trespassing on his property and told them that he "thought the Friends—whom he had not previ-

ously known—were undesirable and in the same class as colored people and bums."

The group thanked him and left. Interviews with other citizens, although not reflecting as extreme an attitude, were equally disheartening, but the young Friends had at least learned at first hand what hard nuts to crack are the deeply imbedded fears and habits of prejudice.

Postscripts on Ministry to Students

The JOURNAL of November 1 contained a report on the Conference on Ministry of Friends to the Academic Community held at Pendle Hill in September. Received since that went to press are two items about that conference that seem worth publishing here as postscripts. One, from Phyllis Agard, deals with student attenders at campus meetings for worship. "Few students who are *members* of the Society of Friends turn up at meeting," she writes. "Perhaps they are trying their wings with other denominations. Often there is one group of students who are spiritual seekers and come to meetings for worship, and another who are strongly interested in social concerns and are glad to use meeting-house facilities for their activities. There may be only a little overlapping of the two. There is an uncomfortable necessity for self-examination brought on by a student query: 'You Quakers say you believe in these things (common social concerns); how come you aren't all working harder at them?'"

The other, from Joseph Havens, says: "The Friends of New Jersey are financing the inauguration of a new ministry to Quaker students on the Rutgers University campus. Because of the expectation of *some* Meetings that the purpose of a Quaker worker on the campus is to protect student Friends from the faith-corroding effects of a university environment, the question arose: To whom should the Quaker ministry be addressed, Friends and Friends' school graduates or social actionists, seekers, the unchurched, etc.? Although there was some feeling that the answer should be *both*, there was considerable sentiment that Friends had a *special* mission to the latter group, and that with such students lay the growing edge and thus the future of Quakerism."

Letters to the Editor

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

On Redefining Friends' Testimonies

Howard Brinton's article on the queries could hardly have been more timely insofar as Friends of North Carolina Yearly Meeting are concerned. Our queries faithfully reflect the moral issues and concerns of a past century and ignore many of greater proportion that we should be facing today.

At a recent Quarterly Meeting I sought to direct the attention of Friends to the necessity for having each generation define anew the principles and testimonies important to Friends. That failing, the queries all too readily degenerate into a mere symbol, and their discussion becomes an empty ritual. But the response by a weighty Friend was that since the strength of our Society lay in the deliberateness of its actions we should not be hurried. He also added that the Yearly

Meeting committee on the queries had been laid down! (This Friend neglected to add that inaction is also our greatest weakness.)

Thus it appears that Friends of North Carolina will continue to be ruled by ghosts of the past, to the great detriment of our spiritual strength and our growth and effectiveness.

Durham, N. C.

PETER H. KLOPPER

Young Children in Meeting

I took my three children to Friends' meetings for worship from the time they were very young. In their pre-Westtown-School days they had one hour of First-day School and one hour of worship consecutively, and at Westtown, of course, two worship hours during the week. I do not see that they were injured. In middle life they are all reasonably in attendance at worship and First-day School and somewhat active in Friends Meetings. So I am surprised that so wise a teacher as Bess Lane in your October 15th issue indicates that if children attend meeting for worship for "more than ten minutes" they will merely be bored and waiting for the time to be up. Friends meeting often reaches its maturity at the latter part of an hour, and in an age of too much nervous excitement I believe sixty minutes of prayerful worship is very beneficial to small children, who mysteriously imbibe the sense of communing of their elders.

Philadelphia

J. PASSMORE ELKINTON

To the interesting discussion on the young in meeting for worship, I should like to add this quotation from Albert Schweitzer: "From the services in which I joined as a child I have taken with me into life a feeling for what is solemn and a need for quiet and self-recollection, without which I cannot realize the meaning of my life. I cannot, therefore, support the opinion of those who would not let children take part in grown-up people's services till they to some extent understand them. The important thing is not that they shall understand, but that they shall feel something of what is serious and solemn. The fact that the child sees his elders full of devotion, and has to feel something of their devotion himself, that is what gives the service its meaning for him."

