

# FRIENDS JOURNAL

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*I*F the Quaker watchword "continuing revelation" means anything, it means, not that George Fox knew more about God than Jesus did, or that Rufus Jones knew more than Fox, but that openness to growing insight should always be at the heart of our religious life.

—CAROL R. MURPHY

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*Third Haven Meeting, Easton, Maryland (see page 171)*

Photo by W. Nelson Pusey

## FRIENDS JOURNAL



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## UNDER THE RED AND BLACK STAR

AMERICAN FRIENDS SERVICE COMMITTEE

## James Reeb Memorial Fund

The American Friends Service Committee has established a fund for the family of James J. Reeb, Unitarian minister who died on March 11 after a beating during a voter-registration demonstration in Selma, Alabama. The fund will also be used for the families of others who suffer in the civil-rights struggle. (Contributions may be sent to the James Reeb Fund, 160 North Fifteenth Street, Philadelphia 19102.) Similar funds have been established by the Unitarian Universalist Association and the Southern Christian Leadership Conference.

For the past six months James Reeb had been director of the AFSC's Metropolitan Boston Housing Program, in which he had worked with low-income groups—both Negro and white—in their efforts to overcome deprivation and discrimination in housing, education, and employment. His concern to go to Selma was described by his wife, Marie, as "not a shot in the dark, but a continuation."

In an official statement at the time of his death the Service Committee emphasized that it does not "single out James Reeb's sacrifice from the many made in the civil-rights struggle by Negro and white men and women—and even children—as being more significant than any other," but that it is "moved to record the passing of a beloved colleague. . . ."

Colin W. Bell, executive secretary of the AFSC, and Stephen G. Cary, associate executive secretary, were in Selma during the demonstration. Together with John Sullivan, interim executive secretary of the New England AFSC office, they were with James Reeb in the hospital in Birmingham until shortly before his death.

## In Memoriam: James J. Reeb

By CARL F. WISE

On Calvary

They broke the bones of his legs  
And a spear made a hole in his side  
That my sins might be forgiven me.

At Selma

They crushed the bones of his head  
That my sins might be forgiven me

That every reservation, every reluctance  
Every condescension  
Every open warmth withheld  
Every substituted smile of politeness  
That every unwillingness  
To love my neighbor as myself  
Might be forgiven me.

O sharing guilt

Wash the color of thy heart  
In the expiation of Selma.

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# FRIENDS JOURNAL

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## Editorial Comments

### *"To Help Men Be Free"*

ALL that's past is prologue. We think of Elijah Lovejoy, murdered in Illinois while defending his printing press from a mob which disapproved of his abolitionist sentiments. We think of Mary Dyer, hanged on Boston Common because she dared to advocate and practice freedom of religion. We think of Anne Frank and of the untold numbers like her who lost their lives because Nazi leaders ruled that Jews were racial offenders and must be eliminated. We think of Jesus of Nazareth, crucified for sentiments and leadership considered subversive by those in power, yet murmuring with his final breath: "Father, forgive them, for they know not what they do!"

And now we think of James Reeb, murdered in Alabama because his conscience would not permit him *not* to go to Selma—because (as he wrote on his application form when he joined the staff of the American Friends Service Committee) he wanted "to help men be free."

Sometimes it takes a shock like the tragedy of James Reeb to make many of us realize, to our shame, how inadequate is our normal capacity for identification and sharing. For months, for years—for more than a century, in fact—we have been reading and hearing about the grave indignities suffered by Negro American citizens who never have been permitted to enjoy the most fundamental of citizenship's rights. We have felt vaguely sorry for them, but how seldom have their sufferings moved us to any significant action, even when their search for freedom has brought death!

Why must we need the murder of James Reeb to move us to action? His death (according to John Sullivan, the Service Committee's executive secretary for New England, where Reeb was working) "stirred the consciences and the moral responsiveness of the highest officials in our land—of the clergy and church people of America, of simple Negro and white men and women who wired, prayed, marched, and wept because of his sacrifice in the human struggle that now goes on without him—but not

without his spirit, his memory, and his unfailing determination that justice and right will overcome."

Occasionally a superhuman share of faith seems needed for belief that justice and right *will* overcome the frenzied tactics of maddened men like those who, on the very day after President Johnson made his solemn plea for racial equality before both Houses of Congress, rode their horses deliberately into a group of unarmed civil-rights demonstrators at no great distance from where James Reeb was attacked—clubbing, flailing, and trampling with such gusto that many of their victims had to be hospitalized. Arrayed against any such tendency to discouragement, however, is the rich store of patience and fortitude revealed by those who, rebuffed time and again for many years on end, can still sing (as reported by Michael Yarrow elsewhere in this issue):

Ain't going to let nobody turn me 'round.

Going to keep on a-walking up to Freedom Land.

Another source of hope that these determined walkers eventually *may* reach Freedom Land is to be found in the formation of a group called "Concerned White Citizens of Alabama," whose members are now buttressing the Negro vote drive with demonstrations of their own, while crowds of indignant white men curse and insult them, even as they have been cursing and insulting the Negroes. "We have remained silent too long," one of the Concerned White Citizens' leaders is quoted as saying.

Doubtless these white Alabamans who are now listening, however belatedly, to the voice of conscience, are being denounced by Selma's police commissioner as "scum," which is what he called the many religious leaders who flocked into Selma around the time of James Reeb's death to lend their support to local workers for Negro rights. It may even be that they will learn to accept this derisive label hopefully, knowing that, in the long run, scum is bound to rise to the top.

Until such time as the scum *does* rise, those of us who have signed various statements and expressed our indig-

nation freely in conversations with friends may not find it amiss to ponder a statement made in a recent article in *The Christian Century* by E. Raymond Wilson, executive secretary emeritus of the Friends Committee on National Legislation: "There is with all of us a temptation to confuse resolutions and pronouncements with social action."

One of the most telling comments not only upon the

tragedy of Alabama and Mississippi but also upon certain other confused courses of action in which our troubled country currently finds itself embroiled is contained in a newspaper cartoon showing a Negro soldier in uniform and helmet being halted sternly on the street by a sheriff of traditionally deep-South lineaments and costume. "Me?" the soldier is replying to the challenge. "I'm just on my way to Vietnam to help save democracy."

## Friends and Unbelievers

By CAROL R. MURPHY

DISCUSSION continues from year to year on the subject of how or whether a noncreedal religious society can set a minimum standard of religious belief for membership. Do Friends believe more, or less, than other Christians? And what do we say to those who seek fellowship with us on solely social or ethical grounds?

A recent book, *Varieties of Unbelief* (Holt, Rinehart & Winston, 1964), by Martin E. Marty, associate editor of *The Christian Century*, provides a helpful framework for the thinking of those who need to decide what is belief and what is unbelief. What follows is an adaptation of Dr. Marty's classification of unbelief to Quaker experience. The classifications are Dr. Marty's, the application to Friends is my own.

Crucial to the dialogue between believers and unbelievers, asserts Dr. Marty, is the presence or absence of an open mind. There can be no genuine communication with a mind which has closed all doors either to genuine faith or to genuine doubt. To talk fruitfully to each other, both skeptics and Christians need the kind of humility thus described by the deeply believing yet open-minded von Hügel: "It is by my not denying as false what I do not yet see to be true that I give myself the chance of growing in insight." This, a Friend would add, is the attitude of the genuine seeker for whom Friends always have had an affinity. And if the Quaker watchword "continuing revelation" means anything, it means, not that George Fox knew more about God than Jesus did, or that Rufus Jones knew more than Fox, but that openness to growing insight should always be at the heart of our religious life.

This tradition of friendly seeking should stand us in good stead in the dialogue with unbelievers. But there are still difficulties from the other side. Irreligious or antireligious types of unbelief can be very stubborn. The

most extreme of these, according to Dr. Marty, is the complete normlessness and acute boredom of those who have given up any attempt to find values or to adopt ideals. This is a morbid reaction to the impersonality and clash of value systems in modern society — a reaction which can end either in suicide or in flight into some local dogmatism, unless the sufferers are helped to spiritual maturity. Nihilistic despair is another severe type of unbelief, which may, however, overlie a longing for meaning to which a believer can speak. A defiant atheism which claims a disproof of God is closed, but a genuine agnosticism, Dr. Marty thinks, is open to dialogue with believers who share the awareness that in this world evil is certainly apparent, while God is only ambiguously so.

Someone who cannot find God is more approachable than one who thinks he has found a god in a state, a race, or a materialistic dialectic. The communist's or the fascist's closed mind can deal with the believer only as conqueror to conquered. The dangers and possibilities of dialogue with the atheist attracted to a false god have been well described by the present Pope in his encyclical: "For the lover of truth, discussion is always possible. The difficulties are enormously increased . . . by the absence of sufficient freedom of thought and action and by the perversion of discussion so that the latter is not made use of to seek and express objective truth but to serve predetermined utilitarian ends. . . . We do not despair that they [atheists] may one day be able to enter into a more positive dialogue with the church. . . ."

The determined atheist or totalitarian is not as likely to approach us as is the agnostic or his cousin, the scientific empiricist. However, in a closed mind, the scientific attitude, which should be open to novelty, becomes scientism—a rejection of any but laboratory evidence and measurable facts. The humble scientist should be able to talk with the believer who himself respects the discipline of science and has outgrown the god that is pulled into the gaps of scientific explanation.

A certain longing, a search after the ultimate, then,

Carol R. Murphy, a member of Swarthmore (Pa.) Meeting, is the author of several Pendle Hill Pamphlets, the most recent of which is *Revelation and Experience* (1964). Her brief essay on the Grimke sisters, "Two Desegregated Hearts," appeared in the autumn (1964) issue of *Quaker History*, published by the Friends Historical Association.



gives the apparently nonreligious man an openness toward possible belief. But the matter comes closer to home when Dr. Marty turns to those we have considered religious believers to find that many of them have minds closed to the inrush of the living God. In America, particularly, the paradoxical situation is that, while earnest believers feel beleaguered by unbelief, the great majority of Americans, when polled, declare that they believe in God. It should be no surprise to find unbelief often masquerading as religiosity. This is most apparent in the various mixtures of piety and worldliness, such as the kind of American culture-religion which sees religion as a bulwark of the "American way of life." (A particularly dogmatic form enshrines the "Southern way of life.") Belief is commended as more important than what is believed in; yet any departure from the common cultural mores is condemned. The church is supposed to boost, not knock, this way of life, or at least to confine itself to a purely private sphere. Related to this pseudo-faith is a combination of religious feeling with nationalism. The nation is felt to be a chosen people, with a manifest destiny, the "last, best hope of earth." Its wars can become crusades. The Society of Friends, we might add, with its pacifism and prophetic nonconformity, has a particular opportunity to speak to this condition. Yet do we not have among us those who resent their Meetings' "interfering" with the social or racial *status quo*?

