

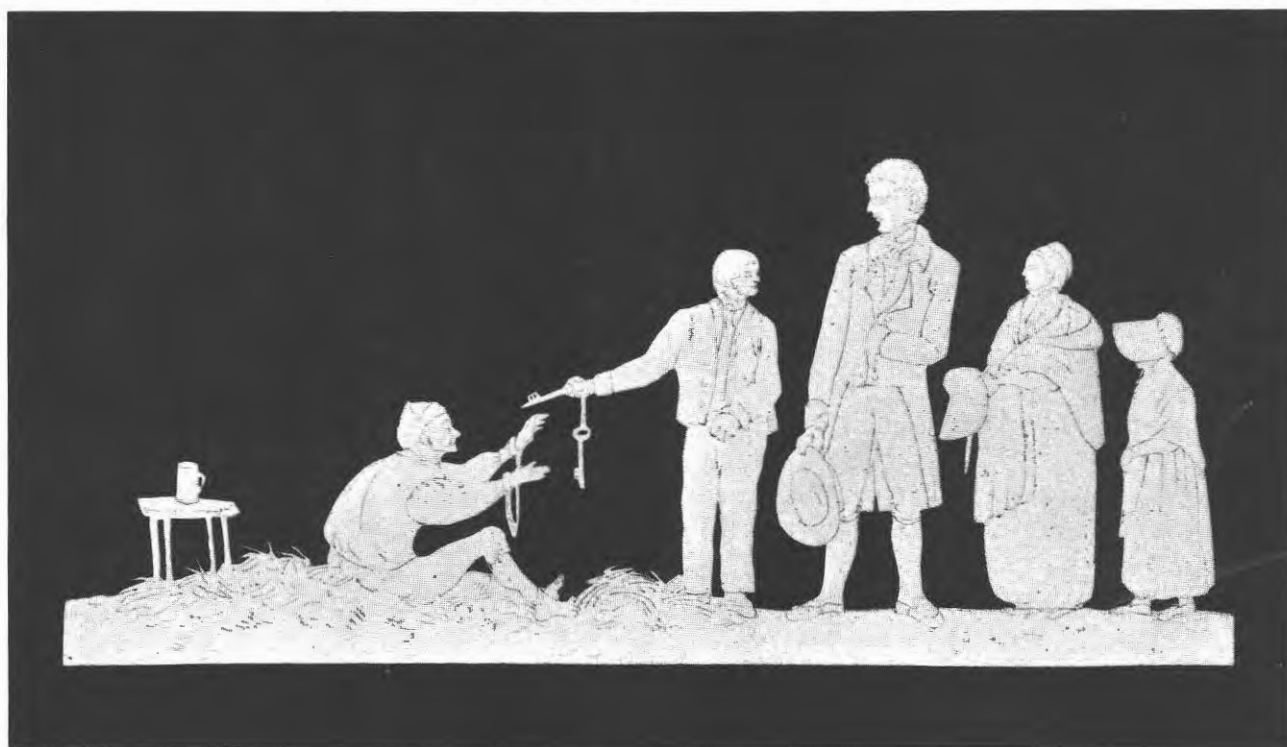
FRIENDS JOURNAL

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THE "great" commitment all too easily obscures the "little" one. But without the humility and warmth which you have to develop in your relations to the few with whom you are personally involved, you will never be able to do anything for the many. It is better for the health of the soul to make one man good than "to sacrifice oneself for mankind." For a mature man, these are not alternatives, but two aspects of self-realization which mutually support each other.

—DAG HAMMARSKJÖLD

FRIENDS JOURNAL



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UNDER THE RED AND BLACK STAR

AMERICAN FRIENDS SERVICE COMMITTEE

We Have No Right to Get Tired

"MANY people say they get tired of hearing about Algeria," said William Channel, Honolulu Friend who is director of the AFSC's overseas refugee programs, upon his return recently from an Algerian visit. "But when I see undernourished, TB-infected children and babies brought to our clinics—children who are little more than wrinkled skin stretched over bony frames—I know we can't let ourselves 'get tired.' We have no right to get tired of such human suffering."

Evidently there are many contributors to the Service Committee's work who do not get tired; one has only to read the AFSC's recent report of the past year's shipments of material aids to realize the devotion that makes this work possible. During the last fiscal year the committee shipped almost half a million pounds of such aids: eighty percent to Algeria; about twelve percent to Jordan for work with Arab refugees; and the rest to the Congo, Peru, Hong Kong, and places in the U.S.

Included were approximately 510,000 articles of clothing and bedding and 16,000 pairs of shoes—seventy per cent given by individuals and groups (including meetings and churches), and the other thirty per cent donated by manufacturers. Among the manufacturers' contributions were over 192,000 toothbrushes; 9000 pounds of knitting wool; 30,000 pounds of drugs, vitamins, and medical supplies from pharmaceutical firms, with a wholesale value of \$128,800; 6,660 pounds of baby powder; 2,600 pounds of floor covering; and 6,122 blankets. (Also sent were 5000 blankets that were purchased, not donated.) Textile manufacturers continue to supply the yard goods (49,000 yards last year) that are so essential in sewing-instruction programs for women and girls.

Trading stamps of many kinds and colors continue to provide the AFSC with blankets—more than 4000 in the last two years. Stamps from the West Coast, which are redeemed in cash, help to provide the money to purchase blankets. A recent trading-stamp "purchase" was clocks, which were sent to the Congo in response to a special request from refugee schools there.

American children who delight in projects of sharing with children overseas, the 96-year-old volunteer who sews every Thursday at the AFSC clothing warehouse in Philadelphia, the manufacturers, the trucking firms which carry loads to Philadelphia free of charge from as far away as Texas and the West Coast—these people and all the others who make the Service Committee's work possible do not get tired. They know they have no right to get tired while there is need they can help to meet.

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Editorial Comments

"Sitting Loose to Our Convictions"

NOT the least difficult part of being a Quaker is the sense of unworthiness brought about by the average Friend's inability to live up to the saintly common stereotype of what a Friend is or should be. This predicament is posed afresh in George N. Shuster's review in *The New York Times* of the late Bradford Smith's posthumously published book, *Men of Peace* (also reviewed in this issue of the JOURNAL).

"This book," writes Dr. Shuster (who happens to be a Roman Catholic), "springs from a desire to make the Quaker view of life plain by showing how consonant it has been with the ideals of great men. One feels the pulse of a great and living faith. . . . It is no doubt a difficult faith to document from the somber record of human experience. But the people called Friends have clung to it with nobility and steadfastness."

Have we really? How many of us, reading such a tribute as this, find ourselves squirming a little, remembering various occasions on which we not only have failed to live up to various Quaker testimonies but also have lacked the courage to stand up for them vocally when opportunity offered? The specific testimony with which this last book of Bradford Smith's particularly deals—the traditional Quaker opposition to all wars and weapons of war—has been violated innumerable times by Friends who, despite such derelictions, have continued to be considered Friends. Since this is so, the matter of how to receive such comments as George Shuster's becomes a ticklish problem. Should we admit from the housetops that we have not always clung to our "difficult faith . . . with nobility and steadfastness," thereby tarring the reputations of those among us who really are exemplary, or should we trouble our consciences by accepting praise which many of us have not earned?

A telling, if sardonic, reply to this question is given in the comment made not long ago by a California young Friend (quoted in the *Friends Bulletin* of Pacific Yearly Meeting), who, recalling John Woolman's admonition that we should "sit loose to our possessions," observed that "If you want to talk like a Quaker and act like your neighbor, what you have to learn to do is to sit loose to your convictions."

Acting like a Quaker is, of course, more difficult than

just talking like a Quaker; and sitting tight, not loose, to your convictions is probably the most difficult assignment of all.

Economy, Armaments, and Juvenile Gangs

This matter of clinging to the difficult faith of pacifism is far easier in times of peace than it is in times of war, just as the pacifists who are popularly reviled in wartime receive a certain amount of public approbation when the guns are silent. Yet it is one thing to approve of reducing military expenditures and quite another, apparently, to approve of such reductions when they happen to affect one's own particular neighborhood or section of the economy. The howls that went up six weeks ago when Secretary McNamara announced impending cuts in military installations could be heard from coast to coast. Mayors and governors protested volubly to Washington; labor unions staged angry demonstrations against any plans that would reduce the number of available jobs. "Economy is a fine idea," seemed to be the general attitude, "provided it doesn't pinch where I feel it."

Ludicrous and deplorable as this self-interested attitude toward even the most modest of military retrenchments may seem to anyone who is not directly affected, it is none the less true that a city whose economy has depended in large measure upon the presence of a government shipyard is going to be up against a serious economic problem if that shipyard is closed, while a man who has worked in the shipyard all his life would be less than human if the shipyard's demise did not cause him acute worry about his prospects for earning a living. What this whole situation brings to the fore is the challenge (as yet but little explored) to the Federal Government to "take energies and resources now going into armaments" (as Norman Cousins puts it in the *Saturday Review*) "and put them into the making of a better America. . . . We ought to be able to find something better to do with empty hands than to turn them to the manufacture of mass murder weapons."

It is, in short, a challenge to the best of modern minds to devise constructive, economically sound projects on a large scale to prevent the mass unemployment that any curtailment of the munitions industry may cause. This is a problem to which a number of peace organizations

have been proposing solutions for years, with their suggestions falling mostly on deaf ears. Is it possible that they may now find a more cordial reception?

Well, such things *can* happen. In fact, something of the sort *did* happen on a small scale in Philadelphia just a few weeks back, when seventeen boys, all of them members of a juvenile gang who up until last May had spent most of their spare time in street-corner warfare, wrote a letter to the supervisor of the city's new Project Human

Renewal, thanking him for giving them a place to come and an opportunity to participate in a painting and clay-modeling class, in which they have developed such an intense interest that gang warfare has lost its appeal. Or so they say. Let us hope that it really *has* lost its appeal, and that the old dream of providing a moral equivalent for war may yet produce an employment program differing as much from the making of munitions as painting and clay-modeling differ from juvenile gang warfare!

One Life

By ELIZABETH SKORPEN

"THERE ought to be no separation between the sacred and the secular," said Rufus Jones. "They are two indivisible aspects of one life."

This is a stirring vision. Would that we were so deeply grounded that our lives flowed without diversion or obstruction from a single source—directed, integrated, and whole! The promise of such life is certainly one of the deepest appeals of the Society of Friends. But is this a promise that is consistently being kept throughout the Society? Do Friends live in the rhythmic ebb and flow between the active and the contemplative, the sacred and the secular? Do our lives and our Meetings address those who come to us yearning for a single life?