Narberth, Pa.

META SHALLCROSS DAY

"The Rigors of Spiritual Seeking"

One of life's moving experiences is to participate in an eloquent, unembarrassed group silence, a meeting characterized by the self-restraint of its members who are quietly listening, some in awe, some in apparent passivity, some in expectancy—an emotionally stratified meeting in which the words of no particular member are heard to disrupt the collective awareness of the eternal God; a meeting which progresses toward that ever-deepening unspoken mysticism which is at once breathlessly frail and unshakably strong; a meeting in which each one sounds for himself the depth of his faith and measures the height of his hope. The worrisome and mundane are lost when the divine is sublimated and the Inner Light allowed to speak.

The success of this dynamic venture, however, rests upon our patience, self-sacrifice, and our sensitive Quaker conscience,

for, having cleared ourselves with man, we cannot always clear ourselves with God. Thus, our approach to this unique experience is deceptively simple and unpretentious, for the rigors of spiritual seeking are always present.

Ashton, Md.

RICHARD H. FARQUHAR

Quaker Oats and Quaker Friends

As one of the few Friends in the communications business, I am doubly appalled by an advertising campaign which the Quaker Oats Company is now testing in Houston, Syracuse, and Hartford. According to the October 12 issue of *Advertising Age*, the headline of the ad reads: "Love hot oatmeal but too busy to make it? Have I got news for thee!"

While the use of "thee" is no longer as current in the Society as formerly, I believe all Friends respect the term when used to express an especially tender relationship. I am dismayed to see the term mocked for commercial purposes.

I urge Friends and their friends to protest these ads in writing to the company and the advertising agency. The president of the Quaker Oats Company is Robert Stewart, Merchandise Mart Plaza, Chicago, Illinois. The president of the advertising agency is William Bernbach, Doyle-Dane-Bernbach, 20 West Forty-third Street, New York, New York 10036.

Fair Haven, N. J.

LLOYD N. NEWMAN

"That of God"

I was much impressed by Arthur Vail's article, "That of God" (*FRIENDS JOURNAL*, September 1) and feel I want to write you regarding a crew of young carpenters, electricians, masons, and other workers who are building the new extension to The Greenleaf, the Friends boarding home in Moorestown.

As I have sat by my window watching them work and listening to their casual talk I have felt the real meaning of "That of God in every man." To me, these young men, while they may not be aware of it, are indeed a living interpretation of this phrase. Being in a position to hear their daily conversation, I am happy to say that not once has there been an offensive word from any of them. I have watched them as they moved around plying their various trades, and invariably they were courteous to one another, quiet and well behaved.

I have no knowledge of the kind of homes from which these workers come, but I do happen to know that the contractor who is supervising this project had his early training from parents who patterned their lives along the divine thought of "That of God." May it not be his influence that has maintained this atmosphere among his workmen?

Moorestown, N. J.

ELSIE WALLACE THOMAS

Life as a Giving Process

Life is a giving process, and, because it is, I think it important that religion pay attention to the fact. Everything has been given to us. Man cannot create anything. Man can only develop, express, notice, and imitate. The basic ingredients of development and expression always have been here, just waiting to be made apparent by life and events.

Man does not even create life through the reproductive process in the sense of making something out of nothing.

He simply serves to implement the ingredients which always have been. In short, everything is given, except choice; all the parts are here. Therefore, the giving impulse is the central characteristic of life and experience.

In view of that fact, it would seem appropriate for man to try to live that same impulse—live it in terms of giving not so much “things” as communication, relationship, interactions, and so on, which encourage life and growth—giving of one’s own personality and substance. If young people can be given to see how man can become a conscious part of the giving impulse, all our lives will be that much more meaningful.