We are called by Dr. Marty to even closer self-examination by the discovery of purely religious forms of unbelief. Consider that kind of institutional religiosity often called "churchianity." Here the particular religious group is concerned with its own self-perpetuation, with respectability, and with exclusiveness from outsiders. Its members repeat orthodox credos without showing any real curiosity about their inner meaning. This becomes a closed system when its members feel justified by belonging, without any aid from the inbreaking grace of God.

If man is not justified by belonging, neither is he justified by piety. Some modern theologians like Karl Barth startle us by denouncing religion, in its aspect of man-made cult, as an idolatrous sin, and no part of Christianity. It is more accurate, Dr. Marty believes, to say that man's religion can also be open or closed to the pressure of the Ultimate. If closed by its own pharisaical self-sufficiency and dogmatic doubtlessness, it is indeed the most insidious form of unbelief. The Quaker mistrust of theology has validity if it is directed to the idolatry of forms and formulations; but we have our own versions of exclusiveness and incuriosity. And we must beware any tendency for a concern for being a "good Quaker" to close the entry to the disquieting reality of the God who is greater than religious groups and practices.

It should be apparent that the meaning of "belief" and "unbelief" has undergone a revolution in the course of this line of thought. It now appears that unbelief consists in enclosure in a system that has no opening toward the transcendent. If so, then belief is a condition of openness to the paradoxical, to the unexpected manifestation of a hidden God in an apparently evil world. Where we formerly had thought of the believer as affirming "I believe in God," and the unbeliever as saying "There is no God," now we must think of the believer as saying "In spite of my doubts, I am open to God," and of the unbeliever as saying "I have my system, and I have no need for God."

In the light of this realization, the questions with which we began must be reconsidered. The way is now open to a criterion of belief and unbelief that involves no creedal formulas. It will be asked of the agnostic: "Are you a seeker, or are you merely evading commitment?" And of the "do-gooder": "Are you submitting your activity to the guidance of the Spirit, or are you sure you are saving yourself by your own works?" And of the Christocentric Friend: "Are you humble before the Incarnation (in Yeats's words, "the uncontrollable mystery on the bestial floor"), or are you proud of possessing doctrinal correctness?"

All this will require a gift for the discernment of spirits and the acknowledgment of the place of doubt as the purifier of faith, not its opponent. The believer is not submitting to absence of belief by his openness to contradiction and correction. All he asks from the unchurched seeker is a similar openness. He will agree with Tillich that "Living faith includes the doubt about itself, the courage to take this doubt into itself, and the risk of courage."

### The Doubters

By BRADFORD SMITH

The doubters are the knowers:  
Like that first doubter, God,  
Who could not let his Adam be,  
But gave him Eve and then the tree  
To make a trial of Paradise;  
Then of Gethsemane.

### "Lord, Let It Be . . ."

By HERTA ROSENBLATT

"The Lord is in His holy temple . . ."  
His temple is in you and me, my friend;  
be still and listen; let us bend  
our ears to hear the still, small voice.  
Which way to go? There is a choice.  
The choice is ours. . . . Let it be  
to do Thy will, to go the way with Thee.

## "Bang, Bang, You're Dead!"

By EDITH LOVEJOY PIERCE

THE bang-bang fantasy is appropriate for four-year-olds on a tot lot, but it is inappropriate for men in their forties. No child clutches his toy pistol more frantically than the Minuteman clings to his gun, fearing any possible legislation that would deprive him of it. Paradoxically, the gun makes him feel like a man, not a child. It gives him a sense of superhuman power. It is his symbol of independence over against the Big Bad State. A man and his weapon—there is something primitive and reassuring to the neolithic mind about this combination. And the nationalism of the State, with its independent nuclear deterrent, parallels this psychology.

The right wing feels threatened. It blames Big Government when it should be blaming Big Technology. It is the technological society that calls for centralized control. Political ideologies do not happen in a vacuum, nor do they determine the course of affairs. Politics is only a rationalization of what has to be done to survive. It is not because the mayor of the city is a tyrant who enjoys lording it over his fellow citizens that the pedestrian is forced to observe traffic signals. If he disobeys, then he probably will be hit by a car. Jet planes cannot change altitude every ten minutes or so to comply with the vagaries of states' rights; the C.A.B. has to make possible a consistent flight plan.

You can choose between smallpox, the covered wagon, and boundless individual freedom, or modern medicine, the automobile, and federal control. Actually you no longer *can* choose; the technological era has carried you beyond choice. Your fellow citizens will see to it that you get vaccinated, pay your income tax, and obey the traffic laws. They themselves would be affected by your failure to comply.

But before we shed too many tears over "our vanishing freedoms" we might stop and ask ourselves whether they really are vanishing. Is technology narrowing or expanding our range of choice? For instance, we can choose between gas and electric stoves. We are not forced to accept the iron pot hanging over a burning log in the fireplace. Those who are fearful of change consign such petty choices to the realm of a materialism which they claim to transcend in the name of spiritual freedom. (It would be interesting to deprive them of their comfortable incomes and see if their highmindedness would refuse "the dole.")

Edith Lovejoy Pierce of Evanston, Illinois, is a frequent contributor to religious periodicals, in which her articles and poems have reflected her special interest in New Testament Study. For several summers she has taught at the Baptist-sponsored interdenominational Christian Writers' and Educators' Conferences held annually at Green Lake, Wisconsin.

Freedom is not really vanishing; it is being transferred to other areas of human endeavor. Economically we may be hedged about, but out of a broad base of community interdependence bright peaks of individuality can still emerge. In scholarship and the arts, in religion, exploration, invention, and discovery there is still room at the top. If some are unable to breathe in this rarefied air let them allow others to get on with the job of making individual contributions to society. I find it hard to sympathize with this dread of being turned into a cipher by computers. Nobody has to be a cipher if he does not want to be. Maybe he cannot wield vast influence, but he can wield *some*—if not in society at large, then within the family or among friends.

Why do so many Americans feel threatened? Is it because of the fluidity of our social system? If one can rise to the top one can also sink to the bottom. Do people really fear the competition they pretend to extol? Of course a stratified society is more stable. It can also be more stagnant. The shirtsleeves-to-shirtsleeves cycle is not for everyone. Those who cannot adjust to rapid change find security in verbal dogmatics. Literal interpretation of the Constitution and literal interpretation of the Bible both appeal to minds so insecure they must prop themselves up with rigidities.

And then, as a last resort, there is the gun—the ultimate security against all enemies, foreign and domestic! Presumably our intercontinental missiles will take care of the foreign, so the Minuteman mind looks to the gun primarily as a shield against domestic danger: the Negro at the lunch counter, the communist under the bed, and, above all, the "left-wing government" in Washington, with its threat of "enslavement." This is not to say that a rebel uprising is afoot, that a concerted putsch will be made to overthrow the White House, Capitol Hill, and the Supreme Court. No. The radical-rightist is content to hole in behind his curtained picture window on Main Street and "get" Earl Warren between the eyes. "Bang, bang, you're dead!"

How can society cope with this infantilism? How can it build a floor of security under the feet of these nervous people and coax them down to earth? A genuine faith in the fatherhood of God and the brotherhood of man would help to steady them.

Some of us are not prepared to accept the maturity of interdependence. We refuse to move beyond an adolescent mentality with its personal independence and its cherished revolts. The population explosion constantly lowers the median age, but we must overcome psychologically this "youthening" of the center of gravity of society before we all find ourselves back on the tot lot, brandishing our toy pistols and shouting: "Bang, hang, you're dead!"



## South Africa—A Challenge to Peace

By PHILIP AND MYRTLE RADLEY

**H**AVE Friends in the United States any interest in the present situation in South Africa? *Should* they have?

The Afro-Asian countries are increasingly concerned about the doctrine and implementation of apartheid. They feel that the sufferings of their fellows in the Republic of South Africa are indignities affecting all people of color. There is real danger that out of the situation in South Africa there may develop open conflict going far beyond the bounds of Africa.

What is meant by apartheid? Ever since the arrival of the Dutch in the Cape in 1652 there has been a traditional master-servant relationship between white and nonwhite. Long before the present century the "pass" system had been introduced to regulate the movement of Africans in their own land. But since 1948, when the Nationalist Party came into power, the traditional separation (which was gradually being resolved) has been legalized and petrified into an overriding theory of apartheid (or, as it is now called, separate development), supported by the demand of the majority of the whites for the maintenance of white supremacy.

Throughout their history, the Boers, farming folk, have struggled for economic independence and political power. Both of these they have finally achieved. They have seen themselves, with their European background, as divinely ordained defenders of white Christianity in Africa. Their own struggle to establish the Afrikaans language and culture, their "nationhood," with the backing of their church, explains their obsession with the idea that every other group should have the same opportunity for "separate development."

The inhabitants of the Republic of South Africa are varied in origin. More than three million of the sixteen million population are Whites, one and a half million are Coloureds (a specific term meaning those of mixed blood), half a million are Indians or Asians (descendants of laborers brought to the sugar plantations a hundred years ago), and some eleven million are Africans or Bantu (meaning The People), as they are officially called. The vast majority of these people have been born in South Africa and have no other home. Here is no settler problem, but a situation in which all these varied elements have shared in building up the country, for which all should share the responsibility of government.

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Philip and Myrtle Radley, British Friends who recently have been in this country serving with the Quaker United Nations Program, represented London Yearly Meeting in South Africa from 1958 to 1961.

This, however, is not the case. Except for four white members who sit on behalf of the Coloureds, the Parliament is representative only of Whites. It legislates for all. Among the more important laws passed during the last sixteen years are the Population Registration, Group Areas, and Bantu Laws Amendment Acts.

The Population Registration Act provides for strict registration according to racial origin. The category into which a person is fitted conditions his place of residence, his job, his wages, and his social environment.

The Group Areas Act makes imperative the removal of very large numbers of people to specially designated, segregated urban areas. This falls especially hard on the Coloureds in the Cape Peninsula and on the Indian population, which includes a number of traders. From places where for many years they have served a mixed community they have to move to newly built areas, often a great distance from urban centers and open only to their fellow Indians. Africans are housed in controlled locations on the extreme outskirts of the towns.