We cannot respond by hiding behind the lives of the saintly few, for if the rest of us inhabit a secular world, taking only weekend jaunts through the world of the spirit, this must be of the profoundest concern. The integration of life is not incidental to the Society of Friends, which would be doomed without a broad foundation of ordinary Friends whose lives, while imperfect, are nevertheless spiritually grounded. Without ministers to lean upon, our Meetings must depend on the strength of the ordinary; if our lives are diffused, worship may become little more than a peaceful, enervating retreat from that diffusion. Friends' living must be, as a whole (not in some small part), relevant to our worship, as our worship is vital and relevant to life. When this cycle is broken and we divide ourselves between two lives, both wither. The more secular our lives, the less sacred our worship; the less sacred our worship, the more secular our lives.

This is a bleak picture, but not hopeless. Renewal may break through at any point. Our Meetings may (and, by the Grace of God, *do*) renew and deepen themselves

in spite of our lives' secularization. As the saintly lives of the few work their miracles upon us, we discover ways to make our living a better preparation for worship. What I understand by "preparation for worship" is more than regular prayer, retirement, or inspirational reading. I understand it as the careful encouragement in our active lives of those same qualities upon which we must depend in worship, guided by our individual insights and the deepening wisdom of the testimonies.

There are some Friends (perhaps many) who assent to testimonies which remain largely irrelevant to their daily experience. We may respond vigorously to limited expressions of the testimonies on peace and equality and yet be confused and undirected when faced with the problems of raising children, solving differences with our neighbors, outlining budgets, or serving on committees. At a loss as to how to respond rightly to these garden-variety problems, we almost certainly will solve them in secular terms. When most of life's problems are settled thus and little of life's business is sacramental, there is clearly something amiss with the testimonies, with us, or with both.

The integration of our lives depends in part, at least, on the relevancy of our testimonies to ordinary decisions. We must have working testimonies that guide our choices as they encourage our growth. We need testimonies that are pervasive enough to be applicable to a wide range of ordinary experience but that, either in their form or in the ways that Friends interpret them with words and lives, are specific enough to make clear demands upon us. We must have testimonies which, either in their form or in their interpretation, allow us to begin with the possible as they enable us to grow toward the impossible. If, for example, we are enjoined to treat all others as "brothers and equals," most of us, realistic about our darker feelings, quietly excuse ourselves from any general responsibility for this testimony.

We need help in making our beginnings, in learning to direct our behavior in limited relationships, commit-

Elizabeth Skorpen and her husband, Erling Skorpen, are founding members of Reno (Nev.) Meeting. She was working for a doctor's degree in philosophy at Yale when (as she puts it) "I met my husband, and that was the end of that. We have four children ranging from five to two. We have had some experience directing high-school camps for the Service Committee."

ting ourselves to the testimony as our powers unfold. We will be well served by testimonies that educate our spirits even as they express our concerned convictions. Testimonies that open us to truth and draw on our courage and our sensitivity will prepare us for worship, for it is upon these qualities that we depend as we open ourselves in silence to the Living Truth.

Is it the testimonies which are failing us, or is it we who have failed? Let us search for openings through which those testimonies which have our passive assent but remain unimplemented can enter our lives! Let us, as individuals and as Meetings, ask ourselves whether the times may demand fresh insights or fresh interpretations of familiar themes! Perhaps some of the more-or-less

antiquated testimonies have been prematurely laid to rest. For instance, in an age of chatter, gossip, rationalization, and the rhetorical comeback, might there not be for Friends a modern testimony on plain language that would express in ordinary conversation our concerns for truth, love, and sanctification of the ordinary?

The vision of "one life" is not utopian, nor does it exceed our powers. Such lives, we know, have been lived within the Society of Friends. If we would have renewal for ourselves and for our Meetings, and if we would have lives that are rooted and growing, we will explore the conditions of spiritual growth, we will experiment with our testimonies, and we will eagerly share with one another as we learn.

The Reconciling Process

By HAROLD E. SNYDER

EDITORS' NOTE: Since the close of World War II, the work of the American Friends Service Committee has turned increasingly toward prevention of further conflict through promotion of international understanding. The Committee's International Affairs Division includes four closely related programs in this field: the International Affairs Seminars of Washington, D. C. (discussed below); the Conferences and Seminars for young leaders in Europe, Asia, southeast Asia, and Africa (to be presented in the JOURNAL's next issue); the Quaker United Nations Program, which works with UN diplomats in New York and in Geneva; and the Centers and QIARS Program, which maintains Quaker Centers and Quaker International Affairs Representatives in Geneva, Berlin, Delhi, Tokyo, and Washington.

IN his penetrating analysis of the proper role of the Friendly reconciler in the East-West conflict, the late Richard Ullmann said: "Even if truly disinterested, he is still an exponent, not of reconciliation pure and simple, but of a *policy* of reconciliation." Reconciliation is more than an end in itself. Particularly in international relations, it is a coat of many colors. It may involve direct mediation and arbitration of disputes, or it may take far less specific forms.

Friends have long been involved in most of these, after early experience in international affairs partaking less of reconciliation than of prophecy—of "speaking truth" as they saw it. The missions sent many years ago to seats of religious and temporal power in Rome, Constantinople, and Moscow could hardly be described as reconciling. But reconciliation was clearly the aim of the personal effort by a Philadelphia Friend in the early days of the Republic to prevent war between the United States and France. Despite the partial success of this effort, Congress felt it necessary, through the Logan Act, to check such personal excursions into foreign policy. This has not diminished the zeal of Friends (operating well within the law, of course) to seek new ways of serving as reconcilers toward peace.

Harold E. Snyder, a member of the Friends Meeting of Washington, is director of the AFSC's International Affairs Seminars of Washington.

Today those engaged in Quaker international affairs are well aware of the limitations of any small, religiously motivated body in dealing with the big international issues of our time. Few, if any, international disputes have actually been resolved through Friends' initiatives. But if the pure white of peace still eludes us, we have gradually discerned in reconciliation's coat another hue—perhaps a Friendly gray. Few international issues can be thought of in black-and-white terms, so the reconciler deals with other shades or colors within a wide spectrum. By stressing approaches consistent both with sound human relations and with Friendly tradition, we may be on the verge of introducing something beyond and possibly more lasting than the actual settlement of specific international conflicts.

This "something beyond" may be called "the reconciling process," which is almost as hard to define as the central Quaker concept of "the Light within." It possesses qualities on the one hand spiritual, on the other methodological and technical. The Quaker reconciler working in situations of political conflict is just as much concerned with the spirit he brings to his work as with the solution itself. Knowing that solutions are usually far beyond his capacity and are likely to be temporary, he seeks ways of approaching solutions which may be more lasting.

The so-called leadership seminars are one example.

For obvious reasons these demand a minimum of publicity, so they may not be sufficiently known even among Friends. They build on experience with student seminars, peace institutes, work camps, and many other Friends' activities, drawing heavily upon the academic seminar, the educational workshop, the working conference, and the group dynamics movement.

In 1951, with the formation of the AFSC's International Affairs Seminars of Washington, a seminar approach was applied to leadership and near-leadership groups. Ever since then, monthly dutch-treat luncheon and dinner groups have been meeting in Washington's Quaker Centers: Davis House and the International Student House. Government executives, legislators, journalists, diplomats, and persons in related fields are brought together to examine reports of new studies throwing light upon the improved conduct of international affairs. Academic researchers (typically, social scientists) provide the leadership. Friends serve as chairmen, but do not press their concerns. Among the topics are peace and disarmament, East-West tensions, strengthening of the United Nations. Special stress is laid upon what might be called "suprapolitical" factors—the impact of government policies and programs upon the individual human being (a natural interest of Friends).

Participants expect no direct political or professional advantage. Yet one such seminar dealing with research on reducing international tensions included three Senators, a Representative, a senior presidential assistant, a government agency head, five State Department executives, and officials of six other departments. The consultant was a brilliant young Norwegian sociologist and specialist in peace research. Attendance was clearly an act of faith in our approach, plus an earnest eagerness for new light on a vital topic. We do not expect so senior a group every month, but each year about fifty Congressmen attend at least one seminar. Similar monthly luncheon seminars are held for foreign-affairs journalists and for personnel administrators. Special luncheons for Congressional committees are arranged from time to time.

About the Cover Design

This "hollow-cut" silhouette (made in the first quarter of the nineteenth century by an artist whose name has come down to us only as "Miss Glover") shows the renowned Quaker prison reformer, Elizabeth Fry, visiting a chained prisoner in the company of her brother-in-law, T. Folwell Buxton, and a young girl who presumably is one of her own eleven children. It is reproduced from Anna Brinton's Quaker Profiles (reviewed on page 14).

Only rarely do the seminars provide specific answers to the immediate problems facing government leaders. Still, a substantial number of busy Washingtonians are willing to take the time to share in Quaker-led experiences in truth-seeking. The mood of these seminars is one of serious soul-searching—even, occasionally, of self-criticism. However, when participants leave with some new ideas and values and a sense of public responsibility, both they and we consider the time well spent.

Soon after the Washington program was launched, the related residential leadership conferences were begun at Clarens, Switzerland. Typically these involve mid-career diplomats; there have been three for Members of Parliaments and Congress. Such conferences also have met in Poland, Ceylon, India, and Indonesia, with similar events including other leadership professions in Pakistan, Singapore, and Dahomey, West Africa. Shorter East-West residential seminars for senior diplomats and United Nations and American officials have been arranged at Lake Mohonk (New York) and Capon Springs (West Virginia) by AFSC offices in New York, Philadelphia, and Washington. Residential weekend seminars are now a regular feature of the Washington seminar program.

One of these weekend residential seminars, held last May, examined the late President Kennedy's phrase, "making the world safe for diversity." Participants read in advance selected chapters from *A Warless World* by Arthur Larson. Those coming included six major diplomats from East European countries, six from noncommunist embassies, six leading US officials, a Deputy Secretary-General of the United Nations, a Senator, a Congressman, and a vice-president of the International Bank for Reconstruction and Development. In a quiet West Virginia mountain setting, work and recreation alternated. Some of the great issues of our time were debated vigorously but in an atmosphere of trust, friendship, and earnest seeking. Meetings for worship and meditation involved persons of several religions and some without religious affiliation. It cannot be claimed that basic attitudes were changed fundamentally. We sought only to provide a growing, mind-stretching experience—a creative and clarifying interchange among persons not usually in such close intellectual contact. All welcomed this initiative by Friends; some insisted that Quaker sponsorship was essential to the project's success. Participants testified to a better understanding of the issues and revealed the differing approaches taken by persons of conflicting ideology and opposing political parties toward the common goal of peace in the nuclear age.