Yet, perhaps about the most one can give toward these things is to endeavor *to be* the ideas. Mere words are apt to be ineffectual and even hindering. Also, giving needs the ability to receive in order to be effective. Sometimes I think receiving is the more difficult, because often one is too proud to receive.

I believe that, basically, man wants to give instinctively, but, unfortunately, these other human tendencies often distort things. Perhaps we still are operating pretty much on the basis of the reactions which have allowed us to survive this long as a species.

The Quaker suggestion of there being that of God in every person can be most helpful in developing an attitude toward oneself and others which reflects the giving process in the world.

Evanston, Ill.

WILFRED REYNOLDS

Lincoln-Walton Relationship

I have just read the Bliss Forbush account of the late J. Barnard Walton’s life in which Barnard Walton is described as probably the best-known individual member of Friends General Conference. Like Abraham Lincoln, probably our best-known president, he was a direct descendant of Richard Barnard and Frances Lambe, who were married in Chippenham Monthly Meeting, Wiltshire, England, and fourteen years later sailed for Pennsylvania with William Penn, settling in Marcus Hook. J. Barnard Walton was Lincoln’s fourth cousin twice removed.

Philadelphia

DAVID S. KEISER

BIRTHS

GASS—On September 6, to John and Margaret Gass, a son, RICHARD WOODHULL GASS. The mother and maternal grandparents, Milton C. and Frances S. Davis, are members of the Monthly Meeting of Friends of Philadelphia, Fourth and Arch Streets.

HOFMANN—On September 19, a son, STEPHEN TIMOTHY HOFMANN, to Otto and Margret Hofmann, members of Austin (Texas) Meeting.

MARRIAGES

GALLOWAY-WELLS—On September 5, in Bordentown, N. J., under the care of Chesterfield Meeting, Trenton, N. J., JUDITH COLLIER WELLS, daughter of William H. and Margaret Collier Wells, and JONATHAN FULLER GALLOWAY. The bride is a member of Crosswicks (N. J.) Preparative Meeting.

HOLCOMBE-PARROT—On October 8, in Philadelphia, HADASSAH M. L. PARROT and ARTHUR N. HOLCOMBE.

LUCASH-HALL—On August 24, at Stillwater Meeting, Barnesville, Ohio, ELENOR HALL, a member of Stillwater Meeting, and BENJAMIN LUCASH, a member of the Monthly Meeting of Friends of Philadelphia, Fourth and Arch Streets.

MOON-DEITRICH—On October 3, at the Presbyterian Church in New Brunswick, N. J., SAUNDRA KAY DEITRICH and DANIEL MOON. The groom and his parents, A. Evan and Helen C. Moon, are members of Chesterfield Meeting, Trenton, N. J.

PENNELL-SCHOOLEY—On September 5, at the Edgewood Methodist Church, Indianapolis, Ind., MARY JANE SCHOOLEY, daughter of Mr. and Mrs. Harry E. Schooley of Indianapolis, and KENNETH E. PENNELL, son of Clarence E. and Dorothy Cocks Pennell of Madison, N. J. The groom and his parents are members of Summit (N. J.) Meeting.

DEATHS

BREWER—On October 14, at Abington (Pa.) Hospital, HILMA B. BREWER, a member of Wrightstown (Pa.) Meeting. She is survived by her husband, Nathaniel Brewer, a daughter, Anne B. Alden, and four grandchildren.

CLINTON—On October 28, N. BUSH CLINTON, aged 48, of Philadelphia, a member of Gwynedd (Pa.) Meeting. He is survived by his wife, Willa Logan Clinton, and a brother, Wilson H. Clinton of Springfield, Missouri.

HALLOWELL—On October 20, at Sandy Spring, Md., HELEN THOMAS HALLOWELL, aged 90, a member of Sandy Spring Meeting. She is survived by her son, A. Thomas Hallowell of Little Silver, N. J., and three grandchildren.

