

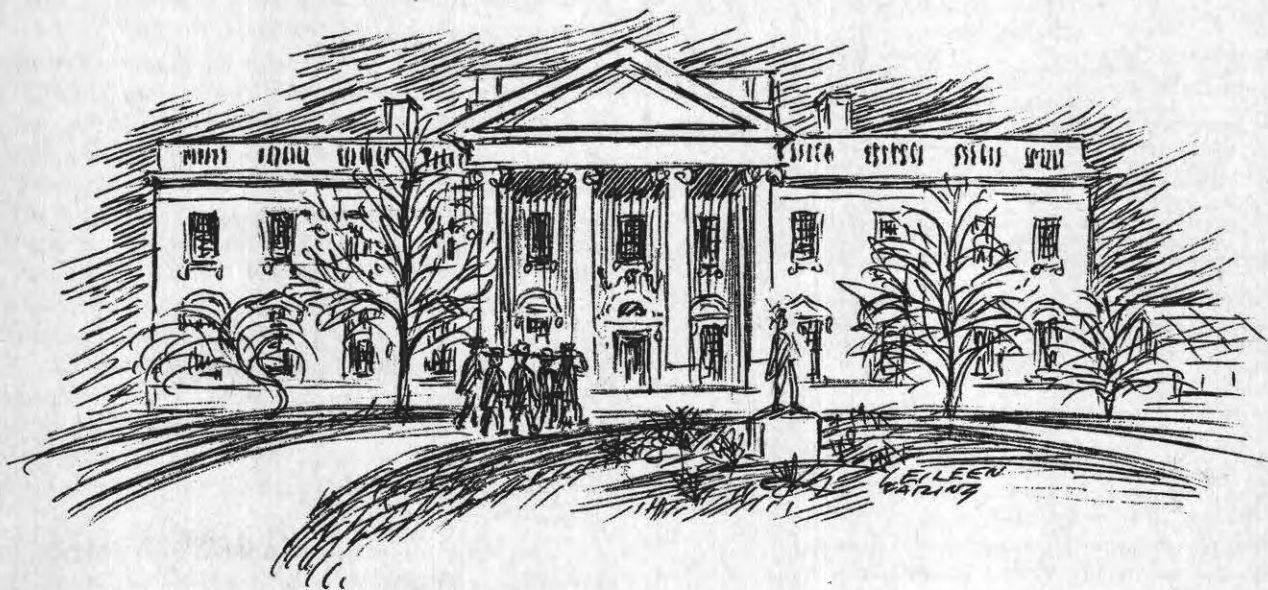
FRIENDS JOURNAL

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NUMBER 10



Four Friends Drop in on Lincoln

(See page 253)

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THE guns and bombs, the rockets and warships are all symbols of human failure. . . . A world where every country can shape its own destiny . . . will never be built by bombs and bullets . . . The only path for reasonable men is the path of peaceful settlement.

—LYNDON B. JOHNSON

FRIENDS JOURNAL



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Thoughts from Turtle Bay

QUAKER UNITED NATIONS PROGRAM

UNITAR Joins The World Community

A DISTINGUISHED Senegalese scholar and parliamentarian, Gabriel-Marie d'Arboussier, directs the newest member of the United Nations family: the Institute for Training and Research. Under the guidance of the Secretary-General and a board of trustees composed of scholars of fourteen nations, he will launch an experiment in strengthening the quality and effectiveness of the international civil service.

The U.N. and the specialized agencies now employ nearly 23,000 persons, over 80 percent of them engaged in promoting the economic and social betterment of mankind. Experience in recruiting and training employees from the 115 member states has shown the need for an international staff college. In this twentieth year of the U.N., nations and private foundations already have contributed nearly \$3 million of the \$10 million needed for the first five years of operations.

To be effective, international civil servants should have access to the best available knowledge. The Institute can make contacts with scholars throughout the world for studies on problems the U.N. faces; it can also bring scholars and statesmen to the U.N. as consultants. This knowledge can be communicated through courses for new appointees and through seminars for veteran staff members.

Among projects proposed for the Institute are: evaluating U.N. peacekeeping operations with a view toward increasing preparedness to meet new crises, assessment of programs of technical assistance to determine those areas in which international programs can be more effective than national ones, investigation of techniques of peaceful settlement of disputes, and a search for ways of coordinating U.N. efforts with national planning for economic and social development.

From his new office, just across the street from U.N. headquarters, the Director of UNITAR will be developing an "R and D" (Research and Development) program, microscopic in relation to the R and D programs of national defense establishments and of giant industrial corporations. But this is an experiment rich in potential, for its aim is to help mankind control the machines of production and of war in the name of peace and justice.

This is the type of "peace research" and "training for international understanding" which Quakers can support in many ways. They can urge governments to contribute to UNITAR's budget; they can make available to the Institute some of the insights they have gained through their seminar programs and community-development projects; and they can help disseminate knowledge gained through UNITAR's studies.

Steps toward world order in this troubled world are seldom spectacular. Peacemakers need knowledge and insight if good will is to be effective. UNITAR is born in a year of crisis for the U.N., but it is a symbol of hope and confidence in the ability of men to survive crises and to persevere in the search for the organization of a peaceful world.

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Editorial Comments

Quakers Pro and Quakers Con

A CORRESPONDENT complains that instead of always being *against* everything (against war, against segregation, etc.) Quakers need something to be *for*.

We had thought that being *against* war meant being *for* peace, being *against* segregation implied being *for* integration, and so on down the line. A current summation of the Friends Committee on National Legislation's activities, for instance, says that this particular Friends' group is *for* (among other things) support of the United Nations, the Civil Rights Bill, a cease-fire in Southeast Asia, a nuclear-weapons ban, ending the draft, Food for Peace programs, aid to uprooted Seneca Indians, revision of U. S. policy toward China, expansion of East-West trade, and equitable revision of immigration legislation.

Probably every Quaker body has a somewhat similar array of affirmations of concerns that it seeks to translate into action. Still, it is certainly true that in the last three-hundred-odd years Quakers have done a formidable amount of protesting *against*. Friends' current almost unanimous opposition to our country's course in Vietnam is a direct descendant of a long line of similar remonstrances, of which one of the most engaging was the visit to the White House slightly over a century ago described in the ensuing pages under the head "Four Friends Drop in on Lincoln."

How much good do such protests accomplish? Sometimes it seems as if they are, at best, completely disregarded, and, at worst, the butt of ridicule. Joseph Brinton, one of the four young men who called on Abraham Lincoln in 1863 to bear witness against the Civil War's continued denial of religious precepts, honestly believed that the sermon one of his companions delivered to the President had a beneficent influence upon the Presidential proclamation a few days later. Reading that proclamation at this distance, one may perhaps question the likelihood of any such connection, just as one may think that those earnest young men were remarkably naïve. (Naïveté of this sort, unmarred by self-doubt, probably has been throughout history one of the most effective weapons of righteous reformers.)

The very fact that such protestants are so often ridi-

culed and reviled for the stand their consciences dictate sometimes proves, in the long run, to be an asset. Peace-minded demonstrators, silently bearing home-made signs that echo and re-echo down the centuries ("Stop This Wicked War Between the States!"—"Do Not Invade Mexico!"—"Do Not Invade Cuba!"—"Can Killing Your Brothers Make the World Safe for Democracy?"—"What Right Have We in Vietnam?"), are likely to be looked upon at first glance as crazy mollycoddles or pink-tinged pacifists.—At first. But, given time to think, people occasionally begin to wonder whether these demonstrators really *are* so crazy.