A special feature of most Quaker residential conferences and seminars is the growing involvement of personalities of the political East and West. This also characterizes the diplomats' conferences abroad. We have

learned something about creating settings in which friendly, objective, intellectual encounters can increase personal rapport and mutual respect across barriers of politics and religion. Heightened awareness of the impact upon individuals of the great political, economic, and military forces in the world today is often an important supplementary result—a result of particular and traditional concern to Friends.

Working leadership seminars are, to be sure, largely an Anglo-Saxon invention. Doubts are expressed from time to time about the extent to which they can be made relevant to persons of very different cultures—to East Europeans, Asians, and Africans. This has not yet been fully tested, particularly in Africa. But evidence to date is encouraging. We can point not only to numerous personal testimonies from participants but also to the growing interest of various government offices and embassies on both sides of the so-called “cold war.” An interesting semiofficial evaluation from a Soviet viewpoint appeared in a chapter on “The American Committee of Friends in the Service of Society (Quakers)” in the 1961 *International Yearbook of Politics and Economics*, published in Moscow. Despite a few errors of fact and interpretation, this article indicated that in certain quarters within the Soviet Union there is considerable understanding of our aims and especially of our seminars and conferences for young people and for leadership groups.

While taking encouragement from Quaker experience to date with the reconciling process, we must not either expect or claim too much. Methods still require further testing and refinement. Only a very modest beginning has been made. Perhaps all that has been demonstrated is that a significant group of persons at or near the decision-making level is willing to engage with us in an experiment in truth-seeking, in the reconciling process.

The reconciling process in Quaker service could be illustrated equally well from scores of projects not mentioned here. It is necessarily present in all our attempts to resolve human conflict and alleviate human suffering.

In the fantastically complex realm of the international ideological conflict, Friends—as Friends—have a special opportunity. None among us is wise enough to prescribe solutions. In all honesty we can say to those in power: “We do not have better answers than you, but we will join with you in the search.” When we take this position, new avenues of service open up. Those who would reject our prophecy, who would even be doubtful of our mediation, may still find it possible to join with us in an experiment in truth-seeking, in the reconciling process.

There are many things we know until we are asked.

—RUFUS JONES

Talking to Inquirers

By MARY WILKINSON

INQUIRERS are, on the whole, shy creatures, easily put off or turned away by fear of becoming involved before they are ready. I am constantly reminded of children who want to bathe, but dare not jump in for fear they will be out of their depth or that they will be forced by grown-ups to stay in the water even if they do not like it.

We have tried various methods of making contact with the people who pass by. At first we put out posters announcing that the Inquiry Center was open, and sat at the end of the long entrance hall expectantly waiting for inquiries. After two days, as no one had dared to come in, we decided to move nearer to the street door and sit there, behind a table stocked with Quaker literature, hoping that we should be able to speak to those who stopped. This proved more successful; each day a few people—two, three, even as many as six—stopped and took some of the leaflets. Usually they would stay only for a few minutes, just long enough to find out where their nearest Friends’ meeting house was, and to pick up such leaflets as we thought they might find helpful. Sometimes the same people would come back a day or two later to find out more, and then they would stay longer.

Gradually we became convinced that most people did not want to be faced straight away with a personal contact; they wanted to try the water with one toe first. At this point we decided to leave the table out at the doorway, close to the pavement, with all sorts of Friends’ literature upon it. We put up a notice saying that those who wished to know more would be welcome if they came in, and we sat inside the lobby where we could watch through the glass-paneled door. Since then I believe we have never had less than ten people each day stopping to read the leaflets and choosing carefully which they want to take away. Sometimes, if a person hovers about for several minutes, we go out and engage him or her as casually as possible in conversation, for these are usually the people who want to talk but dare not begin without encouragement.

It is rare for more than two or three people a day to come in for a talk, and of those who do come in to see us, the majority prefer to do all the talking themselves—to tell us why they are dissatisfied with their own church, or with their lives, or how they come to want a faith. Gradually one’s fear of not knowing the answer to some

Mary Wilkinson is in charge of the “Quaker Enquiry Centre” that was opened last spring by the British Friends Home Service Committee at Westminster Meeting House, 52 St. Martin’s Lane, London. This is a condensation of an account she wrote for *Quaker Monthly*, published in London.

abstruse theological question disappears. Most people want only that help which Montessori said was all that a good teacher should offer: to help someone to find out for himself. This may involve encouragement, particularly at the point of first attending a meeting for worship . . . Of course there are some people who say they will come and don't turn up. Then one wonders if they have been prevented by some unforeseen circumstance, or if the water proved too cold when they put one toe in. Were we in fact, to change the metaphor, obscurers of the light, instead of reflectors by which they could see it more clearly?

The inquirer whom I personally find most difficult is the young, intelligent, but despairing agnostic (he usually calls himself an atheist) who would like to believe, but feels he would be kidding himself; he feels there is no hope, no sense, no true good, but yet longs wistfully that there should be, and so comes in to our Center to see if by chance we have an answer that will make sense. I do not know of any leaflet written which really meets the intellectual difficulties of this sort of young man. (It always seems to be young men who are in this position.) The personal experience which has gone to make up one's own faith can never be so convincingly described as to become an experience for another person; and argument is a cold hard thing to put in the place of a glowing experience of divine love.

When we fail to help such people we have to realize that an Inquiry Center can be of only limited use—it can only put people in possession of the *facts* about the Society of Friends. All the rest—the caring, the help and understanding—must come from contact with the members of a Meeting. . . . One would expect that it would help to inform the local Meeting about an inquirer who is likely to come, but in fact most inquirers make it quite clear, when we ask them, that they would prefer to make the next move themselves. They are afraid of being rushed into membership before they have had time to think. . . .

I know of an English boy attending meeting in New York (he had been to meeting only once in his life before) who found himself asked at the close of the meeting to stand up and introduce himself. He was rather unnerved by this request, but was afterwards so enchanted by the warmth and friendliness of the response, the immediate invitation to lunch and offers of help of every sort, that he decided these were Friends indeed. But I think many inquirers might have turned and fled from this direct approach, and perhaps never again dared to enter a Friends meeting. . . .

The Inquiry Center has not turned out, as we expected, to be a follow-up service for people who had read

our Quaker advertisements in the press. A few people have come through these advertisements, but the majority come because their eye was caught by the notice outside the meeting house and their interest awakened by the leaflets on the table. If every Meeting which is situated in a busy street could have its own Inquiry Center, if only for a week or two, or perhaps once a week during the lunch hour, I am sure it would soon increase its attendance. There are many people who believe what Friends believe, but who think they are alone in holding these beliefs. To such people it is a joy to discover Friends and to share in their worship.

Hannah Kilham, Rediscovered

By EDWIN B. BRONNER

THE rise of the new African nations has led to a great increase in the study of African history. African students doing graduate work have turned to research about their own history, and scholars teaching in the new African universities have also been concerned to learn about Africa's past.

This emphasis has led to interest in the career of a Quaker educator named Hannah Kilham, who spent several years in West Africa. Born Hannah Spurr in Sheffield, England, in 1774, she married Alexander Kilham in 1798, but was widowed later the same year. While Hannah Kilham was reared in a family which belonged to the Established Church, she became a Methodist at the age of twenty, and in 1802 joined the Religious Society of Friends.

After she was left a widow, Hannah Kilham, who had been a very good student, turned to teaching. In addition to maintaining her interest in education during the remainder of her life, her concern for those in society less fortunate than herself was indicated when she organized a "Society for the Bettering of the Condition of the Poor" in Sheffield. This emphasis was turned later to a missionary concern, especially for African slaves and for the inhabitants of West Africa, where slaves were seized.

The first of Hannah Kilham's three visits to West Africa was in 1823, under the auspices of the Friends Committee for Promoting African Instruction. Her second voyage was made in 1827, and her third and last trip, which began in 1830, ended when she died aboard ship off the coast of Liberia in 1832. In addition to visiting the West African region, she made an extremely valuable contribution to the development of the area by writing out vocabularies of its languages and dialects. As early as 1820 she began to compile a vocabulary of the Jaloof language, as well as the Mandingo tongue;

Edwin B. Bronner is professor of history and curator of the Quaker Collection at Haverford College, Haverford, Pa.

that same year she published anonymously *First Lessons in Jaloof*. During her second trip to Africa she compiled simple vocabularies for twenty-five dialects. It is this work of hers in preparing the first written records of the region's languages which has brought her to the attention of scholars today.

While in the library of Friends House in London to study Hannah Kilham's career a scholar discovered that, in addition to the books about West African vocabularies, there was also a slender volume on the language of the Seneca Indians of western Pennsylvania and New York (*A Short Vocabulary in the Language of the Seneca Nation and in English*) in which someone had written "by Hannah Kilham."

The scholar who made this discovery, P. E. H. Hair, is on the faculty of the University of Khartoum, in the Sudan. When he began to inquire concerning the book, he found that neither the British Museum nor the Library of Congress had a copy, and his inquiries did not produce any information to substantiate the handwritten note in the Friends House copy. At the suggestion of the librarian at Friends House, Edward H. Milligan, he wrote a letter of inquiry to the Quaker Collection in the Haverford College Library. The Quaker Collection was able to report not only that it possesses the thirty-six-page volume (a gift in 1933 from the old Friends Library of Philadelphia), but also that it has a five-page letter written in 1821 by Hannah Kilham to John Griscom (1774-1852), a Quaker chemist and educator who played an important part in the founding of Haverford College. In this letter (dated Second Month 14) she described how she met a group of Seneca Indians in England and prepared the book, which included on its last page an advertisement of a forthcoming publication, *Phrases and Religious Lessons in the Language of the TEU-AU-GEH, or Seneca Nation*. Hannah Kilham's letter explained that because the Indians did not stay in England long enough after their return from a visit to Ireland she had been unable to prepare this second vocabulary.