INNERST—On October 2, MARION R. INNERST, aged 67, a member of Whittier (Calif.) Meeting. She is survived by her husband, J. Stuart Innerst; two daughters, Almene Neff (Davis, Calif.) and Lucille Nordgren (Aptos, Calif.); two sons, Ivan (York, Pa.) and Richard S. (San Francisco, Calif.); a sister, Almene LaMotte; and fourteen grandchildren.

JAQUETTE—On October 14, at Rehoboth Beach, Del., DANIEL STRATTON JAQUETTE, aged 49, a member of Swarthmore (Pa.) Meeting. He was the son of Henrietta Stratton Jaquette and the late Dr. William A. Jaquette.

MATLACK—On October 9, at Moorestown, N. J., MARIAN J. MATLACK, wife of the late William Matlack. She was a member of Moorestown Meeting and is survived by two sons, Edward and Charles, a sister, Catherine J. Cadbury, and a brother, Edward Morris Jones.

WILLIAMS—On September 27, in her 83rd year, HELEN G. WILLIAMS, a member of Birmingham Meeting, West Chester, Pa. She is survived by a sister, Mary W. Savery of West Chester, and a nephew, Edward W. Savery of Concordville, Pa.

Coming Events

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

NOVEMBER

16—Lecture on the Bible by Moses Bailey, Pendle Hill, Wallingford, Pa., 8 p.m.

18—Library Forum of New York Monthly Meeting, 221 East 15th Street, 7:30 p.m. Ellen Paullin, leader of group singing, will discuss her song book, *Around the Friendly World*, published by Friends General Conference. Ruth Crump will assist at the piano. Dinner with Ellen Paullin, 6 p.m., at The Penington, 215 East 15th Street, \$2.00. Make reservations directly with The Penington (phone OR 3-7080).

19—Chester (Pa.) Monthly Meeting Forum at the meeting house, 24th and Chestnut Streets, 8 p.m. Covered-dish supper, 6:45 p.m. Topic: “Delaware County Planning.”

20—Open meeting of Friends World Committee, American Section, Race Street Meeting House, west of 15th Street, Philadelphia, 7:30 p.m. Reports on last summer’s Triennial Conference in Ireland: Isabel Bliss (Lake Erie Yearly Meeting), Barbara S. Sprogel (Philadelphia Yearly Meeting), and J. Floyd Moore (North Carolina Yearly Meeting). Summary taped in Ireland by Edwin B. Bronner. Slides by Delbert and Ruth Replogle.

20-22—Regional Conference on Race, Powell House, Old Chat-ham, N. Y. Speakers: Antonia Pantoja, director Puerto Rican Project

for Youth in New York City; the Rev. James Bevel, assistant to Martin Luther King; Barrington Dunbar, staff member, Mobilization for Youth in New York City; the Rev. James Bevel, assistant to Roderick Charles, psychiatrist from Buffalo. Cost: \$12.00. All invited. Send reservations to Marguerite Lane, 111 North Broadway, Irvington-on-Hudson, N. Y.

20-22—Weekend at Pendle Hill with Bernard Phillips, chairman, Temple University Department of Religion, and author of the pamphlet, *The Search Will Make You Free*. Topic: "Our Heavenly Father and Mother Earth." From 6 p.m. dinner, Friday to 1 p.m. dinner, Sunday. (Lectures, Friday, 8 p.m.; Saturday, 10 a.m. and 8 p.m.; Sunday, 10 a.m.) Total cost, including meals, room, tuition, \$20.00. Nonreturnable advance registration fee of \$5.00 holds reservation for room and meals. Attendance at single lectures is welcomed; fee per lecture, \$2.00. Write to Patricia Hale, Pendle Hill, Wallingford, Pa.

21—Bucks Quarterly Meeting, Southampton, Pa., 10 a.m.

21—Potomac Quarterly Meeting, at Friends Meeting House, 2111 Florida Avenue, N.W., Washington, D. C. Morning: Ministry and Counsel, meeting for worship. Lunch served by host Meeting. Afternoon: business and conference session.