The Bantu Laws Amendment Acts are the cause of untold hardship for Africans. To understand this, one must realize that a third of the African population live in the (rural) African Reserves, a third in urban areas, and a third as servants on white farms. White industry is dependent on African labor in the towns; the Reserves cannot maintain even those who are there, and the result is that since World War I large numbers of Africans have flooded into the urban areas to work. No African can move from one place to another without permission from the authorities—in other words, unless his pass is in order. But the apartheid theory maintains that Africans have no rights outside the Reserves, and now the only criterion for permission for them to be in the cities is white need for their labor. Even if a man is allowed to remain, he has no right to have his family with him; one of the most terrible aspects of apartheid is the continual break-up of family life by law.

Such legislation can only engender bitterness and opposition. The police shootings in the Sharpeville Location in the Transvaal in 1960 were the outcome of a nonviolent demonstration by Africans against the pass system. Since that time government legislation has increasingly been aimed at suppression of anything in the way of opposition. The so-called Sabotage Act of 1962 provides for a minimum sentence of five years and a maximum penalty of death for conviction on a charge of any opposition to government policy.

In spite of the increasing expression of concerned

world opinion, Parliament in 1963 gave the Minister of Justice power to detain, for ninety days at a time, anyone suspected of implication in opposition to the government or of possessing information that the government might find helpful. This terrible power of detention, extending sometimes to a second or third period (all spent in solitary confinement), has been widely used against about a thousand people of all races. It was rescinded early in January of this year, but it can be reenforced immediately.

In the face of these powers and of the massive build-up of police and military force over the last four or five years, what solution is possible? What are the churches of the Republic doing? The Roman Catholic Church seems to have no color-consciousness, and its services are mixed, a strong lead being given by the hierarchy. Among the Protestant churches there is integration at the top; this year, for instance the president of the Methodist Conference is, for the first time, an African. But in the rank and file of these churches there is little desire for integration or practice of it. The Dutch Reformed Churches, on principle, have separate churches for white and nonwhite. Yet here also there are troubled and deeply concerned leaders who, in the face of ostracism and hostility, are standing fast for a more liberal policy. But, as a prominent and thoughtful Nationalist woman said to us, "We have to contend with so heavy a weight of ignorance among our own people."

Outside the churches there are courageous members of the Liberal Party, of the South African Institute of Race Relations, the women of the Black Sash, and a few other organizations—albeit a small minority—who are not silent; many of them, however, are banned or imprisoned, or they have fled the country. For more than fifty years the African National Congress has maintained a principle of nonviolence, but in a situation where even this is treasonable the suffering people are turning to violence to meet violence. They also are looking to the world outside to support their cause; the demand for economic sanctions grows.

Yet in South Africa there is a booming economy; the country is becoming increasingly self-dependent. Whatever may be said in UN debates by South Africa's main trading partners, the United States and the United Kingdom, about their abhorrence of apartheid, they are effectively supporting government policy by economic involvement. Total sanctions might well mean naval blockade. This is a serious challenge to Friends' peace principles, for to oppose sanctions means support for big business and for Dr. Verwoerd, prime minister. Yet force can bring no change of heart, and it is this fundamentally difficult result which we should seek to achieve.

But this does not mean that Friends can do nothing.

When we were in South Africa our task was to live in the situation, to meet people of all races, and to bring them together. Something of this we were able to do. In our Cape Town flat we entertained together Whites, Coloureds, and Africans. We had Anglican fathers and Dutch Reformed Church clergy talking together on the common ground of their Christian missionary experience. We have been in the homes of Muslim priests (small shopkeepers and teachers in their daily life) and have taken the Anglican Archbishop to meet with them. These things are possible for those who have the will.

The State of Emergency, consequent on the Sharpeville episode, was the signal for South African Friends to take up relief work on behalf of the families of those whose breadwinner had been injured, detained, sentenced, or subsequently unemployed; for nearly a year we were closely involved in this rewarding service. As week by week we went in and out of African homes, getting to know these families as friends, we were able to understand something of their everyday problems—of the struggle for employment, the inadequate wages, the enforced removal of women and children from urban areas to the Reserve. These opportunities made it possible for us to approach our Nationalist friends and say, "This we know; this we have seen." A group of Dutch Reformed and Lutheran clergy in the home of one of them asked us to tell them about the Society of Friends and the work that Friends were doing with African families. It was these South Africans who, at a time of political crisis, asked us—English from overseas: "What are the Africans thinking? You know and we don't."

This welfare work is still going on. Friends in South Africa are a small and widely scattered body, but in groups and as individuals they are trying to maintain a witness of caring. In Johannesburg, with the help of two qualified social workers from England, they are helping the families, numbering some 150, of those suffering as the result of recent legislation and of the many political trials involving long prison sentences. So far the money for this has been found mainly by the Friends Service Council of London Yearly Meeting. Such work is important in its material assistance. Perhaps even more important is the expression of a belief in the dignity of man, the personal approach and friendship, the sharing of frustrations and joys, the bearing together of the Cross, regardless of color.

We would ask American Friends not to miss the seriousness of the South African problem. Here your Federal legislation demands increasing integration, but in South Africa all the Government power and will are bent toward preventing people of different races from knowing and understanding one another.



## The Burning of a Dream

By MICHAEL N. YARROW

**I**N the heat of last July, civil-rights workers beset Indianola, Mississippi, the Delta birthplace of the White Citizens Council. As the handful of young students trudged through the scorching, dusty streets of "Nigger-town," encouraging folks to go down to the courthouse for voting registration, they looked for a church or a large house which might house voter-education meetings and a freedom school. Someone suggested the unused Negro Baptist church-school building. Despite threats from the Mayor, the Baptist Conference, which owned the building, turned it over to the civil-rights movement.

At the first meeting in this house of freedom over one hundred citizens, young and old, signed up for classes in Negro history, government, literacy, French, etc. Then the police barged in, and the three hundred in attendance scrambled toward the doors and the safety of the night. Somehow the freedom song continued: "Ain't going to let nobody turn me 'round. Going to keep on a-walking up to Freedom Land." Slowly the young Negro leaders strengthened their resolve to stand and work for freedom.

Since that precarious beginning the Freedom House in Indianola has nurtured many dreams of a new day. Each month elected representatives from all over the county have been learning the business of politics at meetings of the Sunflower County Committee of the Freedom Democratic Party. Each day folks of all ages have come to participate in the exciting pursuit of learning—the kids after regular school, the grown-ups after a long day in the fields. Gradually the dreams have become more concrete and more compelling.

The dreams of black folks in Indianola threaten the status quo. Some members of the white community hope to squash the threat by scaring Negroes out of their dreams. Last fall a Freedom Democratic Party meeting was buzzed by an airplane which dropped a tank of gasoline, narrowly missing the building. When the Negro citizenry held firm, attempts to discourage them turned to assaults on Freedom House. On Christmas night an alert teen-ager sounded the alarm in time for attempted arson to be foiled.

Early in March, however, Freedom House of Indianola, with its library of 2,000 books, was burned to the ground. At the sound of the alarm teachers rushed to the building to try to put out the fire, but they found the burning school surrounded by police who arrested them for "interfering with the investigation."

Michael N. Yarrow spent last summer as a civil-rights worker in Indianola, Mississippi. He is a member of the staff of the Friends Peace Committee of Philadelphia Yearly Meeting.

In Indianola the house of freedom is in ashes. A precious dream is in desperate need of support. Contributions to the Student Nonviolent Coordinating Committee (1017 Lynch Street, Jackson, Mississippi) will help.

## A Quaker Project Revisited

By JOHN FOSTER

**F**ROM 1951 to 1954 I was privileged to work in the rural development program of the Friends Rural Center, Rasulia, in central India. A second privilege has been a visit to the Center ten years later.

Numerous far-reaching changes have resulted from direct government activity. The most obvious community change is the coming of electricity to the Center, to the nearby town of Hoshangabad, and to several villages. A second highly visible change is the construction, near the Center, of a large paper mill. This has not had much impact on rural areas, but it has brought an expanding population and prosperity to the town. The bazaar area has a much more modern and sophisticated air, with many new shops. One of the most striking changes in town is the area settled by the refugees from the partition of India and Pakistan. The abject hovels of ten years ago have given way to substantial, modern brick houses.

Less visible, perhaps, but equally important, has been the expansion of education. Where only a few scattered village schools existed ten years ago, every village now has a primary school (grades 1 to 4), and every ten to fifteen villages have middle schools (grades 5 to 8). Hoshangabad now has two colleges, started since 1954, and all schools have expanded enrollment. Ten years ago there were only a few girls in the Rasulia primary school, mostly daughters of Rasulia employees. Now the enrollment is 60 per cent girls.

Other changes resulting from direct government action include the paving of major roads (one lane wide), a road bridge under construction across a large river, and the change of the railroad from one track to two.

Changes in the villages are less easily seen, and those responsible for creating change are apparently universally discouraged at the slow pace. But from my vantage point of ten years, change seems to be substantial and rapid, even by American standards. Electricity has made attractive the installation of irrigation pumps in dug wells. A large number of farmers have followed the example of such installations in two village subcenters of Rasulia and have installed their own. Even where elec-

John Foster, former clerk of Middle Connecticut Valley (now Mt. Toby) Meeting in Amherst, Mass., is on leave of absence from the faculty of the University of Massachusetts while serving as Fulbright lecturer in agricultural economics at Allahabad Institute in India.

tricity is unavailable, diesel pumping sets have been installed. A number of these pumps are in new wells made with cement well rings developed and manufactured at Rasulia.

A second major change in agriculture is the increasing use of fertilizer. Where none was used ten years ago, a total of eighty tons was used last year in an area of a hundred villages. In one village where I helped organize a three-day conference on the use of fertilizer and other improved practices twelve years ago, I was told that about 25 per cent of the farmers now use fertilizer on wheat, their main crop. Nearly all farmers have obtained improved seed at some time during the past ten years, although most consider it necessary to do this only once rather than each year.

One other visible agricultural change has been a substantial amount of soil conservation construction, mostly terraces and spillways.

In spite of these changes, increases in crop yields have not been spectacular except where irrigation is available. Yields mentioned to me sounded similar to those of ten years ago. Farmers are clearly more prosperous, however, although many have not changed their visible way of life for fear of attracting thieves. Perhaps the best measure of this prosperity is the increase in land value. In one remote village I was shown a piece of land, purchased for 200 rupees per acre (\$40) in 1956, which could be sold now for Rs. 500 per acre.