This letter, which was given to Haverford College in 1902 as part of the Charles Roberts Collection, contains interesting comments on Hannah Kilham's work with languages in general, and particularly with African tongues. That it is still available today for purposes of reference points up the valuable contribution made by Friends' libraries in keeping old letters for the use of future scholars.

Letter from Mexico

By MARTHA NIETZKE PERRY

IN the past few years various articles about San Miguel de Allende have appeared in US newspapers and magazines. They have described this old colonial city located in the mountains 175 miles from Mexico City, extolling its year-round spring climate, its thermal baths, and its virtues as an art center and an inexpensive place for retirement. We have found all this to be true; we also have found that it is a wonderful place to be able to help the local people in a small way. Of San Miguel's 18,000 people, approximately 700 are foreigners, predominantly Americans and Canadians. This foreign colony supports in a large measure three institutions: the hospital, the library, and the orphanage.

The project in which Charles and I have been most interested is the library. This Biblioteca Publica was established in 1958 by members of the foreign colony with the help of the Mexicans. It all began when little children gathered in one lady's patio to look at magazines, cut out pictures, and have stories read to them. The interest was so great that larger quarters had to be found. The State of Guanajuato offered to give an old wreck of a building (once a convent, later a slaughterhouse) to the Biblioteca and an organization known as the Desayunos (Breakfasts) if they would pay for its restoration.

The necessary money was raised by a ranch party at a famous bullfighter's hacienda, with Mexico merchants providing food, music, and entertainment, and Americans providing transportation, organization, and ticket-selling. This set the pattern for further fund-raising, and the library has grown until it is the real cultural center of the town, with 11,000 books, a Boston-library-trained bilingual librarian, two reading rooms for adults, one for children, a puppet room, and a painting room.

On the other side of the patio are a kitchen, store-rooms, and two large dining rooms. Every school day, 450 children who otherwise would go hungry are given breakfasts there by the Desayunos. The Desayunos organization, which has many branches scattered over Mexico, is run by a group of Mexican women, with the wife of the President of the Republic as president. I am always proud when I see on a bag of flour "This is a present from the people of the US. It may not be sold."

It is library policy to buy only books printed in Spanish, although English ones are purchased if they are about Mexico. (English books about Mexico, its history,

The JOURNAL enters 1965 with high hopes but low exchequer. How about joining Friends Journal Associates?
(See page 2)

Martha Nietzke Perry, a graduate of Swarthmore College, formerly taught at Friends Academy (Locust Valley, N. Y.), Baltimore Friends School, and other schools. She and her husband, Charles Perry, an optometrist, are members of Washington (D.C.) Meeting now living in San Miguel de Allende.

culture, government, trees, birds, flowers, etc., are a great help to the tourist who wants to understand the country he is visiting.) In the reading rooms are high-school students doing their home work, a rancher looking up something in a technical farm book, a Mexican woman looking at a fashion magazine, or a Mexican scholar who has been pleased to find copies of the classics. Our current budget calls for the purchase of eighty US dollars' worth of books per month.

The library's steady source of income is the House and Garden Tours. Every Sunday, tourists gather at the Instituto at twelve o'clock and, after buying tickets, are driven in private cars to four homes and then to the Biblioteca, where they are given coffee, cookies, and a chance to see what their money is helping to support. We used to charge fifteen pesos, but when ninety-seven tourists showed up one Sunday we decided that that was just too large a group to manage, so we raised the price to twenty-five pesos, and now we have just as many. The whole town cooperates in this venture; four different houses are shown each week for four months without a repeat.

Every Saturday morning a young Mexican artist holds painting classes for any children who care to come; the Biblioteca supplies the paper and paints and pays the teacher. The paintings are sold for ten pesos (eighty cents); of this sum the child artist gets five and the Biblioteca keeps five to pay expenses. The money is distributed four times a year—usually when tourists from the House and Garden tour are present as an audience. The last time, one boy of fourteen had earned 220 pesos—probably as much as his father. The paintings are vivid and gay; scenes of fireworks are very popular. More than one person has remarked that there never is a sad picture anywhere. Christmas cards made from some of the children's paintings have sold very well.

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Classes for illiterates have always been part of the library program, but through lack of supervision they had become practically nonexistent. Since teaching is my profession, I was eager to get a school going again. The convent supplied us with four student teachers, whom we paid five pesos per hour; the Federal Government supplied books; and the library let us use its reading rooms for classrooms. The local radio station gave us free advertising. We have school for one hour four nights a week. A woman who had learned to read only two years before offered her services free on the theory that "he who learns must teach." We have made her our principal, record-keeper, and general supervisor.

The first of October, after a year of school, we gave out sixty-seven diplomas. This was a heartwarming occasion, with much handshaking and a speech by the local inspector of schools. The "diplomas" stated merely that pupils had had perfect attendance and had made progress. And they certainly have. It is a big help when a maid can read a recipe, make out a shopping list, keep account of her expenditures, and read messages. Our students include maids, masons, tenders of little stalls, shoemakers, handymen or *mozos*, farmers, and children who cannot go to school during the day because they have to help their mothers. Our average attendance is sixty.

We have many plans for the future. One is to make of the library a museum where there will be constantly changing exhibitions of pictures, costumes, and archeological finds of old San Miguel. We also want to get a thrift shop going, not only to help finance the library, but as a community service.

Postscript from India

In a "Letter from India" published in the December 1 JOURNAL Edwin Gauntt of Upper Springfield Meeting, Mansfield, N. J., wrote from Thanjavur, where he is on a two-year assignment with the Ford Foundation, that he and his wife hoped soon to visit Kotagiri to see Marjorie Sykes, widely known British Friend who has spent most of her life in India, and Alice Barnes, co-editor of The Friendly Way. This postscript reports on the fruition of that plan.

WE finally got to Kotagiri in the Nilgiri hills and had a short visit with Marjorie Sykes, chairman of the Advisory Committee for Quaker Center and Projects in India and Pakistan, who recently returned from Pendle Hill and the Cape May Conference. (Unfortunately Alice Barnes had gone to Coimbatore, so we did not meet her. However, we have since had a nice letter from her, inviting us to come again.)

We found Marjorie Sykes a most interesting person. She is a native of Yorkshire (England) but has been living in India since 1928. She taught school here for thirty

years and is now retired except that she is running a farm for Mrs. Barnes—four acres cultivated and five in woods. She grows wheat and garden vegetables and is enthusiastic about the soil-conservation terraces which the Government of Madras helped her to build. I understand she still does some teacher-training work, also.

Marjorie has built her home on the farm, being her own architect. It is of native stone, taken from the hillside to make room for the house. Since it is about half a mile from the road and almost straight down—steps and more steps, some of them long ones—we found it quite a strenuous chore to reach, but Marjorie didn't seem to mind it at all! The farm, located on a hillside and surrounded by a tea plantation, is most picturesque.

Although Kotagiri is only seventeen miles from Ootacamund, where we spent a short vacation, it took us over an hour to get there by car. The road was good, but with many hairpin turns as we were crossing the mountain top, where the acacia trees were in full bloom and quite odoriferous. The scenery was gorgeous!

EDWIN A. GAUNT

Rome and a "Gathered Meeting"

By DEAN FREIDAY

WHEN I wrote "Ecumenically Speaking" for the FRIENDS JOURNAL (February 1, 1963), I still had some reservations about the part that the Roman Catholic Church was playing in the moves toward greater Christian unity. Then, one could have interpreted the constant special references to the Eastern Orthodox Churches, the refusal to recognize other churches as "churches," the stress on return of the separated brethren, and the calling of Vatican Council II just when the World Council of Churches was achieving new popularity and greater representativeness as meaning nothing more than "the same old story" stated in new words. However, in spite of the shock of sudden curtailment of the debate on religious liberty, I am convinced that the last grounds for suspicion have been removed and that the Roman Catholic Church is now fully committed to a search *with equal partners* for greater unity in whatever way God wills and makes known by his Holy Spirit.

Now it is up to us to put away our verbal bludgeons and other nonviolent weapons and to find our own part and our own contribution to this common search, and to undertake our own *aggiornamento* to make Quakerism more truly representative of its primitive ideals and more truly relevant in today's world. Karl Barth warned us (*Ecumenical Review*, July 1963) that even if only part

of Pope John XXIII's objectives were realized the shoe would be on the other foot, and the non-Romans would be the ones in need of reform.

Pope Paul VI has faithfully carried through. The shoe *has* shifted. Other churches have been recognized as "churches," not by way of concession, but with open arms. At the same time, the differences with the Eastern Orthodox Churches have been recognized as far greater than wishful thinking allowed. They are so great that it had to be recognized that the Uniat Churches (the Oriental rites in communion with Rome) have developed a pattern of their own. In order to prevent misunderstanding, the schema on those churches (largely unnoticed, as the second of the promulgations on November 21) had to include phraseology indicating that it pertained only to those in communion with Rome. This was as sad a confession for Rome as it would be for us if we had united with some Mennonite groups years ago and had to announce in the midst of a major effort at broad Christian reconciliation that we must limit our statements, as far as Mennonites were concerned, to only those organically united with us.

In dealing with other churches, although the hope for "return" has not disappeared from Roman Catholic thinking, God, rather than the Council, has been enthroned as the judge and guide who will show us the right and the way. Even Papal "infallibility" yields—although ever so little—in the face of the "collegiality" of the bishops. And above all, the Constitution on Ecumenism does not set up a rival Catholic pattern for ecumenical actions, but declares a oneness with the principles already recognized and at work in the World Council of Churches.

What does all of this mean to the man in the pew or on the Meeting bench? Time alone (and the directives of the local bishops) will tell. We do know it will mean more joint worship, more united action on social problems, more seeking together for common and congenial, though not necessarily uniform, solutions to difficult problems. It will mean cooperation rather than antagonism, and a recognition that the overwhelming majority of the world is either non-Christian or unchurched to some degree, yet needs ministry, dignity, and economic self-sufficiency as never before.

We know that Catholics will no longer live in a "ghetto" of their own making, but will mix in marriage and in social relations with a new cordiality that will relieve former tensions and provide a spirit of common concern. Other dioceses will follow the lead of the many progressive ones like Baltimore, where dialogue has been encouraged even between laymen without priestly supervision.

Dean Freiday, a member of Shrewsbury (N.J.) Meeting and chairman of the Religious Life Committee of Friends General Conference, attended concluding sessions and press conferences of Vatican Council III as special correspondent for the FRIENDS JOURNAL.