There was the time in 1962 when Clarence Pickett, after picketing the White House by day with signs protesting the nuclear arms race, was welcomed in the evening by President and Mrs. Kennedy as an honored guest at their reception for Nobel Prize winners. And there was the time last month when (as Margery Haring reports on page 262) an unusually large number of passers-by stopped to ask questions during Friends' Easter vigil in Times Square. "People have accepted violent answers to their problems," she writes, "yet their questions indicate that these answers do not give them real satisfaction."

So it was with the soldier who struck up a conversation with the four young Friends in their boarding house in Washington 102 years ago: just as Margery Haring suggests, he had accepted the violent answer to his country's problems, yet his remarks indicated that those answers did not give him real satisfaction. It is to just such troubled souls as these that the perennial Quaker protest-bearers may bring enlightenment; it is from them that recruits to the doctrine of nonviolence (yes, *against* violence) may be won by those who are willing, year in and year out, to bear the disagreeable brunt of demonstrating for what their consciences tell them is right.

Such demonstrators and protest-bearers are, as a matter of fact, only a minority among Quakers. Many Friends, while distressed by situations like the present ones in Vietnam and the deep South and by the overwhelming share of the national income spent for military purposes, seem constitutionally unable to walk picket lines, stand vigils, refuse to pay taxes for war, and so

forth. Maybe they never quite admit it, but subconsciously they are even a little embarrassed at the reputation Quakers have for bustling about self-importantly to put the world to rights. They have no objection to making out a check for a good cause, but making spectacles of themselves for that cause—no, that they cannot do!

Perhaps we cannot all be the kind of truly committed Quakers who hold vigils in Times Square or risk jail for conscientious objection to army service or income-tax payment, or who drop in at the White House (in 1863 or in 1965) to tell the President what an evil course our nation is following. What we *can* do, however, is to give our utmost in moral and financial support to those who uphold our testimonies in the difficult ways for which we ourselves have such distaste. To echo once again the correspondent quoted at the beginning of this comment, we can be consistently *for*, not *against*, these Quakers who serve as voices for our conscience and who do our protesting for us.

The Nurture of Ministry

By JAMES F. WALKER

NO two meetings for worship are alike. Each is an experiment. Each is a search, and some are more fruitful than others. The purpose, however, is the same: to anchor each life in the things that are eternal, to direct our human existence toward the spiritual virtues and the "abundant" life offered us by Jesus. As we discipline ourselves in this type of exercise, selfishness is reduced, humility and tenderness of spirit are increased, and we are prepared for wider usefulness.

Ideally, vocal ministry should be widespread throughout the membership. A halting message, even brief and incomplete, is often helpful because it reveals the tendering process that is taking place, and we respond in our own spirits. Some nonvocal members minister effectively through their reverent attitude and the daily demonstration of a devout life. Most of the vocal ministry, however, falls on members who by their nature and training have become especially sensitive to the needs of the meeting. These persons should be encouraged while still in their youth and should be guided by older Friends in order that their offerings may grow in effectiveness. The best ministry comes from a sensitive spirit, a well-stocked mind, and a broad knowledge of the Bible. It is especially important that those who preach should try to make their daily life consistent with their words. Through

James Walker, widely known among Friends for his work with the Friends World Committee, is clerk of the Continuing Committee on Worship and Ministry of Philadelphia Yearly Meeting. This is part of the report given to that Yearly Meeting this year by the Working Party on Cultivation and Care of the Membership.

reading, study, and prayer they should dwell on thoughts that may in time lead to ministry.

The Meeting should make it possible for members who are opening themselves to this type of service to receive the encouragement and guidance they need. Expression of personal appreciation is highly valuable. Study at Woodbrooke, Pendle Hill, and Earlham School of Religion has proved fruitful in many cases. In silent unprogrammed meetings it would not be the intention that these Friends become professionals but rather that they become enriched members, able to give assistance in the nurture of the flock. (Nurture of those gifted in ministry should be handled in such a manner that it does not incur jealousy or discouragement in those whose gifts are in different fields.)

Power in the ministry is dependent on the anointing of the Lord. Each message should come from a strong urge that will not be put down. John William Graham once said, "interesting things via talk from the superficial mind are not without their use, but they are not the same as the real messages of the prophets, and they do not reach the deeps in the hearers if they do not come from the deeps in the speaker."

The temptation to speak just because it is expected should be resisted. Habitual speaking may result from a failure to trust the Holy Spirit to move other Friends. No one person should carry the entire responsibility. The effectiveness of a minister is often enhanced if he does not speak at every meeting. Each message should be framed in silence, so that the point of what has been said may be absorbed before another message comes. In large gatherings where there are numerous vocal Friends the importance of restraint should be recognized.

The Society of Friends can justify its continued existence as a separate and distinct branch of the Christian Church in the modern world . . . because it has its own contribution to make to the life of our times. But . . . Friends have to be clear about what that contribution consists of. It is not primarily a matter of doing good deeds, whether they consist of upholding the peace testimony, fighting the color bar, running an old people's home, or helping refugees. The real contribution of Quakerism to the life of our times lies in its consciousness of and contact with God. And that is why the meeting for worship is so vitally important. It is the focal point of our individual lives and also of our corporate life as a church. Whatever we do as a Meeting must arise from our contact with God in the meeting for worship; otherwise we are not being true to our Christian faith. And we must go back regularly to the meeting for worship to gain new strength to sustain our efforts. That is the essence of Quakerism, and the world still needs its presence.

—MAURICE H. BAILEY

Four Friends Drop in on Lincoln

(From the Journal of Joseph Brinton)

EDITOR'S NOTE: Joseph Brinton (1828-1917), originally of Lancaster County, Pennsylvania, and in later years a farmer and miller at Ercildoun in Chester County, was a miller at Newport, Rhode Island, at the time he wrote this account, published here without alteration of his punctuation, spelling, etc., but with a few brief passages omitted. Joseph Brinton attended Westtown School and taught there briefly in his young manhood. For the major part of his life he belonged to London Grove (Pa.) Meeting, having previously been a member of several others. His journals are now in the possession of his grandchildren: Sarah W., Arthur H., and William F. Brinton and Eileen Brinton Waring. The illustrations (including the one on the cover) are by Eileen Waring.

BEFORE I left N. England some one asked me if I expected to visit the President at Washington. I replied I did not know but I had it on my mind for some time previous.

Shortly after arriving at my fathers I was led to visit the president Abraham Lincoln on the following occasion (this little acc. of it I kept at the time).

Written at the city of Phila. 4 mo 14 1863 Penna.

Thomas Lamborn a gospel minister of Scipio New York had a little concern for a year past to have an opportunity with the President Abraham Lincoln & such of his cabinet as way opened for it. Washington the capital yet of this torn & distressed country. I was visiting at my Fathers (Gap, Sadsbury, Lanc. Co, Pa) when a letter came from Thomas on the 25 of 3 mo to brother Joseph Hopkins requesting him or Solomon Lukens to accompany him and companion James D. Otis of Scipio N.Y. in the accomplishment of the prospect named. The letter was mailed the 19th but failed to reach us till the 25th & it stated they were to be in Phila on their way the 24th.