Although it is difficult to measure results in improved health, the Rasulia program has contributed two widely used public-health measures. The water-seal cement latrine enjoys wide popularity and use. One village council has set and almost achieved a goal of a latrine in every house. The installation of sealed family wells with pitcher pumps as a substitute for public, open wells is also rather common in the villages surrounding the village subcenters.

Of all the changes mentioned, probably the most far-reaching is the coming of electricity, with its potential for pumping irrigation water. The possibilities which irrigation provides for the farmer are nowhere more impressively shown than on the Rasulia farm itself, which has been changed to an irrigated farm since electricity arrived. New crops, increases in yield from old crops, opportunities for two or even three crops per year, and

simply the green of the Rasulia fields contrasted with the brownness of those around make one wish he could wave a magic wand to bring water to all fields.

The villages still look much the same as ten years ago. But the pace of change is quickening and is sure to feed on itself. An observer ten years hence will surely report great increases in food production and levels of living.

## The Stairway

By KATHERINE HUNN KARSNER

AT a meeting in Ireland last summer it was impressed upon us that we are each one a part of history and that, no matter how infinitesimal we may seem, it is our responsibility to do what we can to further God's Kingdom.

Shortly thereafter we heard a story of a famous Persian stairway, on each step of which stands the statue of a person with one foot on the step above, with head and eyes lifted looking to the top. All but one, who is looking back and down to those following, as if to encourage them to come along.

Several days later, at the Cathedral of St. Canice in the town of Kilkenny, it was my privilege to have this story come alive. There were several young girls about to explore the bell tower, where the custodian would show them how the bells were rung. He said I might go along, so up we started. It was a very narrow, circular stone stairway, with the steps uneven and triangular, and I clung to the rough walls to steady my ascent, thinking how horrible it would be if I should fall and break an ankle. Three of the girls scampered ahead, fearless, with no thought of who might follow. But the youngest, a little girl of ten, held back, seeing how slow I was in climbing. She seemed to sense my timidity, and often she would pause, look down at me encouragingly, and say, "It isn't far" or "Are you tired?" or "It's only a little farther, I'll wait for you" or "Come along! I can almost see the top!" And when we *did* reach the balcony, where we could look out over the whole green countryside, the man rang the bells for us, and their music floated out across the vale.

It was just a few days after this that I heard Douglas Steere say, "You are not required to complete the past; neither are you permitted to lay it down." Somehow the feeling of responsibility which was exhibited in so innocent an act of encouragement by the little girl in the bell tower impressed upon me more than ever the importance of my part and the part of everyone in furthering the Kingdom of God.

Katherine Hunn Karsner of Westtown, Pa., last summer accompanied her husband, Joseph R. Karsner, to Ireland, where the Friends World Committee's triennial gathering was held.

*The FRIENDS JOURNAL's editors, usually confronted (to their delight) with more worth-while material than available space, would welcome readers' opinions (not for publication) as to what type of features (articles, news, reviews, poems, letters, etc.) they find of greatest and of least interest.*



## School for Quaker Living

A "SCHOOL for Quaker Living," scheduled for July 16-18 at New York Yearly Meeting's Powell House, is being planned in the conviction that Quakerism is a way of life which is lived in the power of the spirit and that Friends are being called in a special way by the unending crisis of the world to find again both the source and the application of that spiritual power. It is a call to know and to understand the working of the spirit throughout history and to find its presence in the midst of the whole of life today.

Primarily the school will be an experience of worship, fellowship, sharing, seeking, and finding, but this experience will be supported by study and discussion and by individual and group thinking—all aimed at knowing and understanding the tradition of Friends and at gaining the ability to interpret that tradition in today's language. In the belief that the spirit may come in new ways, the school will also be experimental in exploring the ways of worship, of personal prayer, and of daily living.

The resource leaders—J. Calvin Keene, Ferner Nuhn, James R. Stein, and Francis B. Hall—will be integral parts of the group, seeking with it, but sharing out of their special knowledge and experiences. Calvin Keene, coauthor of the college text *The Western Heritage of Faith and Reason*, is head of the Department of Religion at St. Lawrence University, Canton, New York. Ferner Nuhn, long active in Friends' social concerns, has made a creative application of Quaker dialogue for meetings in Southern California. James Stein, pastor of Poughkeepsie Friends Meeting, is active in the work of Friends General Conference. Francis B. Hall, director of Powell House, is coauthor of *Two or Three Together*, a book on prayer groups.

The school is open to all. Its total cost will be ninety dollars for the twelve days. Some scholarship help is available. For further information write to Powell House at Old Chatham, New York 12136.

## Book Reviews

### LANDMARKS IN INTERNATIONAL COOPERATION.

Office of Public Information, United Nations, New York, 1965. 133 pages. \$1.50

When the late Prime Minister Nehru proposed a Year of International Cooperation, he challenged citizens of member nations to view the United Nations not just as a forum of political debate but as an experiment in building the foundations for a world community. *Landmarks in International Cooperation* is a clear presentation of the continuing cooperation between nations (to which more than 80 per cent of the energies of UN agencies are devoted). It serves as a handbook for an intensified effort in 1965 by citizens dedicated to the cause of international understanding. Chapters on international law, human rights, world health, and world food problems will be a special value to Friends. Copies should be on display in the library and on the pamphlet shelf of every Friends Meeting.

ROBERT H. CORY, JR.

BEYOND ALL REASON. By MORAG COATE. Lippincott, Philadelphia, 1965. 227 pages. \$4.95

This latest of many autobiographies of the mentally sick is by a British scientist, a woman of remarkable insight and literary style. There are the usual descriptions of schizophrenic illusions, misinterpretations, and delusions. What makes her story of religious value are the accounts of early faith and later disillusionment, and of the deep and disturbing religious experiences in the course of her several attacks of mental illness. The psychotic sometimes can have revelations denied those stable folk who remain close to the natural world. "In my mental illness," says our author, "I had been . . . enlarged and stretched beyond all reasonable limits. I was a part of everything, and the whole world, sometimes the whole universe, was in a sense a part of me." This is the stuff of mysticism.

One of the Quaker concerns that has maintained itself for nearly two centuries is the humane care of the mentally ill. Those of us who keep this concern alive will find in this book a source of knowledge and of encouragement. Though in one attack electroshock treatment relieved her symptoms, it was the relationship with one of her psychiatrists that did the most for her. She says: "For he put the responsibility back onto me while at the same time showing that he trusted me; and at that time I did not trust myself." This is the essence of good therapy. It was good to read that a film made in Philadelphia—*David and Lisa*—also helped her to get better. The final chapters are clear and enlightening essays on religion and psychiatry from which we can learn much. A mind which has gone suffering into the depths and has safely returned often knows more of man and of God than those which have been fortunate enough to have been always sane.

ROBERT A. CLARK, M.D.

ALL THINGS NEW. By ANNE BIEZANEK. Harper & Row, New York, 1964. 152 pages. \$3.50

THE SILENT EXPLOSION. By PHILIP APPLEMAN. Beacon Press, Boston, 1965. 161 pages. \$4.95

*All Things New* is a confused and confusing book. It is the first-person account of a 36-year-old woman, a Roman Catholic convert, who in defiance of her church has opened a birth-control clinic (named after a saint!) near Liverpool, England.

Although Mrs. Biezanek has been told that some of the birth-control measures she advocates are forbidden by the church, she continues to operate her clinic. As a consequence, she has been refused the sacraments. Undaunted, she often receives communion in churches where she is not recognized. This she justifies by saying that she is following the dictates of her conscience.

To some readers, Mrs. Biezanek's action may seem questionable; to others, courageous. But I cannot help wondering whether it would not be nobler on her part to withdraw entirely from a church whose principles are so at variance with her own. To continue to receive communion surreptitiously seems like a compromise with our common notions of morality. Her father, she says, is a Quaker: one wonders what advice he has given her in her dilemma.

*The Silent Explosion* was written as a result of travels in various underdeveloped countries, where the author was impressed by the horrifying poverty resulting from overpopulation. The main value of the book is the analysis of the official views (which are strikingly similar) of birth control held by Communist and Roman Catholic functionaries. Otherwise, the statistics and descriptions of the problem repeat much that already has been published.

GUSTAV GUMPERT

**THE BOOK OF JEWISH KNOWLEDGE.** By NATHAN AUSUBEL. Crown Publishers, New York, 1964. 560 pages. \$10.00

This massive work is a concise one-volume encyclopedia of Judaism, covering every area of Jewish life from biblical times to the present. It is a beautiful book, with 750 excellently reproduced illustrations. The information is up to date, and it is presented in a style which is so lucid and entertaining that your reviewer found it difficult to lay aside the book long enough to write this review.

There are thousands of items of information and ten thousand cross-references which enable the reader to obtain a clear picture of the attitudes, customs, traditions, and ethical principles of the Hebrew people. The articles on the Jewish origins of Christianity, Jewish concept of truth, Jewish attitude toward the Gentiles, the Bible, the Apocrypha, the Messiah, and the Shylock myth are just a few of the many which should be intensely interesting to thoughtful people.

Friends desiring to establish rapport with their Jewish neighbors would do well to read the sections dealing with the high holy days, Bar Mitzvah, Sabbath service at the synagogue, and other important ceremonies observed in Jewish family life.

In preparation for the writing of this book Nathan Ausubel, who has an international reputation as an authority on Jewish culture, spent more than ten years of research and conferred and corresponded with scholars throughout the world.

First-day School librarians should plan to acquire *The Book of Jewish Knowledge*. There could be no better source material.

WINONA C. ERICKSON

**THREE LETTERS FROM AFRICA.** By EDGAR H. BROOKES. Pendle Hill Pamphlet 139, Wallingford, Pa., 1965. 39 pages. 45 cents

In this bargain booklet a veteran teacher warmly writes to three former students. He counsels Koos, Basil, and Jabula—representing the main elements in South Africa's tangled racial skein—on coping with what appears to be an impending racial storm. Alan Paton contributes a foreword, and Douglas V. Steere a perceptive introduction.

The language of Brookes evokes the echoing parallel between South Africa's racial situation and ours. "If you cannot dominate South Africa," he tells Koos, "you may yet serve her." And he adds: "Happy the South African through whose universe of thought flow many fertilizing rivers—Afrikaner, English, African. . . . The man who lets only one stream flow through his life may find himself, when that dries up, in an arid desert."

Brookes urges the English minority (through Basil) to stay put and work for freedom and justice, rather than emigrate

to Britain. He begs Jabula and fellow Africans to hold fast to Christian values, not choose the deceptive lures of Communism, and to recognize that nationalism without love can make the whole liberation movement an empty triumph at the end. Finally he has a word for critics who lambaste South Africa from outside with "well-meant but self-righteous advice." Here again we find a key to racial progress in the USA: "Only love can speak to love."