Having been given all of this in a spirit of humility accompanied by prayers for forgiveness, what should the non-Catholic demand of himself in return? Well, I for one will want to have a better understanding of Roman Catholic personal devotions. I cannot expect the cult of the saints to be given up any more than I expect Quakers to disown their stress on John Woolman as a way of life. I shall have to find out what these two approaches have in common. I shall want to know more about Mary and her meaning for Catholics. Mariology puzzles some within the Roman Church, as well as without. Why do some Catholics feel called to honor her with more and more titles, shrines, and devotions? Why do some of these seem so far-fetched to us?

Catholic piety I understand and admire, even though its objective basis seems different. Catholic morality, through example (the best of all "apostles"), has influenced even my own daughter in a beneficial way. Catholic Bible study bids fair to fill the gap left by its decline among Protestants. Although I am bewildered by the variety of Catholic religious orders, secular institutes, sodalities, and agencies, I admire them as the place where the Christian faith has often achieved its greatest heights, its greatest commitments, and some of its greatest practical ministry.

We Quakers like to think that we have had a particular vocation in the area of social services, and indeed we have. Yet we and other non-Romans have a long way to go before we can claim to meet the individual with as much real help, in as many different life situations, and with as little regard for privileged station in life as does the Roman Catholic Church.

We wonder ultimately what Quakerism and Catholicism share in the way of public worship. We are well aware of our debt to the mystics and of our close proximity in the area of mental prayer. But what of public worship? Because I insisted (in spite of the guide books) on stepping into the churches of Rome not as a museum visitor, but in the spirit of a committed Christian who is still a receptive seeker, I stumbled upon a profoundly moving worship experience.

In one of the smallest Catholic churches I ever have been in (San Claudio on the Piazza San Silvestro) I found several dozen motionless men and women kneeling or standing in rapt adoration of the Blessed Sacrament. From time to time a priest would appear behind the railing and drop to a kneeling position, while another who had been there for some time would leave quietly. In place of an altar there was a gilded Baroque sunburst protruding from the wall. The monstrance containing the consecrated host rested on a small embroidered altar cloth. Behind it was an ermine robe, gathered at the

top and capped by a crown. Joining the worshippers who dropped in from time to time off of the busy street, I felt that I had entered an already gathered meeting. Christ was "truly present," and without a spoken word I felt (in Whittier's terms) the world "drop off" and leave me "God alone."

Several times I went back, and always I had the same experience—that of a deeply gathered meeting. Audrey Hoole of Southern Africa Yearly Meeting, who was visiting in Rome, joined me one day and had the same reaction. We both felt that the best that was in us had been "reached to and raised."

Day and night that church maintains its adoration, and a thousand or more people a day drop in for a few minutes' respite from their round of shopping, business activities, or plaguing worries. They step into a blessed community where they know fellowship and communion with God and with man.

Sunday School Child's Lament

Reprinted from Quaker Life

"MY Sunday School teacher says I should love my neighbor, Mom. And Jesus says my neighbor is anyone in need. Does this mean a Negro?"

"Well, yes, but let's go a little easy on that. Love leads to heaven knows what, and I can find you any number of Biblical quotations urging caution."

"Oh, then 'love' means my white neighbor. That must mean the Levines down the street."

"Well, yes, but I'd go a little carefully there, too. They're not quite like us, even though they are white."

"But Mom, nobody is quite like us. Even the Smiths and the Jacksons are a little different."

"Yes, that's true—and now you speak of it, I'm not too pleased to have you inviting that Jackson boy here every day after school."

"But Mom—Jesus said—"

"Come, Son, get your Bible and a nice clean handkerchief. We must be going to Sunday School."

ELLEN BARTEL KLEMPERER

Song

By HELEN BRIGHTMAN

Joy comes
In simple things—
The hush of snow,
The stir of wings,
The yielding heart
That beauty brings,
And over all—
And over all
Thy Spirit sings.

Extracts from a Roman Journal

By DOUGLAS V. STEERE

I THINK it is rarely that outsiders have been given such an open look into the soul of the Roman Catholic Church as in the discussion at the Council of the suggestions for the problems and the renewal of the religious who are in the various orders of the Church. This is especially impressive when the contemplative orders' life of constant prayer and of enclosure from the world is being weighed in the Church's balance. Cardinals and bishops, as well as heads of the great religious orders, warned against unsettling change that would disturb this contemplative prayer and rob the Church of its greatest power to move the heart of the world.

I thought of the words of an old Roman Catholic bishop in China who declared that, if he were trying to missionize a province, he would rather have a small order of contemplative nuns there praying for the venture than ten times their number in the active apostolate—although he presumed an active apostolate at work, as well. There were, of course, those who wanted the religious orders to modernize in mentality, dress, active service in the world, and the rest, and those who were more of the mentality that non-Catholics are used to: that all significant Christian work rests on a contemplative element, and that what we really need is not praying, contemplative men and women in monasteries, but laity who have enough contemplation in their lives so that they can act effectively and under Christian concern.

To think that among the women alone there are a million, two hundred thousand nuns tirelessly serving the church as teachers and nurses and helpers in every kind of work is to begin to understand what this capital of human self-giving means to the Church and to the world in our time.

Cardinal Léger of Montreal pointed out that if the priests of the church were to dialogue with the world or to encounter the world in the apostolic mission they must know the philosophy that is current in the world. He wanted the student taught some scholastic philosophy, but insisted that it was ruinous to take it neat, and he wanted the respect for the philosophical process that Thomas Aquinas at his best always stood for, rather than an embalmed Thomas that had resolved all problems. As he spoke, I was thinking of the French Revolution's leaders placing the statue of Reason in the place of that of the Virgin in Notre Dame in Paris, and worshipping Reason rather than using it in the course of making their decisions.

The event that took all minds away from the Schema on Christian Education was Cardinal Tisserant's announcement that the Presidents of the Council had decided to postpone any dealing with the Schema on Religious Liberty until the fourth session of the Council. The Fathers had expected a vote on

Douglas V. Steere was the delegated observer of the Friends World Committee to the final four weeks of the Third Session of the Vatican Council at Rome that concluded late in November. Because Dean Freiday (see page 11) had been appointed as Douglas Steere's request as the FRIENDS JOURNAL's special correspondent, only a few paragraphs of Douglas Steere's comprehensive report to the FWC are reproduced here.

this matter of postponement and believed that they could easily vote it down and proceed to move to a vote on the Schema in general so that this could be recorded for the world before the close of this session. This decision took away any opportunity to vote and brought a great wave of disappointment. The American bishops who had put so much into this case were particularly incensed at the procedural method by which this was done. It was clearly a victory for the conservatives in the Council and in the Curia who have learned over the centuries that to delay may be to defeat. Yet there was a certain legitimacy to the actual demand for more time, given that the text had been out for only forty-eight hours.

Bishop De Smedt expressed his sadness at the postponement and closed with the words "Let us pray to the Holy Spirit that he may enlighten us all." He received an ovation that lasted for three or four minutes in spite of all of the rules against applause, and there was a certain sense in which it could be said that the vast body of the Fathers voted with their applause. Cardinal Doepfner, the moderator, concluded the matter by saying "Let us indeed pray that this reaches its eventual fruition."

* * *

I think my concluding judgment about my four weeks at the Council would be that it had made amazing progress and that I fully expect to see this religious liberty issue positively decided at the fourth Session. By opening so many subjects in order that they could have at least some chance for discussion on the floor, the Council was left with too many untied strands at the end. But if it is to conclude in the Fourth Session, as the Pope insists that it must, this was unavoidable. A Student Christian Movement (London) paperback, *A Time for Unity*, declares that "History is the time of God's patience; it is the space He gives us in which to open His imperative." I think that each Friends Meeting should ponder afresh those lines in John 17 which speak of unity and ask ourselves what this means for us and where we stand amid the great parenthesis of God's patience. Unity means so many different things to so many different people that I think the time has come for us to search ourselves afresh and to ask what we mean by it and what we have reached and what we might reach in inward relationships with those of other religious communions.

There is a great blindness on our part in thinking that we can maintain any sort of an image as a "Christian" nation in a world that is still mostly non-Christian and non-white. We attribute all the evils of history to communism—and often justifiably—yet we use weapons and tactics that the Communists cautiously avoid, not for moral reasons, but because they wish to win people to their political and economic concepts. Thus the greatest tragedy in the whole scene is undoubtedly the destruction of the image of Christianity itself. It is becoming exceedingly difficult to make the uncommitted people believe that to be "Christian" means to be compassionate and just, and that to be Communist means to be cruel and unjust.

—CHARLES A. WELLS

New Meeting House in Harrisburg

SCHEDULED to open late in January or early in February is the first Friends meeting house ever to be located in Harrisburg, Pennsylvania's capital city. Until recent years, oddly enough, there have been very few Quakers in the capital of William Penn's State. Not until World War I was a small, informal Friends' group formed, and the organized Harrisburg Monthly Meeting dates back only to 1940. Throughout these years Harrisburg's Friends have met in various places: first in private homes and more recently in the YWCA.

Now all that is to be changed. Harrisburg Meeting, though small in size (it has but fifty-eight members, of whom twenty-one are minors), are completing the construction of an \$85,000 meeting house seating about 200 people at Sixth and Herr Streets in an area scheduled for redevelopment. According to the Harrisburg *Evening News* it is "the first house of worship to go up in central city and in such a deteriorating neighborhood in years, if not decades."



The meeting house's location is close to that of the new William Penn Museum, which is a pleasant bit of irony, for when the Penn Museum was first being planned it was suggested that a replica of the interior of a traditional Quaker meeting house should be included among its exhibits. Harrisburg Friends were not too enthusiastic over this idea, with its implication that Friends are something out of the past, to be viewed today only in museums. They prefer to look upon themselves as a living part of the contemporary community, and they feel that their new structure, colonial in its design, will serve not only as an example of the historic Quaker meeting house but also as a place where today's interested tourists will be able to obtain information concerning the meaning and background of the Religious Society of Friends. They feel a responsibility to those living in their neighborhood (which is a distinctly needy one), and they plan to make the meeting house available as a meeting center for various groups working for social advancement. Their hope is that they may be able to take a helpful part in the neighborhood's plans for rehabilitation, and they anticipate that work camps may form a part of their program.

As the accompanying illustration shows, the meeting house

is substantial in size, containing, in addition to the meeting room, a library with fireplace, an office, First-day School rooms, and a kitchen which is being left unfinished until more funds are available. The benches, traditional in style, are from an old meeting house in Coatesville.