These Facts caused me to suppose maybe the time had passed for me to do anything. But taking the matter into solid consideration we thought best for Joseph and I to drive ten miles down to dear Solomon's & there confer what was further required if anything. We arrived there about 5 o'clock PM. We found he had rec. a letter of the same tenor about the same hour of that day that Jos had rec. his. Solidly taking the matter into consideration we concluded that one ought to go & that Joseph Hopkins was that one & that he would have to take the cars from Phila. from there to be ready to start with them for the Capital in the morning.

I now laid a little concern before them that I had to go along. It was united with & Solomon carried us to the depot at Coatesville & we got to the city about eleven in the night finding the dear friends there as expected purposing to go early in the morning. This was no little confirmation of my faith.

We arrived at Washington D C about dusk having been prospered on our way. But we found outward discouragements in the way of hoping to see the President

perhaps for several days. One Francis King a Baltimore Gurneyite an acquaintance of Bro. Joseph conversing with him said that Eliza Gurney widow of J J Gurney had a concern to see the president but the press on his time was such she had to wait three days before she could gain an audience. Others talked to us in the same strain, but I had a little faith that the concern was a right one and way would be made for it and us its bearers.

After tea Thomas thought he would seek an interview with Wm H Seward [Lincoln's Secretary of State] at his own house & through him with the president immediately. We had about a mile and a half to walk through streets thronged with men mostly connected with the dreadful war now raging almost in sight of this place. Four young men dressed in Quaker garb were apparently objects of much curiosity to the rabble who did not scruple to show them derision.

We called on one Jonothan Dennis to seek for information as to where Seward's house was etc. He was very willing to give the desired information—but he evidently thought we would have to sojourn in the Capital for days and urged us all he could to give over seeing any of the executive tonight but seek a place of boarding. Thomas said quietly he felt best to go to see Wm. Seward now tho willing to give it up if we wanted him to. But we encouraged him to go.

We found the Secretary of State alone in his library. He received us kindly. James D. Otis was his neighbor tho not personally acquainted with him. Wm pretty soon enquired our object. We are business folks here said he & have to be so or we could never do all that presses so constantly on our time (or words to this import I only design to give the substance of what was said). He expressed little hope of our being able to see the President, if at all, only for a very short time. Why said he his time is so occupied night & day that I only get the opportunity a couple of times a week to confer with him on the most important occasions perhaps involving the safety of the nation, for a half an hour or so at a time.

Thomas told him that he had had a concern on his mind for some time to come & see the President & as many of his advisors together as would be practicable. Oh

Wm said it would be impossible to get them together. Thomas showed him his certificate from his friends of N. York as more fully explaining the object of the visit which the Secretary read apparently with interest. He rung for his servant whom he ordered to put on his shoes. He held out his feet one at a time while a large handsome Irishman got down on the floor and performed that office. Then he brought Seward's coat and hat.

I expected he was going to attend to some of his own business, but was disappointed by his asking us to come with him & he would see if the President could be seen. We had not far to go to the White House as the Executive Mansion has always been called—which we entered through guards of soldiers. Seward left us about fifteen minutes in a room of waiting. Where we sat silent there being no disposition to talk & and I believe a united petition rose off of the alters of our hearts to Him who had called for this sacrifice that He would bless & preserve through it. I felt little and low & little worth for I saw there was no help of man for us, if the Lord helped us not then we would come to shame. But he did help all the way through.

A servant came forward and told us the President was ready to receive us. We walked with the messenger to an adjoining room where was Seward and Abraham Lincoln who received us most sensibly & politely exhibiting much simplicity of manners & feeling, giving us chairs and asking us questions relative to our homes and friends.



After a little conversation Thomas stated the concern he had had to come to see him & handed him his certificate desiring him to read it explaining more fully the object of his visit. The president wiped his spectacles very carefully and perused the paper with attention. Do you wish to say anything on this to me he then asked Thomas who very presently replied (laying off his hat) that he might have somewhat to say to him.

"I have brought nothing with me but I may say that thee has often been in my mind of late, and for a long time past so great has been the sympathy and concern that I have felt for thee, and the trying position thee is placed in that it has taken away my sleep and my tears have watered my pillow. I do not come to criticise the government or dictate to thee but that thee Abraham Lincoln may seek support where it may be found. I have believed thee knows what it is to call upon help which is not of man, and Oh frequently retire from the cares that press upon thee to wait in silence before Him who will help thee if thee puts thy trust in Him.

"I have believed the Lord hath brought thee to this place & and placed thee over the nation to be his instrument to accomplish what is now being accomplished—if thee is faithful to him. And I have believed by some part of thy acts that thee has remembered thy duty to him & I had desired that thee had done more—and I have craved that thee might be preserved from thy enemies who I know are seeking thy life to take it. I greatly desire thee may be permitted to die by the hand of the Lord on thy

own bed: & even if thee should not have long to live if thee does those things for which thee was placed over this nation & what thee can to relieve those who are truly conscientious from being oppressed thee will lay down thy head in peace at the close.

"I have no sympathy with this great evil rebellion in support of a great wrong, but Oh the evil is not all in the south. This calamity with which we are chastized I verily believe is because of the sins of the whole people. But had the people of the North been faithful to the Lord I believe the calamities caused by the sin of Slavery would not have been felt at the North as it has been & now is but the South would have felt it more exclusively. Oh how hath my soul been grieved with the profanity that constantly meets my ears—Oh the Swearing the lying the cheating one another that fills the land and the pride and naughtiness of the nation who have grown so full & self confident that they say there is no God.

"And Abraham Lincoln I have thought that thee might be of use to the people to bring this subject before them in thy proclamation to show them that many are chastised for their naughtiness and grievous rebellion against God & for their pride. The Lord hath destroyed nations because of sin & will destroy, but Oh I hope he will not destroy this nation but I believe the punishment will go on until the people learn righteousness & humble themselves before the Lord. This will do more to bring about peace than all the swords and cannon in the land. I believe the Lord will bring about his own purposes in the land however it may *seem* that men are having it all their own way, he will guide events so that in the end they shall minister to his will. I know that if thee seeks to obey the will of the Lord, that men will ridicule thee & call thee a religious president, but Oh that thee may take up thy cross & look singly to the Lord.

"And now I would entreat thee on behalf of the people who cannot in any wise join in war! There are enactments made in the late congress which will if put in force oppress this people who believe that they must obey the commands of him who said that his kingdom was not of this world & therefore his servants could not fight. While as I said I come not to criticise the government or dictate to thee yet I verily believe that to oppress these who have a tender conscience toward their Lord would be a wicked thing & while I know that thee nore William Seward made the law yet I have desired that you might use your influence to protect these from the blow that guilt might not rest on your heads. This people is a peaceable people who cannot fight even to save their own lives or property. Then they are a very safe people to government. I well know the difficulties where there are so many who pretend to have conscientious scruples against war but are traitors at heart, and it is only out of deceit &

spite against the government. But I believe if thee seeks for wisdom thee shall know how to divide aright—to know who is the living as Solomon did." After a short silence Thomas said "I have desired that the Lord, the Almighty would even bless thee and preserve thee."