PAUL BLANSHARD, JR.

**THE REBEL PASSION** (*A Short History of Some Pioneer Peacemakers*). By VERA BRITAIN. Fellowship Publications, Nyack, N. Y., 1964. 240 pages. \$5.00

Through the "rebel passion" of individuals who could not go along with violence and hate in any of its forms, Vera Britain has told the history of the fifty years of the Fellowship of Reconciliation. Because these individuals sought to create an atmosphere where love and compassion could grow, and to reconcile man to man, the Establishment demanded heavy retribution from each of them. Yet their impact has been a leaven.

Here are a few of the specific facts recounted in this historical record:

In February, 1932, the International FOR started a Youth Crusade which "marched for disarmament" across France and Germany; 150 meetings were held for audiences sometimes as large as 1,600.

In April, 1937, George Lansbury spent over two hours in confidential discussion with Hitler, who agreed to Germany's participation in a new world peace conference.

During World War II some thousands of FOR members in Europe suffered internment or imprisonment for their convictions; over eight died in gas chambers, in concentration camps, or on Nazi scaffolds.

In *The Rebel Passion* one meets briefly dozens of those "who are ahead of their time and whose personal action is based on an inward knowledge of that which is yet to come." Photographs of thirty-two of these forerunners is an extra attraction in this beautifully written history.

RAY AND RUTH HARTSOUGH

**SURVIVAL AND CAESAR AT THE GRASSROOTS.** By ADAM LOHAUS. Carlton Press, New York, 1964. 192 pages. \$2.95 (Order from author, 216 Gainsborg Avenue, White Plains, N. Y.)

Adam Lohaus, a German-born member of Purchase (N. Y.) Meeting, wrote this book because he "felt compelled to spill forth the truth." He shows first how Caesar becomes lord and master after technical progress produces more bodily comforts at the expense of spiritual perspective and maturity.

"Caesar," he says, "symbolizes the power of the state or government over our earthly lives. With better living conditions, he becomes the economic arbiter and czar; with ever-increasing technology, he becomes the most dictatorial human god. His rule is always reactionary, the preservation of the *status quo*. Caesar stands for cruel force, policy and expediency. He is a master of deceit, lies, and propaganda. His executors demand loyalty or your head. Within every human being



lies the seed of the Spirit which must oppose destructive Caesar. Man without divine inspiration by a godly spirit is an empty shell."

Some of the chapter headings, such as "Christ at Nagasaki," "Totalitarianism and I," "Caesar — Man's Shepherd," and "While Hitler Reigned," suggest how the spirit of Caesar pervades our individual, national, and international life.

Readers of this book (and it deserves many) must excuse an occasional foreign-born error in English. The meaning is always clear. Adam Lohaus, who has had wide experience in this country and in Europe, has thought deeply and creatively. The result is a challenging message. ANNA L. CURTIS

**STEPS TO CHRISTIAN UNITY.** Edited by JOHN A. O'BRIEN. Doubleday, Garden City, New York, 1964. 321 pages. \$4.95

This symposium covers the ecumenical scene of our time with a remarkable range of opinions. Among the twenty-four contributing authors we find the names of such leading Protestants as Franklin H. Littell, Robert McAfee Brown, and Karl Barth and such leading Catholics as Karl Rahner, Hans Küng, Emile De Smedt, Richard Cushing, Augustine Bea, and others.

The tenor of the articles is one of dignified self-criticism concerning past enmities or shortcomings in thought and attitude toward other denominations. The Christian division is a scandal, a folly, and a tragedy. Much rubble from the past blocking the path to the future will have to be removed before the present cautious steps toward unity may grow into a determined and united march. The encouraging manifestations of self-revision in Catholicism have their parallel in many Protestant circles, although a diversified Protestantism is at the moment unable to speak with the dramatic impact of the Ecumenical Council or the Popes themselves. It is an error to assume that reunion is the primary goal of the contemporary Vatican Council. These Councils are concerned mainly with the inner life of Catholicism, part of which involves, of course, its relations to the "separated brethren."

It is as refreshing to read of the candid views of Catholic leaders as it is to realize the best hopes of the Protestants. One of them reminds us that every journey of a thousand miles has to begin with one step. It may be well to keep in mind that the present advance, important though it may be, is likely to prove no more than this one single step.

WILLIAM HUBBEN

**THE PROPHETS ON MAIN STREET.** By J. ELLIOTT CORBETT. John Knox Press, Richmond, Va., 1965. 155 pages. Paperback, \$2.00

Who dares try to make the Old Testament prophets relevant to today's burning issues? J. Elliott Corbett has produced a real resource for high-school teachers and adult-forum leaders eager to make the ancient prophets come alive in contemporary terms. Each of five prophets is introduced, with a brief summary of his life and teachings. Representative scriptural selections are then followed by modern paraphrases in free verse that strike out vigorously against religious hypocrisy, racial bigotry, liquor, armaments, and the rest, in our own times. DAVID S. RICHIE

## Friends and Their Friends

Clarence E. Pickett, widely beloved executive secretary emeritus of the American Friends Service Committee, died on March 17 in St. Adolphus Hospital, Boise, Idaho, where he had been confined since becoming ill early in March on his homeward journey from a several-months' stay in Arizona. A fuller account will appear in the next issue of the FRIENDS JOURNAL. Memorial meetings have been or will be held not only in Philadelphia, where his work centered, and at his own Providence Meeting in Media, Pa., but also in many other places where countless Friends feel a sense of personal loss.

Plans are nearing completion for the laying in the ground around the new Friends Meeting House at Harrisburg, Pa. (Pennsylvania's capital) of a symbolic square foot of sod from the yard of every Friends Meeting in Pennsylvania. Sixty-three Meetings already have said that they plan to participate. Although the plan originally sought contributions of sod from Pennsylvania Meetings only, inquiries are being received from Meetings outside the State. Every Meeting and its square foot of sod will be welcomed. The sod-laying ceremonies will be held on Saturday, May 8, following an 11 a.m. meeting for worship at the new meeting house at Sixth and Herr Streets.

For instructions and further information write to William S. Stilwell, R. D. 1, Chester Springs, Pa.

Richmond P. and Alice L. Miller have resigned as the joint, part-time secretaries of Central Philadelphia Monthly Meeting after more than twenty years of service. (Richmond Miller is continuing to serve, however, as associate secretary of Philadelphia Yearly Meeting.) Appointed to succeed the Millers is Maurine Parker, former administrative assistant of the Friends Peace Committee of Philadelphia Yearly Meeting. She is a member of Third Haven Meeting at Easton, Maryland.

*The Sorcerer's Son*, a collection of distinguished short stories, has just been published as the latest book by Josephine Johnson, an active attender at East Cincinnati (Ohio) Meeting, whose earlier works include *The Dark Traveler* and the Pulitzer-Prize-winning novel, *Now in November*. Josephine Johnson's husband, Grant Cannon, editor of *The Farm Quarterly*, is clerk of East Cincinnati Monthly Meeting.

The Religious Education Committee of Philadelphia Yearly Meeting is sponsoring a weekend for mothers of young children, to be held at Pendle Hill, Wallingford, Pa., April 23-25. The leader will be Vera Mace of Summit (N.J.) Meeting. She will be assisted by Margaret Rowe of Wrightstown (Pa.) Meeting and Anne Taylor of Abington Meeting, Jenkintown, Pa. The program will provide a balance of quiet times and discussions of family life. Meetings are invited to share the \$12-per-attender cost. As the group will be limited to twenty-five, early reservations should be sent to the Religious Education Committee, 1515 Cherry Street, Philadelphia 2.

An announcement from the Cambridge (Mass.) Meeting which, unfortunately, reached the JOURNAL too late for earlier publication states that for an experimental period (March 14 to May 23) Sunday meetings for worship and First-day School are being held at 9:30 a.m. at the new Cambridge Friends School, 5 Cadbury Road, Cambridge. Children in grades one through nine join their parents for the first twenty minutes of the meeting for worship, then go to their classrooms.

Regular 11 a.m. meetings continue to be held at 5 Longfellow Park, with First-day School sessions and a coffee hour at the usual times. For those arriving early, the room is open and a fire burning at 9:30 a.m.

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George H. Gorman, general secretary of the British Friends Home Service Committee, expects to lead a series of seminars in the United States this coming fall under the auspices of Pendle Hill, Wallingford, Pa.

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Collectors of Cadburiana may be interested to learn that the principal article in the *Harvard Divinity Bulletin* for January, 1965, is one entitled "The Wit and Wisdom of Henry Joel Cadbury." This is the substance of an address given at Union Theological Seminary in New York over a year ago in honor of Henry Cadbury's eightieth birthday. Its author, Henry Clay Niles, professor of Bible and Religion at Westminster College in Missouri, studied under Henry Cadbury at Harvard Divinity School from 1947 to 1951, and for purposes of demonstrating his thesis he has drawn liberally upon his classroom notes of that period, as well as upon published books and articles.

Since Dr. Niles's assemblage of typical Cadbury remarks fills almost fourteen pages it cannot be reproduced here, where there is space to repeat only a few samples, such as HJC's rejection of "The Good Quaker" as the title for a pamphlet because he feared the title was likely to be confused with the author; his admission that he probably had passed over many a glaring anachronism in touring the churches of Jerusalem, but that he *did* realize there must be something wrong when he found a wrist watch on the arm of a statue of the Virgin Mary; and his observation at the time of the publication of the New English Bible that he was sure some stalwart believer would comment indignantly, in connection with the revised phraseology, that "Hell was good enough for Mother; it is good enough for me."

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Richard M. Sutton, a member of Haverford (Pa.) Meeting and former member of Haverford College's faculty, has received a Ford Foundation grant which will enable him to spend two years as a program specialist in physics at the Birla Institute of Technology and Science in Pilani, Rajasthan, India. He and his wife, Grace Sutton, plan to arrive in India next July and to return to their home in California in 1967, when Richard Sutton will resume his duties as professor of physics at the California Institute of Technology in Pasadena.

An unexpected stimulant to the FRIENDS JOURNAL's bloodstream (anemic, as always, from the outdistancing of income by outgo) came the other day as the result of an appeal for funds to help cover this magazine's publishing costs (an appeal of which the JOURNAL itself had no knowledge whatever) made in the First-day School of Baltimore Monthly Meeting (Stony Run). Now we know how it feels to be the recipient of charity. It feels wonderful!