Hali H. Giessler of Hershey is clerk of Harrisburg Meeting; John L. Ammon of Camp Hill is treasurer; and Raymond S. Trayer is chairman of the meeting-house-fund committee. The structure's designer is William Macy Stanton, a Westtown (Pa.) Friend.

Book Reviews

QUAKER PROFILES. By ANNA COX BRINTON. Pendle Hill, Wallingford, Pa., 1964. 56 pages. \$1.50

Friends of an earlier era disapproved of oil portraits as vanity, but they had no objection to silhouettes. Anna Brinton's charming little book on the art of paper-cutting has but one defect: its tantalizing brevity. In the midst of feasting on examples of various forms of profile portraits (do you know about "hollow-cuts," for example, and ready-made lithographic backgrounds?), with their lively accompanying biographical essays, we are disappointed when the feast ends all too early.

However, within its brief scope we learn an amazing amount, not only about silhouettes (which made a pleasant recreation for those to whom cards, dancing, theater, etc., were denied), but also about such Quaker worthies of the 1750-1850 period as John Fothergill, Rebecca Jones, Paul Cuffe, and others.

The booklet abounds in such choice tidbits as Cobden's remark about the tireless British Quaker philanthropist, Joseph Sturge: "I have sometimes wondered what such men would do if the world's crimes and follies did not find them plenty of employment in the work of well-doing."

In writing of Nicholas Waln the author observes that, although he became a "public Friend," he retained his sense of fun—a comment that might apply with equal aptness to a contemporary public Friend named Anna Brinton.

F. W. B.

MEN OF PEACE. By BRADFORD SMITH. Lippincott, Philadelphia, 1964. 359 pages. \$6.50

"Now that we have in our days come face to face with the threat of human annihilation, we for the first time since Jesus uttered them can see the practical politics couched in the words of his central teaching: 'Love your enemies.'"

Thus the late Bradford Smith comments on the greatest of "Men of Peace," fifteen of whom he includes in a series of biographical essays recently published by his executors. This is an interesting and timely account of the varied approaches that fifteen men have taken to work for peace. Their dates range from the fourteenth century, B. C., to this decade. It is well for us to be reminded that the search for peace is not new, only newly urgent.

Some have assumed that peace could be obtained by re-vamping the status quo. Such was roughly the view of Norman Angell, Carnegie, Hammarskjöld, Nobel, St. Augustine, Woodrow Wilson. Others have seen that, in addition to political

arrangements and institutions, "we need a concerted ethical-religious jolt to remind us that . . . the final basis of peace is moral, depending upon a renewal from within. Without this personal dedication in millions of individual hearts, treaties and negotiation and diplomacy can come to nothing . . ." Among those taking approximately this position were Buddha, St. Francis, William Penn, Thoreau, Tolstoi, and Gandhi.

Bradford Smith concludes that "the world we hope for is on our doorstep," but "one thing all great peacemakers agree upon: man can have peace only by changing himself. That the change can be made [these fifteen "Men of Peace"] illustrated in their own lives. But it cannot be made without discipline, without motivation, or without sacrifice."

WILMER J. YOUNG

HOWARD THURMAN: PORTRAIT OF A PRACTICAL DREAMER. By ELIZABETH YATES. The John Day Company, New York. 249 pages. \$4.95

This richly understanding book by Elizabeth Yates, author of *Amos Fortune: Free Man* and *Prudence Crandall: Woman of Courage*, and other fine books, is, as the title indicates, a portrait or interpretation rather than a formal biography. Though the outlines of Howard Thurman's life and career are all included—his family background, his education, his teaching at Morehouse College and at Howard University, his creation and pastorate of the Church for the Fellowship of All Peoples in San Francisco, his years as professor of theology and dean of Marsh Chapel at Boston University, his marriage, the writing of his books—it is the development of his inner life and the dream that shaped his outer life which form the real subject of this interesting, well-written, and valuable study. The people, the books, the experiences (some of them bitter) which influenced his mind and character—above all, his lifelong mystical relationship with the divine within—are sensitively described. Friends will be particularly interested in his contacts with Rufus Jones and with Gandhi.

When he was a student at Colgate-Rochester Divinity School one of his professors said to him, "All social questions are temporary questions. . . . You, Howard Thurman, should address yourself to the timeless hunger of the human spirit," and so gave him the dream which has made Howard Thurman, in an age of racial struggle, not primarily an advocate for the Negro but a spiritual leader who has brought light to white and colored alike, and together. In so doing he has advanced incalculably the cause of his race.

ELIZABETH GRAY VINING

FROM JESUS TO CHRISTIANITY. By MORTON S. ENSLIN. Beacon Press, Boston, 1964. 75 pages. \$3.00

This slender book of popular lectures is a pendant to Morton Enslin's recent substantial *The Prophet from Nazareth*. Again he points out the contrast between the Jewish outlook of Jesus himself and the treatment given him by Paul and later Christianity. He is appreciative of both, and in any case he feels that, with change of circumstances, religion must inevitably change, both then and now. "The more a religion spreads," he says, "the more it is itself changed and transformed." As one illustration he includes an earlier study of

the transformation in Greece of pagan gods and festivals into Christian saints and feast days without change of attributes, customs, and sometimes of names.

The book will be congenial to readers who like to depreciate Christianity in contrast to Jesus. Will they recognize the rebuke of the inconsistency of "those who pride themselves in their utter unconcern for orthodox foreign missions, but who are equally zealous in striving for converts from benighted orthodoxy?"

The writing is forceful and easy to understand. Much of it is of undeniable truth and relevance. I might query the reasons given for the conversion of Paul and of Jesus' earlier followers, but that would not change the facts of history here presented.

HENRY J. CADBURY

TO RESIST OR TO SURRENDER? By PAUL TOURNIER. John Knox Press, Richmond, Va., 1964. 63 pages. \$2.00

Paul Tournier, a Swiss physician, deeply concerned over the many disturbed and troubled patients who came to him for help, turned to psychiatry for new insights. A profoundly religious man, he has been able to meet the needs of many men and women of all degrees of education, privilege, and birth. Always there are choices to be made: shall one resist the suggested solution or shall one surrender to it?

In a small book of unusual format, beautifully printed and with unique page decorations, Dr. Tournier helps toward a rational evaluation of this common dilemma, suggesting a way to freedom. To be mature one must be capable of either attitude as the situation demands; with God's guidance—though often too obscure for certain help—one may become more nearly a free spirit.

The author suggests three stages in our search for behavior direction. First, there is logical thought; second, there is seeking for divine guidance; third, as one slowly conforms to God's plan, there is inner change and growth. "Certainly, it is all of God's grace."

To be appreciated, *To Resist or Surrender?* must be carefully read. Dr. Tournier has something important to say.

RACHEL R. CADBURY

Wolfgang Seiferth, a member of Florida Avenue Meeting and the Howard University faculty, Washington, D. C., is the author of *Synagogue and Church in the Middle Ages*, a scholarly study (in German) just released by the publishing house of Kösel in Munich, Germany. This richly illustrated book is a valuable contribution to our knowledge about the relationship of Christians and Jews in the Middle Ages. The Christian majority, in its religious zeal, considered the Jews blind as to the message of salvation given by Christ's death on the cross. These prejudices were expressed in the religious plays of that period and also in church art, especially in sculpture. After many years of extensive European travel Wolfgang Seiferth has collected a vast amount of material (much of it hitherto unknown or unpublished) illustrating this conflict.

This study comes at an auspicious moment, for, although it is primarily of historical and artistic interest, it is also of appeal to our present concern for reconciliation between Judaism and Christianity.

W. H.

Friends and Their Friends

Gerard L. and Nancy K. Negelsbach and their daughter Kristen, all members of Central Philadelphia Meeting, plan to leave later this month for an extended stay in Spain, where they hope to renew friendship with Spanish Friends and to help in the development of the Barcelona Friends' group, of which Gerard Negelsbach told something in his "Spain: A New Challenge for Friends," published in the March 15, 1964, FRIENDS JOURNAL. Traveling under a Minute of Central Philadelphia Meeting endorsed by Philadelphia Yearly Meeting's Representative Meeting and supported by Friends World Committee and other Friends' groups, they are anxious to bring together scattered Friends and isolated seekers, as well as to learn at first hand what progress Quakers may have made toward securing official recognition in a country where the traditional inseparability of the Roman Catholic Church and the State has ruled out religious freedom.

Speakers on the topic "Friends in Politics" at the annual meeting of the Friends Social Union on January 9 at the Bellevue-Stratford Hotel, Philadelphia, will be W. Thacher Longstreth of Haverford Meeting, executive vice president of the Philadelphia Chamber of Commerce, and John A. Waddington of Salem (N.J.) Meeting, New Jersey State Senator from Salem County. All male Friends in the region are eligible to attend. Information may be obtained from Edward L. Anderson, secretary, 7918 Beverly Boulevard, Upper Darby, Pa.

The Council of Federated Organizations (COFO), which sponsored last summer's voter-registration projects in Mississippi, is looking for local groups in the North willing to "adopt" local groups in Mississippi for two purposes: first, to promote an exchange of letters and visits between persons active in the civil-rights movement and those who have had no opportunity to become involved; and second, to help meet serious financial needs of Negroes in Mississippi who are unemployed or unemployable because of automation or lack of education. Further information may be obtained from Eleanor Patterson, Middle Atlantic Office, American Friends Service Committee, 1500 Race Street, Philadelphia 2.

L. Wayne Higley, associate director of the American Friends Service Committee's Voluntary International Assignments (VISA) program, has been appointed field director of the Committee's program in Eastern Algeria. He and his wife, Jeanne Scanlon Higley (a former AFSC staff member), and their two small daughters are in Skikda, where a Service Committee team operates a program of community development, health education, and training in manual skills for residents of villages and small towns. (A similar program is conducted in Tlemcen, Western Algeria.) During his two-year assignment, Wayne Higley will supervise approximately ten team members from Great Britain and the United States, as well as some twenty Algerians.

Despite the success of their "World's Fair" exhibition and meeting-house tours (which have attracted hundreds of visitors to the historic structure at 137-16 Northern Boulevard), Friends in Flushing, New York, have not allowed preoccupation with the past to crowd out concern for the present. Recently they inaugurated a scheme for support of Quaker projects in New York's East Harlem by staging a special Puerto Rican dinner consisting of ground meat, rice, and beans, and asking those present to serve the meal weekly in their homes, pledging to the Meeting's Harlem fund the difference between the cost of this meal and the dinner which they might normally serve.