Thomas directed nearly all his discourse to the President, who sat, still and very attentive throughout, brother Joseph Hopkins said—eyeing Thomas all the time. Wm Seward was quiet but evidently restless. Quick as Thomas and the rest of us rose Wm walked to the president and recommended him to go and see a man whom he said was in waiting, but Abraham did not seem at all in a hurry. We each bade him farewell. When I took his hand I told him I felt obliged for the time he & Wm Seward had spared to wait on us. He intimated he was obliged to us —& said he believed no other president had had the so united concern of the different religious denominations—he said he had tried to do right.

Wm walked with us as far as our way led towards his house when we bade him farewell & returned to our lodgings. I felt greatly relieved that this weighty engagement was accomplished, & it did seem to me as if Thomas had been favored to speak council of truth wholly in simplicity & authority, and therein I rejoiced also ascribing the praise to Him who only could and did help us.

A little incident occurred after we got to our boarding place which was curious. A military officer was also stopping there who commenced conversation when we sat down. Presently the civil war was alluded to when he said he would tell us his mind in relation to the troubles & taking Gospel ground he went over much that Thomas had communicated to the President & showing that the sins of the people had led into this calamity & repentance only would lead us out etc—Considering the mans appearance & that he could not have known Thomas' sentiments this seemed strange to us.

Next morning we took cars again for the North having spent only 12 or 13 hours in the capitol. We arrived there on the 26th. On the thirtieth the President issued the proclamation as given [below] which contains much of the substance of what Thomas said to him.

* * *

The National Fast

*By the President of the United States of America
A Proclamation*

WHEREAS, The Senate of the United States, devoutly recognizing the supreme authority and just government of Almighty God in all the affairs of men and of nations, has by a resolution requested the president to designate and set apart a day of national prayer and humiliation. . . .

And insomuch as we know that, by his divine law,

nations, like individuals, are subjected to punishment and chastisements in this world, may we not justly fear that the awful calamity of civil war that now desolates the land may be but a punishment inflicted on us for our presumptuous sins, to the needful end of our national reformation as a whole people? We have been the recipients of the choicest bounties of Heaven. We have been preserved these many years, in peace and prosperity. We have grown in numbers and wealth and power as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace, and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and persevering grace, too proud to pray to God that made us!

It behooves us, then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness.

Now, therefore, . . . fully concurring with views of the Senate, I do by this, my proclamation, designate and set apart Thursday, the 30th day of April, 1863, as a day of national humiliation, fasting and prayer. And I do hereby request all the people to abstain on that day from their ordinary secular pursuits, and to unite, at their several places of public worship and their respective homes, in keeping the day holy to the Lord, and devoted to the humble discharge of the religious duties proper to that solemn occasion.

All this being done in sincerity and truth, let us then rest humbly in the hope, authorized by the Divine teachings, that the united cry of the nation will be heard on high and answered with blessings no less than the pardon of our national sins and restoration of our now divided and suffering country to its former happy condition of unity and peace.

In witness whereof I have hereunto set my hand, and caused the seal of the United States to be affixed.

Done at the City of Washington this thirtieth day of March in the year of our Lord one thousand eight hundred and sixty-three and of the independence of the United States the eighty-seventh.

ABRAHAM LINCOLN

By the President

WILLIAM H. SEWARD, *Secretary of State*

The tender blade of grass that lifts through the earth is exhibiting power no less than the earthquake—and who shall say that the former is not at least as significant as the latter?

—ROBERT M. MACIVER

"Everyone Wants to Live"

By ANNI SABINE HALLE

THESE are the words which the German film director Herbert Viktor uses to appeal for reconciliation with his "Today Beyond the Oder and the Neisse Rivers." To produce this film was a brave deed, for without prejudices or political propaganda it answers the question: "How do people live nowadays in the area known to us as East Germany?"

This hot problem is being discussed agitatedly by politicians of the world powers in the most contradictory manner. Many Germans still feel hatred and pain, while in Poland suspicion is rampant. Can a film dealing with this difficult problem be produced with the freedom required for such work, especially in a Communist country?

It has been done. A small team, riding in two West German cars, spent seventy-six days traveling 13,000 kilometers and taking no less than 14,000 meters of film which it was able to mail, uncensored, to West Germany.

In viewing this film, we accompany two young people in a Volkswagen on a journey through East Prussia, Silesia, Pomerania, and Brandenburg (all formerly German country). The girl is a blonde German, the boy a dark-haired Polish student of Slavic cast; they get along well together, but it is easier for them to be that way than it is for their parents, for they were only five years old when the Oder and Neisse Rivers became the frontier between Germany and Poland and when nearly seven and a half million Germans had to leave their country with very few belongings to settle down in the West as refugees. In their place were settled Polish peasants and industrial workers who felt only slowly at home in the villages and towns; they were full of fear and mistrust because the country was strange to them.

How does it look there today, twenty years later? The wealth of nature has covered the waste and destruction of the war. Here is peace. Where formerly one saw the employees of big landlords there are now all the children of the little farmers helping with the harvesting. In the former mansion is now administration of the village, the doctor's office, and a large social room for agricultural workers. On the same earth which so many Germans loved as their own, knowing all their neighbors, new people are now raising produce and children and building homes.

In an astoundingly short period of time the big cities have become important industrial centers. All the place names are now Polish. The ports in Danzig and Stettin are shipping commodities to forty countries all over the globe. In an Upper Silesia coal mine a miner is asked

Anni Halle, for several years the JOURNAL's correspondent in Germany, is a member of the Friends Meeting in Berlin.

how he gets along with the farmers. Laughing, he replies: "They work as we do, eight hours a day. Brother is brother." Like his colleagues in West Germany and elsewhere, he wishes for himself only a modest happiness: a motherly wife, happy children, and a couple of rabbits to eat. On Sundays they go to a football game.

The film director reminds us, however, that we are far from having complete idyllic peace. There are still enormous, ghostly-looking fields marked with ruins; here and there are remnants of a church. All this once was part of

the city of Glöga. In other places, when we see a highly decorated city hall or a well-preserved figure of a saint at a church, we cannot forget this destruction. The city of Görlitz is as stark a reminder as is Berlin of the division in Germany. One side of the Neisse River is Polish; the other is German. Yet on both sides the shrubs and flowers are blooming.

Our trip is at an end. We have not been able to solve any of the complicated political problems. Yet we have seen that there are bridges between nations.

Bringing the Outside In

By ADELBERT MASON

TO be *involved* in something rather than simply *learning* about something may hold the clue to an important subjective approach to the education of our present generation of students. For some students, the personal experience of a sit-in demonstration in an area of racial unrest, for example, evokes a significant response and creates a vital concern for one's fellow man. A stirring novel, a carefully documented lecture, or an impassioned sermon seeking the same response might never attain the same depth of feeling. Even a lively discussion course in sociology led by the most informed and enthusiastic teacher might never lead the student from enlightened ideas to personal commitment.

Thoughts such as this were in our minds when, in the fall of 1963, we at George School sought to find a project that would involve the active participation of high-school-age students in the field of mental health, presently the most serious health problem in our land of economic prosperity and material abundance. Following the Quaker principles of the school, we sought not only a project that would provide both education *about* and education *in* the field of mental health, but also one that would involve real service to those in need.