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The American Friends Service Committee is cooperating in the planning of a "National Conference on the United States and China," to be held at International Inn, Washington, D. C., April 29-30, under the sponsorship of Georgetown University and the School of International Service of American University.

The conference will include a review of US-China relations since 1945, comments about future relations, and discussions on trade, the United Nations, travel, and cultural exchange. Among those participating will be East Asian experts from various universities, trade-association members, and government officials and former government officials from several countries.

Further information may be obtained from Cecil Thomas, 245 Second Street, N.E., Washington 20002.

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Dr. Martin Niemoeller, renowned German Evangelical pastor and one of six presidents of the World Council of Churches, is now on a ten-week visit to the United States that will conclude with participation in the meeting of the Council's U.S. Conference at Buck Hill Falls, Pennsylvania, at the end of April. In the course of his American tour he is speaking in all parts of the country.

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A White House Conference on Population "to bring together religious, medical, and other concerned leaders to work out mutually acceptable action programs" was urged in a recent letter from Somerset Hills (N.J.) Monthly Meeting to President Johnson. "We are concerned," says this letter, "that every person born should flourish in family love, able fully to realize divine potential. We are concerned over the social sufferings, urban unrest, and dangers to peace that result from geometrically increasing populations. We are concerned that out-of-control population increases shall not erode away the natural beauty, the space, and the freedoms which belong by right also to future generations."

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An enthusiastic response on the part of the families who attended the January work camps of Philadelphia Yearly Meeting's Social Order Committee has prompted the scheduling of two more family work camps for May 14-16 and May 21-23. Combining cooperative living, worship, discussion, and recreation with opportunity to give a helping hand to residents of underdeveloped neighborhoods, the camps start with 6:15 p.m. supper on Friday and conclude at 3 p.m. on Sunday. Requests for further information or for reservations may be sent to David S. Richie, 1515 Cherry Street, Philadelphia 2.



Dr. Lawrence S. Kubie, author of many published works in the field of psychiatry, will speak on "The Cultural Significance of Psychiatry" at this year's annual meeting of the Friends Hospital Corporation, to be held on Thursday, May 6, at the hospital, Roosevelt Boulevard and Adams Avenue, Philadelphia. Dr. Kubie, consultant on training and research to the Friends Hospital affiliation program with Jefferson Medical College of Philadelphia, is a former director of training at the Sheppard and Enoch Pratt Hospital in Towson, Maryland. Interested Friends and others are invited to attend his lecture in the auditorium of the hospital's main building at 7:30 p.m.

### ***Historic Pilgrimages in Maryland***

Two historical Friends meeting houses and a number of seventeenth- and eighteenth-century Quaker residences are among the landmarks listed as tourist attractions to be visited in the annual Maryland House and Garden Pilgrimages, scheduled for twelve different days between April 29 and May 16. (The last two of these pilgrimages, planned for May 15 and 16, are in the form of cruises on Chesapeake Bay.)

The first day's tour on April 29 will have among its stopping points not only several time-mellowed Quaker homes in Baltimore County's Western Run Valley (north of Baltimore) but also Gunpowder Meeting House, a stone structure erected on Quaker Bottom Road in 1773 to replace an earlier log meeting house.

The April 30th expedition will take its pilgrims to Anne Arundel County, scene in 1656 of the first documented convictions to Quakerism on the mainland of America. It was here, in 1672, that George Fox opened this continent's first General Meeting for Friends. Four of the residences to be visited in Anne Arundel County had Friends as their builders and early residents.

The tour of May 8 will lead to various points of interest in Talbot County, including what is possibly the oldest Friends Meeting House in America: Third Haven at Easton, begun in 1682 and completed in 1684. (It is pictured on the cover.) Unlike many other houses of worship that have their roots in colonial times, Third Haven has been in continuous use since its earliest days.

Detailed schedules and information for these tours, together with tickets, may be obtained from Maryland House and Garden Pilgrimage Headquarters, Room 223, Sheraton-Belvedere Hotel, Charles and Chase Streets, Baltimore 2, Maryland.

### ***Traverse City Conference***

Helen C. Hole has been added to the roster of speakers who will address the General Conference for Friends at Traverse City, Michigan, June 26 to July 3. Helen Hole is associate professor of English Literature at Earlham College and author of the Pendle Hill Pamphlet *Prayer*. The topic of her evening address on June 29 will be "The Hidden Springs." (An announcement of other Conference speakers appeared in the JOURNAL of March 15, page 144.)

On the following evening a panel discussion on "Human Values in the City of Tomorrow" will be presented by three

members of the American Friends Service Committee's Chicago Regional Office: Kale A. Williams, Jr., executive secretary; Anthony R. Henry, director of the Youth Opportunities Program; and Bernard Lafayette, director of the Urban Affairs Program.

Twelve discussion groups will meet throughout the week to deal with such subjects as "Things That Work and Don't Work in Quaker Peace Work," "Ministry and Counsel to Quaker Families," "The Meeting's Ministry to High Schoolers," "The Importance of Adult Religious Education in the Meeting," and "Quaker Contributions to Defining the Task of Higher Education in the World Community." Among these groups will be one to discuss the evening addresses.

A complete program of the Conference (giving information about travel, living arrangements, recreation, care of children, costs, registration, etc.) may be obtained from monthly meeting clerks or from Friends General Conference, 1520 Race Street, Philadelphia 19102.

### ***Change in Advertising Rates***

On page 178 will be found FRIENDS JOURNAL's new advertising rates, which will become effective with the June 1st issue. (On the same page are also listed the present rates.)

In explanation of the change in rates, the following announcement has been sent to those who advertise regularly in the JOURNAL:

This announcement is long overdue. For years the FRIENDS JOURNAL's advertising rates have lagged behind its constantly increasing production costs (not to mention its increasing circulation). Because a large percentage of our advertisers have been represented in our pages for many years we disliked having to increase our charges to them. But now we have no choice. A careful study of our costs shows that at present rates our advertising is hardly paying its way. As you can readily understand, this is a situation which cannot be allowed to continue.

Accordingly, our rates will be increased on June 1, 1965, to the amounts shown on the enclosed new rate schedule. (Our cost study indicates that actually the increases should be about 20 per cent higher than the ones represented here. Within another year or so a further rate change of this nature may be necessary.)

We believe you will fully understand why the revised rates are necessary if the JOURNAL is to continue publication and to bring its advertising charges more in line with those of comparable publications. Any existing contracts will be honored at the old rates, of course, until their expiration dates.

A convenient, pocket-sized rate card duplicating the information listed on page 178 is available on request from the JOURNAL's Advertising Department, 152-A North Fifteenth Street, Philadelphia 19102.

*Correction*—The footnote to Wendell Thomas' brief article in the JOURNAL of March 15 mistakenly refers to Celo Community in South Carolina. This should have been North Carolina, of course.

## Letters to the Editor

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

### Winston Churchill

William Hubben, in his commentary on Winston Churchill (JOURNAL, March 1), rightly concludes that the British leader's greatness can be claimed only within an outdated perspective of history.

We are moving into a whole new world. William Hubben has had the courage to debunk the old world, with its moral blacks and whites, its devil theory of history, and its possibility of winning wars. Churchill lived vigorously in that world. But what we need now is a political leader who really understands the worldwide revolution of rising expectations, the sinful record of white domination, and the gross immorality of war, as well as the evils of totalitarianism. Churchill's encouragement of the cold war has not moved us one inch closer to a world of peace and freedom.

If we are to have any world at all, the new world cannot have traditional power politics as its foundation. There must be substituted what the Quaker authors of *Speak Truth to Power* called "the politics of eternity"—policies and methods based on a vision of what world society can and must be. Another leading figure of Churchill's generation—a seemingly ridiculous figure in a loin cloth in far-off India—had such a vision.

New Britain, Pa.

LAWRENCE MCK. MILLER, JR.

Despite my great admiration for William Hubben, I must take strong exception to his interpretation of Winston Churchill in the JOURNAL of March 1.

Churchill, a wise and careful student of English history, had deep respect for nonconformist elements in England's character and heritage. To select from his many speeches in the decades between World Wars a few references in admiration of the efficiency and military potency of fascism is to distort his whole contribution to English political debate between 1926 and 1940. President Kennedy's own first book makes the record straight on that. Churchill was a military man, a little like Kennedy himself, but we Friends must not forget that military life breeds great and important virtues. (From the Quaker point of view perhaps that is the most invidious thing about it.)

In *The Aftermath* (1929), the fifth and last volume of his great work, *World Crisis*, dealing with the peace treaties after World War I, the organization of the infant League of Nations, the early Bolshevik victories, etc., Churchill does not write as a swashbuckling soldier of the king. He admired Woodrow Wilson immensely and tries honestly to analyze why America rejected so completely Wilson's and Sir Robert Cecil's dream of a world clearinghouse for international arbitration, problems of international finance, and world public health. In writing of the American President's failure to win American approval of the League, Churchill comments: "To write thus is not to blame peoples or their leading men. It is only to recognize the comparatively low level upon which the inter-

course of vast communities can proceed at the present stage of human development."

It is not fair to write, as William Hubben does, that "his thoughts lingered fondly in the world of the nineteenth century. . .". Commenting in 1928 on American and Japanese reluctance to join the original League of Nations, Churchill wisely and tolerantly looks to the future: "Science has to march perhaps another fifty years before the gulfs of ocean space are rendered politically meaningless." All of Sir Winston's biographers are agreed that he incurred conservative displeasure by bringing so many radically advanced men of science into the high places of British government during the war.

To be sure, like most Britishers born before 1918, Churchill was inclined to see the problem of colonialism in terms of Kipling's stirring "Recessional"; the mandated territories of Africa and Asia were, for him, inhabited by "lesser breeds without the law." And he was a military man—a Cromwell, not a George Fox. But in our Quaker prayers are we not permitted to remember a few military men?

New Hope, Pa.

DWIGHT W. MORROW, JR.

I agree with most of William Hubben's words on Churchill. Let the man rest—the honors have been overdone.

Philadelphia

OSCAR E. JANSSON

The JOURNAL is to be congratulated on the issue of March 1 which ran William Hubben's erudite evaluation of Winston Churchill in the long-range perspective of history. At the recent "Pacem in Terris" conference of scholars, historians, and statesmen, called to consider today's world in the light of the late Pope John's remarkable encyclical, Mahatma Gandhi emerged as the leading figure of our century. Churchill had just died, and due respect was paid to him as a great war leader, but he belonged to the past. Gandhi, whom Churchill called a "naked little fakir," belongs to the future. Certainly more than Churchill's blurred vision is needed, no matter how honorable and dramatic are the loyalties to empire and to glory.