22—Warrington Quarterly Meeting, Menallen Meeting House, Flora Dale, Biglerville, Pa. Worship, 11 a.m. Lunch served by host Meeting. Business and conference session in the afternoon.

23—Lecture on the Bible by Moses Bailey, Pendle Hill, 8 p.m.

26-29—South Central Yearly Meeting. Soroptimist Club Camp, near Dallas, Texas. Correspondent: John Barrow, 4509 Crestway Drive, Austin, Texas 78731.

30—Lecture on the Bible by Moses Bailey, Pendle Hill.

30—The Rev. Ralph Henard, pastor of Old Bethel Methodist Church, Indianapolis, Ind., will speak on "Immortality—a Matter of Faith or of Evidence?" at the Race Street Meeting House (west of 15th Street), Philadelphia, 8 p.m., following meditation at 7:30. Anna S. Morris of the Friends Conference on Religion and Psychology will introduce the speaker. Sponsors: Religious Education Committee of Philadelphia Yearly Meeting and the Spiritual Frontiers fellowship.

30—Annual Meeting of Friends Historical Association at the Athenaeum, East Washington Square, Philadelphia, 8 p.m., honoring 150th anniversary of the Athenaeum's founding. Speakers: George Vaux, "A Brief History of the Athenaeum"; Robert Doherty of the Department of History, Douglas College, Rutgers University, "The Great Separation." Light refreshments; social hour. All are invited.

DECEMBER

5—Nottingham Quarterly Meeting, Little Britain Meeting House, Wakefield, Pa. Ministry and Counsel, 10 a.m., followed by meetings for worship and for business. Lunch served by host Meeting. Conference session in afternoon.

6—Tea at Pendle Hill, Wallingford, Pa., 3:30 p.m. At 4 p.m. Douglas Steere will report on the Third Session of the Vatican Council. All invited.

6—Frankford Friends Forum, Unity and Wain Streets, Philadelphia, 3 p.m. Speaker: Dorothy Hutchinson, U. S. president, Women's International League for Peace and Freedom. Topic: "East-West Dialogue: Experiments in Communication." Social hour with tea follows meeting.

6—Haverford Quarterly Meeting, Haverford (Pa.) Meeting House, Buck Lane. Worship and Ministry, 10 a.m. Meeting for worship, 11. Lunch, 12:15 p.m. Business, 1:15. Panel discussion, 1:45: "The Spiritual Essence of Quaker Worship and Life," led by Donald Baker, Harrison Terrell, and Lynmar Brock. Children welcome. Send reservations to Beatrice Ufford, 730 Panmure Road, Haverford, Pa. 19041.

6—Millville-Muncy Quarterly Meeting, Main Street, Millville, Pa. (Route 42 from Bloomsburg), 10 a.m.

7—Lecture on the Bible by Moses Bailey, Pendle Hill, Wallingford, Pa., 8 p.m.

8—Philadelphia Quarterly Meeting, Germantown Meeting House, 47 West Coulter Street, 4 p.m.

12—Haddonfield Quarterly Meeting, Moorestown, N. J., 3 p.m.

12—Salem Quarterly Meeting, Mickleton, N. J., 10:30 a.m.

MEETING ADVERTISEMENTS

NOTE: This is not a complete Meeting directory. Some Meetings advertise in each issue of the JOURNAL and others at less frequent intervals, while some do not advertise at all.

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.

SAN PEDRO—Marloma Meeting and Sunday School, 10:30 a.m., 131 N. Grand. Ph. 377-4138.

WHITTIER—218 W. Hadley St. (Y.M.C.A.). Meeting, 10:00 a.m.; discussion, 10:45 a.m. Classes for children.

Colorado

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

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

Connecticut

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

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

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

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

Delaware

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

WILMINGTON — Meeting for worship: at Fourth and West Sts., 9:15 a.m. and 11:15 a.m.; at 101 School Rd., 9:15 a.m.