With the assistance of Pennsylvania Mental Health, Inc., an organization fostering public responsibility in the field of mental health, we had the good fortune to come in contact with the Philadelphia State Hospital, regionally known as "Byberry," one of the largest mental institutions in the world. Not only did the State Hospital accept volunteer help, but it was in the process of encouraging wider participation by volunteers. Momentary hesitation must have been a natural reaction on the part of the staff when they realized we were suggesting teen-agers, not adults. Interestingly enough, however, their thoughts and ours merged in sensing that a youth-

ful approach toward helping the mentally ill, unhindered by adult reticence, might create a positive response among mental patients, as well as a motivating force among the students for later community involvement in mental health work.

The hospital and the school agreed that the service activity would center in recreational therapy. The staff psychiatrist, who took special interest in this new venture, chose some twenty or more long-term patients in the "maximum security" building of the particular section of the hospital where the project was to start. The patients, all male, were regressed, and some were in seclusion. At the time the project started, in October 1963, most of the staff believed that it would probably take three years before the patients could be rehabilitated to an open ward.

The school took the responsibility for selecting ten juniors and seniors, both boys and girls, from some forty volunteers who were anxious to participate in this wholly new experiment. Selection was based upon the apparent interest and abilities of the students and upon the comments made by the faculty advisers of each of the volunteers. Actually many more than the ten chosen were fully qualified to participate, but both the hospital and the school thought that for the first year it would be wiser to start with a relatively small group. In addition, two faculty members accompanied the group each week and participated as members of the project. One of the requirements of the hospital was that, once the group started, each participant must be willing to continue regularly for one afternoon each week for the whole school year. Continuity of personnel and experience seemed wise, as friendships between patients and students matured slowly. Irregularities in personnel and procedure might have proved detrimental.

The hospital staff arranged for orientation sessions that gave helpful background to the students with respect to the hospital, aspects of mental illness, behavior of mental patients, different methods of therapy, etc. Almost

Adelbert Mason is Vice Principal of George School, Bucks County, Pennsylvania. This is adapted from a report that appeared in the January 1965 issue of *The Independent School Bulletin* (copyright 1965 by the National Association of Independent Schools).

always at the end of each weekly meeting staff members and students reviewed the progress of each session and cited particular problems. A final summary of the total program, with open discussion between the staff psychiatrist and the students, was held in the spring just before the close of school.

The students were full of ideas about recreational pursuits and, with the expert guidance of the hospital's director of recreational therapy, made sure that there was never any lag in the activities that were instituted. Projects varied and the enthusiasm of the patients fluctuated, but, in the main, a developing interest on the part of the patients and a warm understanding between patients and students became noticeable after very few sessions.

Activities began with group singing. Early in the year the students presented a hootenanny, the informality of which led to the easy rapport that was established between them and the patients. Card games, chess, shuffleboard, pingpong—games involving pairs—became part of the regular program. Group games, where both the skilled and the unskilled could share in the success of the group, were helpful. Dancing that involved circle or line formations, or dances such as the twist, seemed to encourage the releasing of tensions.

One became aware that it was not the activity itself that mattered so much as what was happening to the people involved. As one student observed, "It is the conversation rather than the playing of the game that is important. I learned quickly that some of the patients were quite willing to talk. They would talk about many things. Some would tell of their own problems, why they were in the hospital, of their families, how they lost their jobs, and many other things dealing with their own personal lives. Or others would start pumping me with many questions about the community outside the hospital, where we lived, school, our likes and dislikes, our opinions of things like the Beatles, President Kennedy's assassination, rock and roll, or the movies."

After one afternoon's activities the patients were asked how they enjoyed the session. One patient remarked, "I don't hear the voices when I sing." Another said, "It brings the outside in."

The proof of the pudding, however, is the taste, and the taste of a real measure of success in this program may be understood by comments made in the hospital's final report:

At the close of the school term there was not a problem of arranging for other staff or volunteers to continue the program because there had been sufficient progress for patients to be transferred as follows:

Four patients were transferred to a ward where student nurses worked with long-term patients, orienting them toward leaving the hospital.

One patient was transferred to a ward where he has city privileges to find himself a job and a place to live.

Two patients have moved to a ward with limited privileges.

Three patients, who were too frightened for a one-to-one relationship, are now in a ward where they are able to work in such a relationship with student nurses as part of their treatment.

Two patients have been transferred to an intensive-treatment closed ward.

One patient is in a veterans' hospital; and eight patients are now on indefinite home visits.

These are certainly not insignificant results when one remembers the general feeling of the staff before the project began that it would take some three years before the patients could even be rehabilitated to an open ward.

If this experiment had beneficial effects on the patients, it also brought new insights and gains to the volunteer students. "We went with a grim image of a mental hospital, but we overlooked the patients there, who are real and likable people," commented one student. In underlining the human aspect of the relationship between student and patient, another pointed out: "They need attention, understanding, and the knowledge that someone cares about them as much as and even more than 'normal' people. We all became very relaxed and at home with the patients. . . . I think this was our greatest achievement. The patients felt that we were comfortable and enjoyed seeing them."

Still another evaluation came from the faculty adviser of one of the students: "She has become almost a different person. If the Byberry Hospital group worked wonders for certain patients there, the experience has also profoundly affected certain of the George School participants. She has become more self-confident and, with this, happier, more energetic and enthusiastic. She is more at ease socially."

This year the program has been doubled, and both a men's unit and a women's unit at the hospital are receiving the special volunteer help. The possibility of a special summer program for high school students is under consideration. It is too early, of course, to predict what effect this experience may have on the volunteers as they become adult citizens, but it is perhaps not too bold to say that they will be better people for having had this experience.

And this brings me back to my initial comments. Involvement and experience for our youth today within the formal pattern of education are ingredients for commitment to the world about us. Just as we have broken through the natural boundaries of land and water to open up the whole physical world to ourselves, so too must we go beyond the four walls of our schools to give

early preparation to meet our responsibilities in the world that we have opened up.

Education about and experience in the area of mental health may be but a minute part of what we might consider to be important for our total educational background, but it is representative of any number of avenues that lie before us.

Letter from England

By JOAN HEWITT

WHENEVER I read in our papers accounts of protest marches in Alabama I realize how different is the background of our British marches opposing nuclear weapons. Here one may expect approval, amused tolerance, indifference, or mockery, but not fear and bitter hatred. I am glad that the Negroes have a man of Martin Luther King's caliber as their leader and that ministers and members of other denominations and religions have rallied to his side, even at the risk of their lives. As a Quaker I am proud that the Unitarian who was killed was associated with Friends. Such protests seem to me to provide an exhilarating example of Christian united witness, in contrast to the sad disunity of Christians in South Africa faced with apartheid.

Some months ago I went to London to hear Martin Luther King preach in St. Paul's Cathedral. I was, at first, disappointed in him. I have heard more eloquent and more moving sermons from men who were by no means prominent in world affairs. But on reflection I was glad to think that this Negro minister is no fanatical demagogue, securing a following through personal magnetism. He is something much more valuable: a humble Christian with faith to follow the way of Jesus.

I was also disappointed in St. Paul's to feel what an opportunity had been missed: the large cathedral was filled, mainly by youngish people, many of whom, perhaps, rarely darken the doors of a church. The order of service was the normal Evensong of the Anglican Church, with its set readings and prayers, and, though the voices of preacher and priest were amplified, the choir was not, so that the anthem sounded remote and it even took courage to join in the hymns. If only an interchurch service had been arranged, with prayers chosen for the occasion and plenty of congregational participation, even to the singing of "We Shall Overcome," the large assembly could have shown unity with the civil rights campaigners and made a united act of commitment to the cause of brotherhood! And if some of the young people present had hitherto thought the

church a stuffy place unrelated to daily life, they might have seen it in a new light.