It is painfully obvious that unless nonviolent methods, in which Gandhi pioneered, are forged to deal with human conflicts in the nuclear age, man's survival will be in doubt. Hence the importance of such a sensitive and knowledgeable assessment as William Hubben made.

Washington Crossing, Pa.

CHARLES A. WELLS

### On Prayer

I am interested in Richard K. Taylor's "Some Forms of Private Prayer" (JOURNAL, February 15). I remember again and again the idea brought out in a talk I once heard about prayer that adoration as a part of prayer is very often overlooked—that adoration may well be placed ahead of petition that so often fills the human heart. Filled with adoration and praise, one might receive the desire of one's heart, "for your Father knoweth what things ye have need of, before ye ask him" (Matt. 6:8).

With a new look at the Lord's Prayer, I have decided it encompasses everything: thanksgiving, praise, contrition, dedication, petition, intercession, and communion. Am I right?

Cedar Rapids, Iowa

CLEORA WILLIAMS BEDELL



**"Law and Order" in Alabama**

As Americans and Friends, we reject the murderous oppression that Alabama declares is a state of "law and order." Americans in Alabama are being victimized by a monstrous hate that spews a deadly venom into the heart of a civilization established upon the foundation of equality and freedom.

Unless honorable Americans defend their nation from destruction by the outlawry of berserk state government such as the Alabama example in Selma, the humane, civilized and advanced world society must rate the USA as an inferior and debased country.

As Americans and Friends, we demand national discipline of Alabama and protection for brutally tyrannized people.

DOROTHY G. AND CARROLL M. TOMLINSON

*Madeira Beach, Fla.*

**Far-East Involvement vs. the Peace Witness**

If Friends assess western man's actions over the past quarter century in the Far East in the terms of Howard Kershner's letter (JOURNAL, February 1), what earthly good is our witness for peace? Is it always so black and white? Is it always the other side that practices deceit in negotiations, our side that represents truth and beauty? As Bernard Shaw put it: "Lord, save us from practical men when you see what they've done to our world."

Can't we at least consider our own Peace Committee's statements among ourselves without emulating the Pentagon jingoists? Military force, whether used by us or by any other country, never has created a situation that hasn't led to more deadly conflict. Isn't it always our duty to a higher authority, that of God and conscience, to work for a life that removes the occasion for war?

*New Hope, Pa.*

SOL. A. JACOBSON

**The UN "Peacekeeping" Expense Issue**

Why should we, as a nation, want Soviet Russia, France, or others to pay the UN's expenses for fighting rebellions they approve of? Whom can we hope to persuade to turn against their friends and those they think are right? Would we? Would anybody?

Let those who approve of a certain action also pay for it—if they, on final analysis, find it really worth while. Why not have a "power of the purse" here also?

Any body reaching its decisions by majority vote must ultimately leave its members free to decide whether, in conscience and with inner integrity, they can support that decision and provide the means to carry it out. A respect for the worth of each individual demands no less.

*Fort Lee, N. J.*

GILBERT C. PERLEBERG

**Achievements of Revolution**

In FRIENDS JOURNAL (February 15) Albert Fowler speaks of the freedom modern man achieved "through the French Revolution and the accompanying terror." The accomplishments of that revolution were, in my opinion, small in comparison with the supremely important results accomplished by the American colonies, culminating in the American Revolution.

*New York City*

HOWARD E. KERSHNER

**A Yankee in Dixie**

This letter is about Ed Randall of Wallingford, Pa., and his wife, Clara. Radio stations in twenty-four states are carrying Ed and Clara's "Friendly World" programs to five million listeners weekly. As a radio specialist, Ed Randall (formerly a Methodist minister) worked for several years with AFSC.

Ed records as he talks with interesting people anywhere. These talks and recordings are unprogrammed. No one knows what is going to happen. Ed knows that, if you want to do anything for peace on the radio (or elsewhere), don't try to bat your good ideas into other people's heads or you will soon find yourself talking to yourself.

Ed makes the master recordings. Clara hurries from her Philadelphia school job to their home in Wallingford, puts on dinner and starts the electronic equipment copying six tapes at a time at double speed. Their two married daughters in Ohio and Michigan do typing and mimeographing for "Friendly World." Clara packs and mails two to three hundred tapes a week and receives that many back from the broadcasters to be erased and used again.

In midsummer of 1962 Ed felt called to go to Alabama. With very little cash he started south—a Yankee headed for the Heart of Dixie. Now in 1965 his fifteen-minute programs, named "A Yankee in the Heart of Dixie," are broadcast daily by thirty-four radio stations in Alabama (including Selma) and weekly by twelve others. The programs reach out over the borders of Georgia, Florida, Mississippi, and Tennessee. Ed loves the Alabamans and they know it and are beginning to pay some of the expenses of his programs. Now he is looking over the border into Georgia.

It costs about five dollars for each fifteen-minute program broadcast. Ed and Clara are putting everything they have into it, including their souls and their last pennies. Beyond that they have had to rely on relatively small contributions (tax deductible), sent to them at 122 North Providence Road, Wallingford, Pa. The Peace and Social Order Committee of Chestnut Hill Meeting is helping a bit by giving the earnings from the Sunday morning breakfasts which they serve at the meeting house. Also they plan a fund-raising dinner when Ed gets back from Alabama.

*Philadelphia*

ARTHUR AND HELEN BERTHOLF

*For Peace and Social Order Committee*

**"A Hypothetical Quaker President"**

Referring to the letter of Richard H. Farquhar, "A hypothetical Quaker President" (FRIENDS JOURNAL, February 15), I agree to all but two of the ideas he has on his agenda, #4 and #9. Yes, I would clean up the nation's junk, but there would not be one iota of such junk left after Mr. Farquhar's methods of disposal, as it all would be disposed of forever where no man would again have a chance to build any particle into our present-day murderous procedure. I also disagree with the proposal for impeachment, as a President such as Mr. Farquhar would be is not to be found on many (or any) of the highways of life these days. Let such a President rule for his lifetime, and may it be a long one!

*Sierra Madre, Calif.*

ELIZABETH T. ARMSTRONG

**"Man and Outer Space"**

In reply to Dorsey Baynham's excellent letter (JOURNAL, March 1): nowhere in the article, "Man and Outer Space," was there objection to satellites without man. Unfortunately, necessary editing omitted quotations from distinguished space scientists who objected to *man* in space as unnecessary, wasteful, and a hindrance to accurate space research. I repeat that we need scientists to solve earth problems because politicians either cannot or will not do so without waste or with efficiency. Man on Mars or Venus is basically a political stunt.

La Jolla, Calif.

MARY LOUISE O'HARA

**"Quakerism and Politics"**

Spring-housecleaning Friends who discover the pamphlet *Quakerism and Politics* by Frederick B. Tolles (the Ward Lecture given at Guilford College in 1956) may welcome a chance to give a gift toward work for peace.

This booklet is out of print. Copies kindly given to us will be well used by New York Friends to aid in preparing us to work wisely for peace. Please speed copies to the Subcommittee on Political Action, Peace Institute, New York Yearly Meeting, in care of the undersigned.

1085 Linwood Ave.  
Ridgewood, N. J.

LAURA YINGLING

**Announcements**

*Brief notices of Friends' births, marriages, and deaths are published in the FRIENDS JOURNAL without charge. Such notices (preferably typed, and containing only essential facts) will not be published unless furnished by the family or the Meeting.*

**BIRTHS**

BOWNAS—On December 10, 1964, to William T. and Joan Chinsley Bownas of Elyria, Ohio, a son, STEVEN WILLIAM BOWNAS, fourth grandchild of Elwood and Edith Chinsley and eighth grandchild of Horace and Laurette Stubbs of Brooklyn, N. Y.

FORMAN—On February 8, a daughter, SABRINA MARIE FORMAN, to Richard T. T. and Barbara Forman. The father is a member of Haverford (Pa.) Meeting.

PHILLIPS—On February 19, WILLIAM CARL PHILLIPS, third child and second son of Donald D. and Anne H. Phillips of Brigantine, N. J. All are members of Atlantic City (N.J.) Meeting.

**ADOPTION**

SUPLEE—By Charles L. and Judith Stanton Suplee of Pitman, N. J., a daughter, JENNIFER ANN SUPLEE, born November 17, 1964. The parents are members of Mullica Hill (N.J.) Meeting.

**MARRIAGES**

BURDICK-WIEDOFF—On February 27, at St. Mark's Lutheran Church, Conshohocken, Pa., JANE WIEDOFF and ROBERT D. BURDICK, son of Marian P. and the late E. Douglass Burdick. The groom and his mother are members of Lansdowne (Pa.) Meeting.

HAMPTON-SMITH—On February 28, at Wrightstown (Pa.) Meeting, SYLVIA A. SMITH, daughter of Russell and Kathryn Smith of Wycombe, Pa., and DONALD HAMPTON, son of Mr. and Mrs. William Hampton. The bride and groom are residents of Boston, Mass. The bride's parents are members of Wrightstown Meeting.

PARRY-DEMENT—On February 20, at St. Andrew's Catholic Church, Burlington, N. J., FRANCES DEMENT, daughter of Mr. and Mrs. Frank Dement of Burlington, and LAURENCE G. PARRY, son of Elizabeth E. and the late Joseph S. Parry. The groom and his mother are members of Wrightstown (Pa.) Meeting.

**DEATHS**

CADBURY—On March 6, at The Greenleaf, Moorestown, N. J., EMMA CADBURY, aged 90. A member of Moorestown Meeting, she was the daughter of Joel and Anna K. Cadbury and the sister of Henry J. Cadbury and the late Benjamin, Dr. William W., and John Cadbury and the late Elizabeth B. (Mrs. Rufus M.) Jones.

COLSON—On January 13, at Mullica Hill, N. J., EDWARD H. COLSON, a member of Mullica Hill Meeting. Surviving are his father; his wife, Irma; two sons; and a daughter.

ERSKINE—On December 5, 1964, after a long illness, PATRICIA MCLEAN ERSKINE, aged 21, of Barto R.D., Pa. She is survived by her parents, Dr. Andrew H. and Betty McLean Erskine; a brother, David (all of Barto); and a sister, Susan, of New York City. A member of Lehigh Valley Meeting, Bethlehem, Pa., she was a senior at Moravian College, Bethlehem, having graduated from George School (Pa.) in 1961.

LONGSTRETH—On February 13, CHARLES H. LONGSTRETH, aged 71, a member of Haverford (Pa.) Meeting.