Mary Ogilvie, who has been custodian of records for Philadelphia Yearly Meeting since 1956, retired at the end of 1964. Appointed to fill her place is Alice Pennell Allen of Moylan, Pennsylvania, who, like Mary Ogilvie, will make genealogical searches in addition to her work of cataloguing and record-supervision. Persons wishing to consult her or to inspect Yearly Meeting records will find her in her office at 302 Arch Street, Philadelphia (the Arch Street Meeting House) from 9 a.m. to 5 p.m. on Tuesdays, Wednesdays, and Thursdays.

Bruce Cutler, a member of University Meeting, Wichita, Kansas, is the author of *Sun City*, sixteen poems and a translation (with illustrations by David E. Bernard) published early in November by the University of Nebraska Press. Cutler, whose earlier books include *The Year of the Green Wave* and *A West Wind Rises*, has been an occasional contributor to the FRIENDS JOURNAL's pages. He is associate professor of English at the University of Wichita.

At Friends' Central School in Philadelphia the custom of having an annual "work day" for students on an autumn Saturday has just completed its fifth year. At this past October's work day students raised \$755 for the school's annual giving fund by washing cars, doing painting jobs, etc. Also at Friends' Central the seventh-grade students last fall judiciously cleared out an overgrown woody thicket to create a "nature trail" and wildflower preserve which has as its prize attraction a 250-year-old beech tree.

At the ground-breaking ceremony held not long ago for Moorestown (N. J.) Friends School's new elementary-school building "The first shovelful of dirt," according to Moorestown Meeting's news letter, "was turned by Lida Dudley Lippincott, class of 1890, and Susan Whyte Haines, class of 1978, who just happens to be Lida's great-grandniece. Eight young students were there in Quaker garb (folks grow so big now that it's hard to find an adult small enough to fit into those old costumes). A technicality prevented Harry Dudley from being listed as the oldest living graduate. He was in the class of 1887, but in those days the boys all left in March to work on the farms and didn't bother to go back for the ceremony of graduation."

The High School Program of the American Friends Service Committee's Middle Atlantic Region is launching a new series of "Washington Seminars for Teen-Agers," giving students an opportunity to meet with government officials, members of Congress, and representatives from other countries and from various national organizations concerned with domestic and international affairs, as well as to have extensive discussions with resource leaders and with students from other schools. Housing for attenders at these seminars is provided at Washington's Fellowship House, 945 L Street, N.W. Costs are modest. More information may be obtained from Middle Atlantic Region, AFSC, 1500 Race Street, Philadelphia 2.

Houston (Texas) Meeting, which has received widespread attention recently because of its role in member Jan de Hartog's book, *The Hospital* (reviewed in the November 15 JOURNAL), has moved its center of activities from the Association of Churches Building to the Cora Peden YWCA Branch, 11209 Clematis Street.

Powelton Preparative Meeting of Central Philadelphia Monthly Meeting has changed its place of worship from St. Andrew's Episcopal Church, Powelton Village, Philadelphia, to the Christian Association Building of the University of Pennsylvania, 3601 Locust Street. The Meeting also has organized a Young Friends' group (including several University of Pennsylvania students) to "grapple with problems of faith and its relevance to life." Further information about the group's meetings may be obtained from George Fernsler, 304 North 37th Street, Philadelphia 4 (BA 2-1258).

Thomas Finnegan, for the past five years president of Woodbrooke and the other Selly Oak Colleges of English Friends, died suddenly in November while in Chicago on a US lecture tour. He was a highly valued administrator who had among his active concerns not only the building up of the colleges with which he was connected but also the reconciling of Protestants and Roman Catholics in Northern Ireland.

James Lott Brown, a member of Merion (Pa.) Meeting, has been named dean of the Graduate School of the University of Kansas, Manhattan, Kansas.

German Friends have published an attractive, multicolored, 24-page wall calendar, with artistic drawings by Eberhard Tacke of Berlin and well-chosen quotations from Friends or from kindred spiritual leaders. These 1965 calendars, priced at a dollar apiece, may be ordered from Leonhard Friedrich, Quakerhaus, 328 Bad Pyrmont, Bismarckstr. 37, West Germany.

Quaker Retirement Center

The newest (we think) retirement home under the care of Friends will open March 1, 1965, in Altadena, California, as the culmination of five years' effort by Friends in the Pasadena

area. Quaker Retirement Center has been made possible especially by the energy and enthusiasm of Rega Engelsberg, a member of Orange Grove Meeting, as well as by a loan from the Housing and Home Finance Agency of the Federal Government. Friends Retirement Association is under the care of Orange Grove Meeting; its board is composed of members of First Friends Church, Villa Street, and Orange Grove Meeting, all in Pasadena.

The Center, designed primarily for those with modest to median incomes, is located near Pasadena, on a site convenient to a library, shopping facilities, transportation, and three Friends Meetings. There is a marvelous view of nearby mountains. Twenty-five units in two buildings of two stories and one of one story are grouped around a central recreation room and patio. Twelve of these apartments are "efficiencies" for single occupancy, with combination bedroom-living room; thirteen, planned for two persons, have a separate bedroom. Apartments will be rented on a monthly basis, with rents ranging from \$76 to \$101. Tenants must be at least sixty-two years old and capable of self-care.

Each unit contains a compact kitchen, air conditioning, wall-to-wall carpeting, draperies, and a bathroom designed for maximum convenience for older persons. The kitchen in the central building can be used by individuals or for group meals and entertainment. As funds become available more units and a central dining facility will be added.

Applications are invited, as are contributions to carry on this traditional Friends' concern. Complete information and an application form will be sent on request; address Friends Retirement Association, 526 East Orange Grove Boulevard, Pasadena, California.

EDNA V. BENESCH, *President*

Quaker Leadership Grants — 1965

Quaker Leadership Grants are awarded each year by the Friends World Committee to mature young Friends or to Friends in the middle years whose opportunities for service are expanding. It is expected that many of the grants' recipients will take part in one of two *Summer Study Tours* arranged by the FWC. A few individual grants may be made to those who propose a plan for special experience or training likely to result in increased usefulness in the Society of Friends' organized activities.

Summer Study Tour I (June 28 to August 1) will consist of a visit to the United Nations and attendance at the three weeks' summer term at Pendle Hill, Wallingford, Pennsylvania, followed by a week for becoming acquainted with two local Meetings, one pastoral and the other nonpastoral. An optional part of Tour I adds attendance at New England Yearly Meeting at Providence, Rhode Island, June 22-27.

Summer Study Tour II (June 28 to July 11) includes New England Yearly Meeting, a visit to the Quaker United Nations Program in New York, and a close acquaintance with both a pastoral and a nonpastoral Friends Meeting.

Further information and an application form may be obtained on request. Address Friends World Committee, American Section and Fellowship Council, 152-A North Fifteenth Street, Philadelphia 2, Pa.

Letters to the Editor

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

The Case of the C.O. Physician

In the October 1, 1964, issue of the FRIENDS JOURNAL there was a short mention made of a doctor who was denied a license to practice medicine in Missouri because he was a conscientious objector. When Dr. Harold W. Lischner was denied a license he took the matter to court; recently the circuit court heard the case and reversed the decision of the State Board of Registration for the Healing Arts.

Dr. Lischner was a conscientious objector in World War II. After spending a year in a camp for objectors, he refused to continue serving there. He was never prosecuted and never convicted of anything. There was never even a shadow of a doubt about his medical ability; he was highly praised by all doctors who had worked with him. He was, in my opinion, ridiculed for his conviction to disobey a law he felt to be morally wrong.

The Governor of Missouri backed up the Board's decision; Missouri's Attorney General strongly protested it. Public reaction varied from great praise for what Dr. Lischner stood for to downright hostile comments from mothers who said they would never trust their children in the hands of such a traitor.

The circuit court ruling will have much importance in Missouri. It questions the right of state licensing boards to be able to rule on professional competency and general moral character on the basis of a person's attitudes, thoughts, or ideas.

Champaign, Illinois

ELEANOR WALTON MERRITT

The Temperance Testimony

In reference to George Peck's letter on the query on alcohol, in the October 15 FRIENDS JOURNAL, I wish to say that I think it is good the way it is and I hope it will not be changed.

Langhorne, Pa.

SARAH M. OTIS

Tobacco Price Supports

The US Surgeon General's report states that smoking is dangerous to health. Many doctors think there is a definite relation between excessive smoking and lung cancer. The Federal Trade Commission has announced a rule (effective date now postponed to July 1) requiring on all packages of cigarettes a statement calling attention to this danger.

On the other hand, the Department of Agriculture gives to tobacco growers price supports amounting to several tens of millions dollars each year. This seems inconsistent. Do Friends favor efforts being made toward eliminating these supports?

To eliminate them immediately (probably impossible) might be excessively severe to the economy in general and unduly hard on tobacco farmers. But should not a start be made?

This does not imply a crusade against smoking (though I oppose it). It may be dangerous to health, habit-forming, and expensive; however, many do not consider it an evil. But is not abetting it by price supports wrong?

Newtown, Pa.

ROBERT A. HENTZ

CO's in the Soviet Union

Edward F. Snyder's report about CO's in Russia (FRIENDS JOURNAL, December 1) has no relation to truth. The date of the decree signed by Lenin not to kill refusers of military service was earlier than that given by Mr. Snyder. It was in a period when the Bolsheviks were fighting for power. Other groups from the extreme left (anarchists) and the extreme right (monarchists) were fighting the Bolsheviks. Anyone who refused to join the Red Army was shot. Chertkof, former secretary to Tolstoy, went to see Lenin, who then issued the decree, which was scrapped when Lenin died.

Conscientious objection in Russia is a crime punishable by death. There are no exemptions of any kind, although some pacifists avoid being brought to trial by volunteering to serve in noncombatant departments (nursing, etc.), and sometimes a judge will rule that, instead of being shot, a CO be sentenced to twenty years of hard labor.

It is sad that representatives of American peace organizations failed to meet underground peace-movement workers in Russia. Russian pacifists carry the woe of knowing that all the men in a pacifist colony organized in 1924 were murdered. Their widows and children, in various parts of the land, carry, in addition to their grief, the knowledge that their men were marked as traitors.

Bronx, N. Y.