Interchurch relationships here have not the dramatic backcloth of Alabama, and the incentive to show a united front is therefore often weak. Not that the churches are indifferent to the need for a united witness: most large towns have a Council of Churches, on which Friends are usually represented. These Councils organize study groups, hold occasional joint services and public meetings, and unite in raising funds for Christian aid, all of which is valuable. Indeed, Friends have been in the British Council of Churches since its inception in 1942. At that date it took as its basis for membership the formula of the World Council, just coming into being: it was "a fellowship of churches which accept our Lord Jesus Christ as God and Saviour." Whereas some of your Yearly Meetings in America accept this basis and are members of the World Council, London Yearly Meeting has stood out against what it looks upon as a creedal statement, but it sends observers and cooperates in several fields.

Our membership of the British Council of Churches is an example of British compromises. For many years before 1942 Friends were already working with other churches in the fields of faith, life, and international and social affairs. Because they would not accept the basis of membership, the Council considerably devised an exceptive clause allowing them and the Unitarians full membership in view of their previous associations. In April of last year, however, the Council decided to accept the new basis which the World Council adopted at Delhi in 1961. It is to be "a fellowship of Churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son, and Holy Spirit." After much deliberation the British Council of Churches has decided not to accord full membership to any previous member that does not accept the new basis, but to offer them associate membership. At first associate members were not to have a vote, but more recently (such is the friendly feeling towards Friends and the will to include them) Associate Members will be able to vote on every matter except revision of the constitution of the Council.

Since last April the subject has been constantly discussed in *The Friend*. It has been the subject of consideration at Meeting for Sufferings several times and has come before Preparative Meetings, Monthly Meetings, and Quarterly Meetings. The next stage is a session devoted to it at Yearly Meeting in May. So far, there is a minority of Friends who want to accept full membership, a majority ready for associate membership, and another minority who would like to disassociate Friends

Joan Hewitt, one of the JOURNAL's English correspondents, was for many years assistant editor of *The Friend* (London) and is now assistant warden of Charney Bassett, the British Friends' conference center at Wantage in Berkshire.

altogether. I am with the majority. I could not personally say that I believe in the new basis (though I also would not say it is false), but if we cut ourselves off from the companionship of other churches I think we might slip back into a "holier-than-thou" Quietism. If we accept associate membership we shall show our readiness to cooperate, and we may be a constant reminder to the rest that, after all, "the spirit bloweth where it listeth" and unity is not dependent on a shared creed.

The true basis of Christian unity is well described in *Christian Faith and Practice* of London Yearly Meeting (Extract 217): "The unity of Christians is not something that needs to be created; it is already here and needs only to be recognized and acted upon. All those who love our Lord Jesus Christ, and in whose lives his character is being manifested, know this inner unity, whatever diversities there may be in the formulas by which they express themselves, or in the practices by which they seek to cherish his life in their souls."

Conferences for Inquirers

By GEORGE H. GORMAN

FRRIENDS and, for that matter, all Christians can no longer present their faith as accepted and clear-cut religious ideas, for their meaning is changing radically. Furthermore, we live in an age when to the majority of our fellow men such ideas are without meaning.

It is not surprising, therefore, that there appears to be such a variety of religious views held by Friends, some of which seem to be a flat contradiction of others. Is this really a bad thing which confuses members and inquirers? While obviously it is desirable to clear away confusion wherever possible, there will be many issues on which complete identity of thought cannot be achieved because our knowledge is finite.

My purpose now is to describe the way in which the encounter with inquirers has been carried out in a series of weekend conferences arranged by the Friends Home Service Committee. Inquirers who have written to Friends House in the months before a conference is held receive a further letter following up their initial inquiry which invites them to come to an informal conference on the theme: "Finding out about Quakerism." Great emphasis is laid on the informality of the gathering, and the inquirer is assured that no attempt will be made to "get at" him.

George H. Gorman is general secretary of the (British) Friends Home Service Committee. This article is excerpted from a longer account published in the (also British) *Quaker Monthly*, in which George Gorman says that 2300 inquiries about worship in the Society of Friends were received last year and adds that "full details of the practical arrangements for these conferences are given in Extension Newsletter No. 3, obtainable from the Friends Home Service Committee, Friends House, Euston Road, London, NW1."

This approach is made the actual starting point of the weekend, when some minor features of our Quaker way of life are explained. One of these is our mode of addressing one another without the prefix "Mr." or "Mrs." To the inquirer this often seems very peculiar and embarrassing, and he is encouraged to use the form of address which he finds most natural.

In the following sessions attention is turned to the deeper questions of reluctance that it is not for them. But all who have participated discover that they have made new and lasting friendships. Whatever the final result, these gatherings demonstrate that speaking with inquirers is not an arduous and difficult task, but a rewarding experiment in friendship and, through it, the discovery of a new and deeper meaning to life.

Friends' Weekend Workcamp

By LINDA STEVENSON and TOM CORIELL

Students at Moorestown (N.J.) Friends School

is meeting up with a cockroach face to face
 is eating dinner with missing hardware
 is painting with people you like
 is climbing a rickety ladder
 is discussion (for hours)
 is breaking cups drying dishes
 is having dishtowel fights
 is drinking powdered milk and/or city water
 is cleaning the same paintbrush four times
 is getting the mattresses out of the shed on the roof
 is playing basketball in a steam box with one basket
 is being careful not to walk on the mattresses with shoes
 on
 is resisting to smoke
 is not having any hot water
 is not going out after dark
 is not setting your hair
 is not taking a bath
 is learning noise annoys the law
 is shutting your eyes and holding your nose while eating
 is a dead pingpong ball
 is getting paint under your fingernails
 is feeling sorry for those found guilty
 is an educational experience
 is a headache over the right eye
 is homemade pizzas
 is getting up at 7 a.m.
 is closing shop at 10 o'clock
 is a holey dish cloth
 is a table covered with oilcloth
 is putting dimes in the collection plate
 is fun
 is making friends
 is not wanting to say good-bye.

School for Reading Readiness

By LOIS C. MAMMEL

IF, in John F. Kennedy's words, "the human mind is our fundamental resource" and "education is the keystone in the arch of progress," what of those children who enter school without adequate preparation for learning to read? Many educators believe that a child's experiences between the ages of three and six largely determine whether he can succeed later on. If handicapped from the beginning, he usually falls farther behind each year and thus becomes the potential dropout, unemployable, or delinquent.

Last September, Newtown (Pa.) Meeting started a reading-readiness nursery school, enrolling ten pre-school-aged youngsters who would not otherwise have had the opportunity for such an experience. This one-year pilot project's aim was to help these children achieve their potential when they enter school.

Already the results have been highly encouraging. Under the guidance of a trained, experienced teacher, these pupils have greatly increased their vocabulary and have developed a sense of personal worth and dignity. Attending classes three mornings a week, they have learned to use paints and crayons, scissors and paste. At snack time they have learned table courtesy. By taking turns in the play yard and in the rhythm band, as well as by picking up and putting away toys, they have learned the importance of discipline and orderliness. Familiarity with numerals and with a few printed or written words (such as their own names) has kindled their interest in books and stories. More important than formal instruction has been emphasis on creativity and spontaneity.