MCCORD—On March 2, at Stamford, Conn., ANNA H. MCCORD, wife of the late Charles L. McCord. A birthright member of Nine Partners' Meeting, Millbrook, N. Y., and a member of New York Monthly Meeting, she is survived by two sons, Herbert F., of Stamford, and Charles B., of Trenton, Mich.

MARKER—On March 5, in the Winchester (Va.) Memorial Hospital, after a long illness, BERTHA R. MARKER, wife of the late Edwin R. Marker. A member of Hopewell Meeting, Clearbrook, Va., she attended Center Meeting in Winchester. She is survived by a daughter, four grandchildren, and two sisters.

PEARSON—On March 3, at Lakeland, Fla., LAWRENCE JAMES PEARSON, aged 76. A member of Newtown (Pa.) Meeting, he is survived by his wife, Edna Walton Pearson; three daughters, Deborah P. Brennan, Barbara P. Walker, and Ellen P. Sutton; ten grandchildren; and one great-granddaughter.

SULLIVAN—On February 26, at Coatesville, Pa., BLANCHE I. SULLIVAN, aged 84, wife of Lawrence A. Sullivan, Sr. She was member of Fallowfield Meeting, Ercildoun, Pa. Surviving, in addition to her husband, are five sons, Robert, Lawrence Jr., John, Donald, and Paul; two daughters, Nanon, wife of E. Franklin Milhous, and Dorothy; twelve grandchildren; and two great-grandchildren.

THOMAS—On January 6, at The Greenleaf, Moorestown, N. J., after a long illness, ELSIE WALLACE THOMAS, in her 85th year. A member of Westfield Meeting, Cinnaminson, N. J., she was the wife of the late Joseph L. Thomas of Riverton, N. J.

TITUS—On February 23, at her home in Brooklyn, N. Y., GEORGIANA TITUS, a member of Westbury (N.Y.) Meeting.

**Emma Cadbury**

In 1924 Emma Cadbury accepted a temporary assignment to the Quaker Center in Vienna. She served there fourteen years. Her interest in Quaker work at Vienna and in the international service of Friends never lagged, and after she returned to the United States she was a faithful and helpful member of committees which guide American Friends Service Committee work abroad.

For more than twenty years (beginning in 1943) she gave her time and energy and her loving spirit to nurture the Wider Quaker Fellowship—a fellowship of persons feeling a sense of kinship with Friends but retaining formal affiliation with some other religious denomination. Her work with the WQF must have influenced at least eight thousand persons, mostly in North America but many in other parts of the world, also.

Nearly all of her Fellowship contacts were made through correspondence. One member wrote: "You, dear Friend, taught me Quakerism by mail." Some of her correspondents, no doubt, knew that Emma's physical stature was exceptionally slight, but most of them thought of her as large and strong in spirit, as is evidenced by what one of them wrote in 1963, when she was about to retire: "... it has been good to know that, like the stable and lofty inspiring peaks of Everest, 'you are there!'" H. M. H.



## Coming Events

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

### APRIL

5—Lecture by Henry J. Cadbury, Pendle Hill, Wallingford, Pa., 8 p.m. Topic: "Prophecy and Eschatology" (first of a series on "The Revelation of John and Kindred Writings"). All welcome.

9—Lecture: "The Computer Revolution," George E. Forsythe, 8:15 p.m., Meeting House, Swarthmore College, Swarthmore, Pa.

11—Panel discussion on "The Computer Revolution," Swarthmore College (Meeting House), 3 p.m. Speakers: Alan Perlis and Richard Hamming.

11—Millville-Muncy Quarterly Meeting, Muncy Meeting House, Pennsdale, Pa., 11 a.m.

12—Lecture by Henry J. Cadbury, Pendle Hill, Wallingford, Pa., 8 p.m. Topic: "The Book of Daniel."

16-17—Caln Quarterly Meeting at Camp Hilltop, one mile south of Downingtown, Pa., starting 3 p.m. Friday.

16-18—Southeastern Yearly Meeting, Lake Byrd Lodge, Ayon Park, Fla. Correspondent: Leon L. Allen, 312 - 10th Street, East Bradenton, Fla.

17—Western Quarterly Meeting, Hockessin (Del.) Meeting House, north of road from Yorklyn, 10 a.m.

19—Lecture by Henry J. Cadbury, Pendle Hill, Wallingford, Pa., 8 p.m. Topic: "Other Jewish Apocalypses."

23-24—Pendle Hill weekend for mothers of young children. (See news note, page 169.)

24—Joint session of Chester Quarterly Meeting for Worship and Ministry and Chester Quarterly Meeting. Worship and Ministry, 9:30 a.m., concluding with business. Quarterly Meeting, 11 a.m.

24—New York-Westbury Quarterly Meeting, 110 Schermerhorn Street, Brooklyn, N. Y. Ministry and Oversight, 10 a.m. Worship, 10:30, followed by business session. Child-care provided; lunch served. In afternoon Francis B. Hall, director of Powell House, Old Chatham, N. Y., will speak on the place and function of Quarterly Meeting.

25—Centre Quarterly Meeting, State College (Pa.) Meeting House, 318 South Atherton Street. Ministry and Counsel, 9:30 a.m. Worship, 10:45. Lunch served by host Meeting. Business session in afternoon.

26—Lecture by Henry J. Cadbury, Pendle Hill, Wallingford, Pa., 8 p.m. Topic: "The Technique of the Book of Revelation."

30-May 2—Southern Appalachian Association Yearly Meeting, Cumberland Camp Grounds, Crossville, Tenn. Correspondent: James Wagner, 221 Craig Meade Drive, Nashville, Tenn.

## 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.

**TUCSDN**—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. Leonard Dart, Clerk; 421 W. 84th St.

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

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

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

**PALO ALTO**—First-day School for adults, 10 a.m.; for children, 10:40 a.m. Meeting for worship, 11 a.m., 957 Colorado.

**PASADENA**—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

**REDLANDS**—Meeting, 10 a.m., 114 W. Vine St. Clerk, PY 3-5613.

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

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

**SAN JOSE**—Meeting, 11 a.m.; children's and adults' classes, 10 a.m.; 1041 Morse Street.

**SANTA CRUZ**—First-day School, 10 a.m.; meeting for worship, 11 a.m. YWCA, 303 Walnut. Call 426-3552.

**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. Bob Kuller, 443-2770.

**DENVER**—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. M. Mowe, 477-2413.

### 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 6-9081. Bernice Merritt, Clerk; phone OL 5-9918.

### Delaware

**CAMDEN**—Friends Meeting, Camden, Wyoming Ave., off route #13, 2 miles south of Dover. Meeting for worship 11:00 a.m. All are welcome.

**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 for worship, Sunday 11 a.m., 201 San Juan Avenue.

**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 MDINES**—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.

**Maryland**

**ANNAPOLIS**—Meeting for Concerns, 10:30 a.m. Worship, 11:00 a.m. Call CO 3-2214 or CO 3-6921.

**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**—Religion education for all ages, 9:45 a.m. Meeting for worship, 11 a.m., Meeting House, 1420 Hill St., call 662-6083.

**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.

**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.

**CHAPPAQUA**—Quaker Road (Rt. 120). First-day School, 9:45 a.m.; worship, 11 a.m. 914 CE 8-9894 or 914 MA 8-8127.

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

**ROCHESTER**—Meeting and First-day School, 11 a.m., 41 Westminster Road.

**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**

**ASHEVILLE**—3 p.m. alternate Sundays at homes. Phone 252-8544 or 298-3130 evenings.

**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**—Meeting for worship and First-day School, 11 a.m., 10916 Magnolia Dr., 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.

**BUCKINGHAM** at Lahaska—Meeting for worship, 11:00 a.m. First-day School, 10:00 a.m. Family meeting the fourth First-day of the month, 11:00 a.m.

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

**DOYLESTOWN**—East Oakland Avenue. Meeting for worship and First-day School, 11 a.m.

**DUNNINGS CREEK**—At Fishertown, 10 miles north of Bedford; First-day School, 9:30 a.m., meeting for worship, 10:30 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.

**LANDSOWNE**—Meeting for worship, 11 a.m.; Sunday School, 9:45 a.m. Landsdowne and Stewart Aves.

**LEHIGH VALLEY-BETHLEHEM**—On route 512 one-half mile north of route 22. Meeting and First-day School, 10 a.m.

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

**MUNCY** at Pennsdel—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. Mermaid 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 Wain Streets, 11 a.m.

Green Street, 45 W. School House Lane. Powelton, 36th and Locust Sts., Christian Association, 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.

**WEST CHESTER**—400 N. High St. First-day School, 10:30 a.m., meeting for worship, 10:45 a.m. Fourth Day 7:30 p.m., Hickman Home.

### 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.

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

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

### Washington

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

### Wisconsin

**MILWAUKEE**—Sunday, 10 a.m.; meeting and First-day School, 7000 W. National Ave., DR 7-4247.

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COMPANION—HOUSEKEEPER for elderly lady, Friend, on Long Island. Write Box E-331, Friends Journal.

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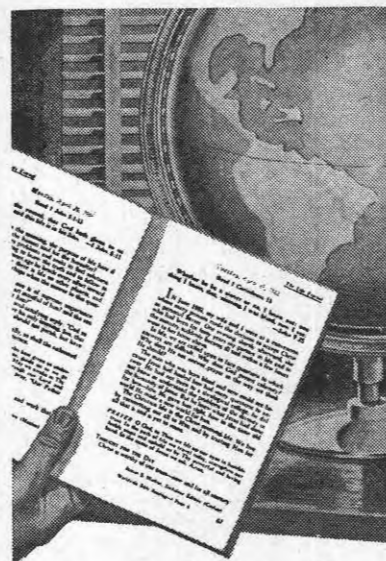
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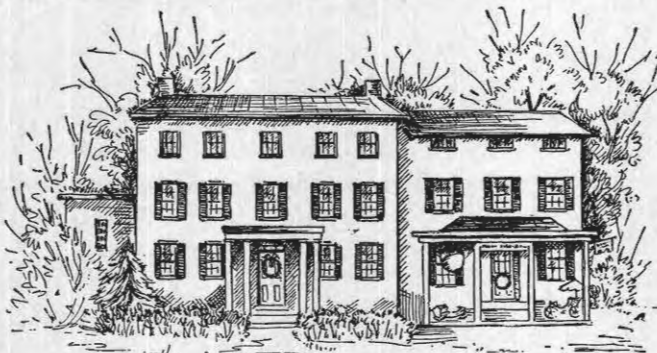
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