DAVID BERKINGOFF

What We Seek at Meeting

The primary responsibility of our sitting in meetings for worship is to wait for a quality of guidance which is more dependable and stable than what raw human intellect and desire can produce. That responsibility includes the ability to recognize the likelihood of a wisdom which is a living thing and which does not depend for reality upon man's affirmation or denial. It also includes the wish to have courage to recognize and to follow that wisdom and guidance.

Evanston, Ill.

WILFRED REYNOLDS

"Quaker" Advertising

A letter to the FRIENDS JOURNAL of November 15, 1964, asks that we write to the Quaker Oats Company to protest the use of "thee" in their advertising. If anyone writes, I hope that it will be to commend them for the good taste in their advertisements. The one that I liked best showed an older Quaker man roller-skating, hand in hand, with his delightful little granddaughter, their faces aglow with contentment. It would be wonderful if many Friends today could or would emulate the expression on these "Quakers'" faces, or at least attempt it.

Winona, Ohio

WILLIAM W. OUTLAND

BIRTH

UFFORD—On July 3, 1963, a daughter, ELEANOR MORRIS UFFORD, to Charles W., Jr., and Letitia W. Ufford. The father and paternal grandparents, C. Wilbur and Beatrice W. Ufford, are members of Haverford (Pa.) Meeting.

MARRIAGES

SMILEY-VAN DERHOFF—On August 10, 1964, at Cut Bank, Montana, JANE VAN DERHOFF, daughter of Robert R. and Elizabeth Van Derhoff, and DANIEL C. SMILEY, son of Daniel, Jr., and Alice P. Smiley. The groom and his parents are members of Haverford (Pa.) Meeting.

STERRETT-BROWN—On August 15, 1964, at and under the care of Westtown (Pa.) Meeting, MAE JANUARY BROWN, a member of Westtown Meeting, and TIMOTHY STUBBS STERRETT. The bride's parents, Thomas S. and Anna B. Brown, are members of Stillwater (Ohio) Meeting. The groom and his parents, James W. and Jean S. Sterrett, are members of Brooklyn (N.Y.) Preparative Meeting.

DEATHS

BONNER—On November 4, 1964, ARTHUR BONNER, aged 90, a member of Byberry Meeting, Philadelphia. He is survived by his wife, Wilma Parry Kirk Bonner of Glenside, Pa.; two daughters, Ruth E. Bonner of Kutztown, Pa., and Marion B. Smith of Medford, Mass.; and two grandsons, Linford R. and J. Fenwick Smith. He had formerly been married to the late Irene T. Shoemaker of Kutztown and to the late Ruth Smedley Bowers of Reading, Pa.

DUFFY—On December 5, 1964, FRANK L. DUFFY. He is survived by his wife, Marian; a daughter, Letitia Johnson; a son, Frank (all members of Richland Meeting, Quakertown, Pa.); and a granddaughter.

ENGLE—On November 30, 1964, at Zurburg Memorial Hospital, Riverside, N. J., MATTIE T. ENGLE of Mount Holly, N. J., a member of Medford (N.J.) United Meeting and for many years recorder. She is survived by her husband, Charles H., and a son, Russell A.

JOHNSON—On November 18, 1964, ETHEL STURGE JOHNSON, aged 87, at 12 Belmont, Kendal, London, England, where she had made her home with her niece, Dr. Olive Capper Johnson, after many years of teaching in schools in Pennsylvania and New England.

KEEFER—On September 2, 1964, CLARENCE E. KEEFER, aged 73, of Baltimore, Md., husband of Margaret Tyson Keefer. A member of Baltimore Meeting (Stony Run), he was head of Baltimore's Department of Sewers.

MOLLOY—On November 15, 1964, at Hahnemann Hospital, Philadelphia, J. CARROLL MOLLOY, aged 80, a member of Wrightstown (Pa.) Meeting. He is survived by his wife, Veronica F.; two sons, J. Carroll, Jr., and Gerald L.; a daughter, Kathleen Molloy Barr; and three grandchildren.

SMITH—On December 5, 1964, at Newtown (Pa.) Friends Home, CLARENCE H. SMITH, aged 82, a member of Wrightstown (Pa.) Meeting. He is survived by two sons, Russell E. and C. Arthur; a daughter, Eleanor S. Nuse; nine grandchildren; and two great-grandchildren.

WILDMAN—On November 29, 1964, at The Greenleaf, Moorestown, N. J., BERTHA OTIS WILDMAN, in her 88th year. A member of Moorestown Meeting, she was the wife of the late Edward E. Wildman. For over forty years both were members of Twelfth Street (now Central Philadelphia) Meeting. She is survived by three brothers, Ashton M. Otis of Whittier, Calif.; J. Clifford Otis of King Ferry, N. Y., and Willard B. Otis of Middlesex, N. J.; a daughter, Margaret M. Webster of West Lafayette, Ind.; a son, Dr. Edward D., of Moorestown; and seven grandchildren.

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.

TUCSON—Friends Meeting (California Yearly Meeting), 129 N. Warren. Sunday School, 10 a.m.; worship, 11 a.m. Bible Study, Wednesday, 7:30 p.m. Julia S. Jenks, Clerk, 2146 E. 4th St. Main 3-5305.

California

BERKELEY—Friends Meeting, First-days, 11 a.m., northeast corner of Vine and Walnut Streets. Monthly Meeting, the third Sunday of each month, 7:30 p.m. Clerk, Harriet Schaffran, 525-5773.

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.

Walter Hoose

Walter Hoose of Ravenscroft, Tennessee, a very active member of the Southern Appalachian Association of Friends, died suddenly on November 10 at the age of 56. To aid in the rehabilitation of jobless miners, he and his family had moved in 1940 from his native New York State to Ravenscroft, where he was instrumental in starting the district's first farmers' cooperative. He is survived by his wife, Ruth, and their five children and fourteen grandchildren.

Coming Events

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

JANUARY

3—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m. Debate, "Medical Care for the Aged under Social Security." In favor: Ira Leo Schamberg, M.D., assistant professor of dermatology, University of Pennsylvania. Opposed: Paul S. Friedman, M.D., president, Philadelphia County Medical Society, 1962. Moderator: W. Park Woodrow, administrative manager, AFL-CIO Hospital, Philadelphia. Social hour with tea follows meeting.

4—Conference on Peace and World Order, First Methodist Church, Orlando, Fla., sponsored by American Friends Service Committee. Speaker: Dr. Harold Bosley. Meetings afternoon and evening, with dinner at First Presbyterian Church.

16—Western Quarterly Meeting, Kennett Meeting House, Kennett Square, Pa. Worship and Ministry, 9 a.m. Worship, 10 a.m. Business, 11 a.m. Lunch, 12:30. Lecture at 1:30 by Henry J. Cadbury: "The Relevance of Jesus to His Time and Ours." Baby-sitting and child-care provided. All welcome.

23—American Friends Service Committee Regional Public Meeting, Lincoln School, Woodland and Crescent, Summit, N. J., 3 to 8:45 p.m. (Box supper, 6 p.m.) Theme: "Two Americas—Two Worlds," an exploration of problems of affluence and poverty in East Harlem and Latin America. Speakers: Heberto Sein, Benjamin Garcia, Roy Hanson. High school and children's programs.

28—Annual Luncheon of United Church Women, Ballroom, Benjamin Franklin Hotel, 9th and Chestnut Streets, Philadelphia, 12:30 p.m. Speaker: the Reverend Eugene Carson Blake, stated clerk, United Presbyterian Church in the U.S.A. Mail reservations, with \$3.50-per-person checks payable to United Church Women, to Mrs. E. Ray Salmons, 2804 Edgmont Avenue, Chester, Pa., before January 21.

29—Annual Rufus Jones Lecture, Meeting House, 2111 Florida Avenue, Washington, D. C., 8 p.m., sponsored by Religious Education Committee of Friends General Conference. Speaker: Robert L. James, Jr., Protestant minister to Temple University and director of Church World Institute. Topic: "Friends for the Next 300 Years."

30—Chester Quarterly Meeting, Lansdowne (Pa.) Meeting House, Lansdowne and Stewart Avenues, 10:30 a.m.

30—New York-Westbury Quarterly Meeting, 221 East 15th Street, N.Y.C. Ministry and Oversight, 10 a.m. Worship, 10:30, followed by business session. Lunch will be served.

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.
NEWTOWN—Meeting and First-day School, 11 a.m., Newtown Junior High School.
STAMFORD-GREENWICH—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk: William E. Merriss. Phone: Greenwich NO 1-9878.
WILTON—First-day School, 10:30. Meeting for worship, 11:00 a.m., New Canaan Road, Wilton, Conn. Phone WO 6-8081. 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.

Hawaii

HONOLULU—Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 982-714.

Illinois

CHICAGO—57th Street. Worship, 11 a.m., 5615 Woodlawn. Monthly Meeting every first Friday, 7:30 p.m. BU 8-3066.
DOWNERS GROVE—(suburban Chicago)—Meeting and First-day School, 10:30 a.m., 5710 Lomond Ave. (new meeting house); telephone WOODLAND 8-2040.

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.

Kentucky

LOUISVILLE—First-day school, 10 a.m. Meeting for worship, 10:30 a.m., at the meeting house, 3050 Bon Air Avenue. Phone TW 3-7107.

Louisiana

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-8022 or 891-2584.

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

ANN ARBOR—Religious education for all ages, 9:45 a.m. Meeting for worship, 11 a.m., Meeting House, 1420 Hill St., call 663-3856.

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

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

Minnesota

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

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

Missouri

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:00 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.

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

ROCHESTER—Meeting for worship and First-day School, 11 a.m., 41 Westminster Road, Rochester, New York.

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 Vail Avenue; call 525-2501.

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

Ohio

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.

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford; First-day School, 10 a.m., meeting for worship, 11 a.m.

HARRISBURG—Meeting and First-day School, 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—125 West Third Street. 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.

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

Tennessee

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

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

NASHVILLE—Meeting and First-day School, Sundays, 10:30 a.m., Scarritt College. Phone AL 6-2544.

Texas

AUSTIN—Worship, Sunday, 11 a.m., First-day School, 11 a.m., Forum, 10 a.m. 3014 Washington Square, GL 2-1841, Eugene Ivash, Clerk.

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.

Washington

SEATTLE—University Friends Meeting, 4001 9th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day School, 11 a.m. Telephone MEIrose 2-7006.

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