The most exciting development has been that of a boy who, until Christmas time, had shown so little positive response to the other children and to the teacher that psychiatric treatment was being considered. Then suddenly he broke through his difficulties to a new level of participation. Now he not only is enjoying himself but is learning ways to express his enjoyment. The other children, having noticed the change in him, are at last delighted to include him in their activities. The change since last September (when he could not validly be tested for his mental ability) has made all of us feel that the school has been worth while, if only for the help it has given this one child. We have been happy to note, however, that every single child has made great gains.

The success of the school will depend primarily on the patience, sensitivity, and skill of the teacher. But also essential to its smooth operation is the volunteer staff: director, family caseworker, consulting psychiatrist, treasurer, and car-pool of fifteen drivers, as well as one person who administers tests and another who orders supplies and equipment.

This year the project was financed by a grant from Newtown Meeting and by fund-raising events and private contributions. As originally conceived, however, the school ultimately will become a community project. The Newtown Area Council of Churches and Meetings is currently considering sponsorship

Lois Mammel is coordinating director of the Newtown Nursery School for Reading Readiness.

for September, 1965, which would place the nursery school on a wider community basis, with firmer financial backing.

The school has received the whole-hearted support of Newtown Meeting and has seemed to bring our members closer together, offering a chance for many of them to make a satisfying contribution to a program designed to provide greater equality of opportunity in our community. Especially rewarding have been the direct personal contact that staff members have had with parents and children and the resulting genuine interest in their welfare.

Russiaville Friends and the Tornado

A brief news item in the May 1 JOURNAL stated that the Friends Meeting House in Russiaville, Indiana, had been severely damaged by a tornado on April 11. The following eye-witness account of the disaster has now been received from Robert E. Beck (minister of nearby New London Meeting) in prompt response to a request for further information sent by the editors to Mina Emily Seidler, a member of New London Meeting.—EDITORS

ABOUT sixty persons had gathered at Russiaville Meeting House on Palm Sunday evening for a special service. Rain, which started shortly before the meeting, soon developed into a violent thunderstorm which disrupted the electric lights. As the meeting continued, with lights out, two boys (late for meeting because their cow had just calved) rushed in to announce: "We saw a tornado just west of town."

Everyone rose. There was no panic. All had reached either the basement or the basement stairway when the tornado struck with a terrifying roar, accompanied by the tinkle of shattered glass.

It was all over in a minute, but the air was filled with plaster dust. Glancing out of the empty window-frames, I could see surrounding houses torn to shreds, with trees, power lines, cars, and portions of buildings everywhere. All in the meeting house were safe. Several left to search the ruins for possible victims or survivors.

The town's fire trucks were buried under tons of rubble, and liquid petroleum was flowing from damaged tanks. Fire

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Chief I. Allen Hollingsworth (a member of Russiaville Meeting) ran to the meeting house to give warning of possible fires, then collapsed from his exertions. Luckily there was no fire, and the meeting-house basement was used for emergency treatment of injured persons from the community.

Damage to the meeting house was extensive. Windows and roof were a total loss. Many bricks fell, and it is doubtful whether the walls are safe for reconstruction. The parsonage had every window broken, its roof blown off, and its white paint blackened by ground-in mud. Some Friends who had remained at home were injured; many more lost their homes or suffered severe damage. The devastation seemed almost unbelievable.

Russiaville suffered total loss of its business district. Two churches were destroyed and another (besides the meeting house) was badly damaged. The work of picking up the pieces and starting anew began immediately, aided by Friends from as far away as Richmond. Electric power has been restored, and telephone service soon will be. Two elementary schools were destroyed, but the remaining two have reopened.

Government agencies have responded wholeheartedly, and the American Friends Service Committee has organized a work camp to help farmers clear their littered fields. Russiaville Friends are reroofing the parsonage, but they are not sure what to do about the meeting house. Meanwhile they have been worshipping with neighboring Lynn Friends.

ROBERT E. BECK

New York Vigil for Nonviolence

AS in 1961, 1962, and 1963, Friends in the New York City area, joined by others in the religious community, held during the Easter/Passover weekend a 42-hour vigil in Times Square, starting at noon on April 16 and ending at 5:13 a.m. on Easter morning with a meeting for worship attended by approximately a hundred persons.

No vigil had been held last year because those who had planned earlier observations feared that this might become merely an "annual" event in which Friends and others participated routinely without a real concern. This year members of the planning committee (composed of members of the Peace and Service Committee of New York Monthly Meeting and representatives from other Meetings who responded to letters of invitation) decided that the emphasis should be placed on each individual's complicity in the violence of our time, whether in our city streets, in Selma, or in Vietnam. This concern was carried in three phrases on the front of a leaflet which explained the vigil's purpose and called it "an appeal for humanity," "a witness against brutality," and "a memorial to the victims of violence in our time." Thirty thousand leaflets were distributed. Participants stood silently for two-hour shifts after registering at headquarters.

Friends felt that great benefit was gained from sharing the experience with the many participating clergymen representing Jewish, Lutheran, Roman Catholic, Methodist, Presbyterian, Greek Orthodox, and Congregational Churches, as well as the Protestant Council. A number of others who shared the vigil's sponsorship were unable to attend. One Lutheran minister brought twenty members of his interracial congregation.

Several clergymen urged Friends to call more often on other religious people for action on social concerns.

A counter-picket in the form of a young man with a hand-lettered sign reading "The Only Good Communist Is a Dead Communist" shared our traffic island for about thirty hours. Because of the contrasting messages on our signs and the disparity in their physical appearance, most passers-by did not seem to confuse our messages. Several of us had discussions with the young man, who was frequently joined by others espousing his views. He did not think we were Communists, but he thought that our position would allow for a Communist invasion, of which he was deeply fearful. He saw our demonstration primarily as a means of gaining attention for his message.

Perhaps it was his presence which prompted so many passers-by to engage our vigil leaders in conversation. Whatever the cause, much direct confrontation with the public made vigil participants think carefully about the difficult problems of nonviolence. The atmosphere of the Times Square area seems much more charged with violence and hostility today than in past years. People have accepted violent answers to their problems, yet their questions indicate that these answers apparently do not give them real satisfaction.

Although the police had made arrangements with us about our demonstration, they supervised us only erratically; their main concern was with the mob of screaming teenagers attending a Soupy Sales appearance at the Paramount Theatre nearby. At vigil headquarters at the Hotel Woodstock the participants were made to feel extremely welcome by the entire staff, despite a very busy weekend. Participants in the vigil numbered about four hundred persons, most of them representing the twenty-seven sponsoring Meetings. Some attendance was derived from excellent television and radio coverage. Although thankful for publicity, most participants saw the main purpose of this witness as a personal renewal in that life and power which take away the occasion of all wars.

MARGERY HARING, *Vigil Coordinator*

Journal Associates and Publishing Corporation: Annual Meeting

AT the annual meeting of Friends Publishing Corporation and Friends Journal Associates, held at Fourth and Arch Streets Meeting House, Philadelphia, on March 25, Benjamin R. Burdsall, chairman of the Associates, and Frank S. Loescher, president of the Corporation, shared the presiding officer's duties. Attendance was large.