District of Columbia

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m. First-day School, 10:30 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

Florida

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

FORT LAUDERDALE AREA—1739 N. E. 18th Ave. Fourth Sunday at 7:30 p.m., or call 566-2666.

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

JACKSONVILLE—344 W. 17th St., Meeting and Sunday School, 11 a.m. Phone 389-4345.

MIAMI—Meeting for worship at Sunset and Corsica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day School, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A Street, Lake Worth. Telephone: 585-8060.

ST. PETERSBURG — First-day School and meeting, 11 a.m., 130 19th Avenue S.E.

Georgia

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

Illinois

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

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

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

URBANA-CHAMPAIGN—Meeting for worship, 11 a.m.: 714 W. Green St., Urbana. Clerk, phone 365-2349.

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, J. K. Stewart Kirkaldy. Phone: 636-4711.

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

Michigan

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

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

Minnesota

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

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.

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

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

MONTCLAIR—289 Park Street. First-day School and worship, 11 a.m. Visitors welcome.

MOORESTOWN—Meeting for worship, First-day 11 a.m., Main St. and Chester Ave. First-day School, 9:45 a.m. Midweek meeting with School, 10:15 a.m. Fifth-day.

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

New Mexico

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

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

New York

ALBANY—Worship and First-day School, 11 a.m., 727 Madison Ave.; phone 465-9084.

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

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

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

NEW YORK—First-day meetings for worship, 11 a.m. 221 E. 15th St., Manhattan
2 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing

3:30 p.m. Riverside Church, 15th Floor
Telephone GRamercy 3-8018 (Mon.-Fri., 9-4)
about First-day Schools, Monthly Meetings, suppers, etc.

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

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

SCARSDALE—Meeting for worship and First-day School, 11 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 Haliday, 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.

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

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.

MEDIA—Providence Meeting, Providence Road, Media, 15 miles west of Phila. First-day School, 9:30 a.m.; meeting for worship, 11 a.m.

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

NEWTOWN—Bucks Co., near George School. Meeting, 11 a.m. First-day School, 10 a.m. Monthly Meeting, first Fifth-day, 7:30 p.m.

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

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

Central Philadelphia, Race St., west of 15th. Chestnut Hill, 100 E. Mermald La., 10 a.m.

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

Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m.

Frankford, Unity and Walm 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.

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, Sundays, 11 a.m., Cora Peden, Y.W.C.A., 11209 Clematis St. Clerk, Lois Brockman, Jackson 8-6413.

Vermont

BENNINGTON—Meeting for worship, 10 a.m. Old Benn. School House, Troy Road, Rt. #9.

BURLINGTON—Worship, 11:00 a.m., First-day, back of 179 No. Prospect. Phone 862-8449. Monthly Meeting first Sunday of month following meeting.

Virginia

CHARLOTTESVILLE—Meeting and First-day School, 10 a.m., also meeting First and Third Sundays, 7:30 p.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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MEMO TO A VERY IMPORTANT FRIEND

Memorandum

FRIENDS GENERAL CONFERENCE

November 15, 1964

To: Clerks of Monthly Meetings
From: The Meeting House Fund
Subject: Your Meeting's 1965 Appropriation to the Fund

By contributing to or investing in the Meeting House Fund, your Meeting can share in the exciting development of new Meeting Houses all across the United States and in Canada. Some day your own Meeting may wish to draw on the resources of this Fund.

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2. Invest in the Fund by purchasing mortgage pool notes of \$500 each from Friends Meeting House Fund, Inc. (Individual Friends may also invest in this way.) Interest is at 4% per annum. A prospectus, specimen note, and subscription form are available from Friends General Conference, 1520 Race St., Philadelphia, Pa. 19102.

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siring to make preparations for suitable memorials "in time of health and sound judgment"
(*Faith and Practice*, page 85).

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