The nominating committee reported that Frank S. Loescher, Daniel D. Test, Jr., James R. Frorer, and Linda C. Paton had accepted renomination for one-year terms as president, vice president, treasurer, and secretary of the Corporation, and that those nominated to serve as members of the Board of Managers for three years (1965-68) were Winifred C. Beer, Carol P. Brainerd, Arthur M. Dewees, Miriam E. Jones, Emerson Lamb, Daniel D. Test, Jr., and Mildred Binns Young. It was noted that Winifred Beer would replace Anne Wood, who had asked to be relieved from continued service. These nominations were approved.

Nominations were also approved for the following to serve as officers of Friends Journal Associates for 1965-66: chairman: Benjamin R. Burdsall; treasurer: Harold W. Flitcraft; secretary: Frances Richardson. Named by Friends Journal Associates to serve as members of the Corporation from 1965 to 1968 were Arthur M. Dewees, Emily Cooper Johnson, Frank S. Loescher, C. Wilbur Ufford, Anne Wood, and Elizabeth Yarnall. Members of the nominating committee for the coming year are Anna S. Bartram, Barbara L. Curtis, Gordon D. Whitcraft, and Evan L. Stubbs.

Eleanor Stabler Clarke, chairman of the Board of Managers, gave the annual report of Friends Publishing Corporation. She noted the pleasures of publishing the JOURNAL: the rich contacts with Friends and their friends all over the world, the satisfaction of watching the number of subscribers steadily increase, and "the glow that comes from being privileged to publish an occasional article of lasting significance." At the

same time she spoke of the difficulties, which include rising costs of publishing and sometimes the adverse reaction of readers to published articles. The volume of material published in 1964, she reported, was greater than in any recent year. Appreciation was expressed for the support provided by volunteer workers and others who feel that publication of the JOURNAL is vital to the Society of Friends.



Henry J. Cadbury,
speaker at annual meeting
(Photo by Theodore Hetzel)

James Frorer, treasurer, after presenting the financial report, urged Friends to consider supporting the JOURNAL not only by annual contributions to the Associates but also by designating Friends Publishing Corporation as a beneficiary of bequests.

Frances Browin, editor, spoke of the numerous difficulties and crises of the past year, as well as of the high degree of interest on the part of readers and the fine material which is submitted for publication. She expressed appreciation for the comments made by readers and encouraged Friends to continue sending articles for consideration.

During a period of discussion and questions it was pointed out that the JOURNAL is a publication for the whole country, not just for one area, and attention was called to how relatively small a number of Friends are among the subscribers. Within the past year several Meetings have inaugurated a plan of subscribing for all their members.

Frank Loescher introduced as speaker of the evening Henry J. Cadbury, whose subject was "Use and Misuse of the Quaker Past."

There are many ways, said Henry Cadbury, in which the past is used for our own ends. We may, for instance, cling to membership in the Society of Friends simply because we always have been Friends and not because of the immediate value of Quakerism to us. Or we may search out Quaker history only for the sake of entertainment or instruction. We must use care

to avoid anachronisms, both external or of the mind, in dealing with history. We must also beware of selecting from the past merely what suits our prejudices. It would be possible, for instance, for two people to choose the same things from history to present conflicting ideas. Finally, we must not seek to give authority to the present by saying, "History is on our side."

LINDA C. PATON, *Secretary*
Friends Publishing Corporation

Friends and Their Friends

On behalf of the American Friends Service Committee, of which he is associate executive secretary, Stephen G. Cary, a member of Germantown Meeting, Philadelphia, left on May 10 for a three-month visit to South Vietnam, where he will be joined at the end of the month by Woodruff Emlen of Haverford (Pa.) Meeting, financial advisor at a Philadelphia brokerage firm. The twofold purpose of their mission will be to see whether living conditions in Vietnam have created needs which the Service Committee could fill; and to recruit participants for the continuing seminars, work camps, and conferences for young leaders and young diplomats which the Committee holds each year in Asia and in Southeast Asia.

Friends China Camp, operated by New England Yearly Meeting on a China Lake site in Maine three miles from the birthplace of Rufus M. Jones, has expanded its camping season this year to encompass eight weeks instead of six, as in the past. The dates for the camp will be from July 3 to August 28, with separate two-week coeducational sessions for those of senior-high, junior-high, and grade-school age. China Camp's main building is the old Pond Meeting House, which was first offered to the Yearly Meeting in 1952 as a young Friends' campsite. Since then bunk houses have been added, built over the years by campers and adult volunteers. This year's work project will involve the developing of some newly-acquired lakefront property.

Applicants from outside New England are welcome at the camp, which accommodates twenty-four campers at each of its four sessions. Inquiries may be addressed to David Wetherell, director, Freeport, Maine.

Helen Buckler of Brooklyn, New York, a member of New York Monthly Meeting, has joined the Board of Managers of the FRIENDS JOURNAL. A former newspaper woman who is director of publications in the National Public Relations Division of the Camp Fire Girls, she is also the author of *Doctor Dan*, a biography of the first American Negro surgeon. (This book, originally published in 1954, is soon to be reissued in a paperback edition.)

At the same time the Board has suffered the loss from its membership, through resignation, of Elizabeth H. Kirk of West Grove, Pa., a member of Willistown Meeting who is active in many concerns of Philadelphia Yearly Meeting. She had served on the JOURNAL's advisory and executive body since 1957, and her judgment will be much missed.

To commemorate the founding of International Christian University in Japan sixteen years ago, Protestant churches throughout the United States will observe ICU Sunday on June 13. Today International Christian University has faculty members and students from eighteen countries around the world. Since its founding in 1949 on the site of an abandoned aircraft factory at Mitaka, the university—through the support of Friends and others—has followed a program of gradual expansion of both its plant and its educational program. Its most recent undertaking has been the opening of an Institute for Christianity and Culture which will serve as the foundation of a proposed Graduate School of Humanities.

A Harrisburg Area Peace Center has been established, with headquarters at the new Friends Meeting House, Herr Street at Commonwealth Avenue, Harrisburg, Pa. Almost simultaneously, the South Jersey Peace Center, which for a year and a half has been housed in the Haddonfield Friends Meeting House, has moved its office to a large basement room at 41 East Main Street, Moorestown. This move was motivated not only by the requirements of expanding library and files but also by the organization's desire to be strictly nonsectarian in appearance as well as in fact.

The biennial conference of Young Friends of North America will be held August 28 to September 4 at Oakwood Park, Syracuse, Indiana. With "What Doth the Lord Require of Thee?" as its theme, the conference will deal with the role of Friends in modern society. Principal speakers will be Mildred Binns Young of Pendle Hill, FRIENDS JOURNAL Board member and widely known Quaker author and lecturer; Richard Newby, Friends minister of Muncie, Indiana; and Kenneth Boulding of Ann Arbor (Mich.) Meeting, professor of economics at the University of Michigan, who will have as his topic "Possible Futures for the Society of Friends."

An important part of the conference will be daily discussion sessions on race relations, Quakers in politics, Christian education, pacifism, etc. Discussion leaders will include Roy Treadway, George Sawyer, Scott Crom, George Watson, David Ritchie, Eileen Gardiner, Tom Mullen, and Edwin B. Bonner.

Further information may be obtained from Jean Watson, conference coordinator, Box 447, Earlham College, Richmond, Indiana.

One of the eight organizations which operate the Neighborhood Thrift Shop at 449 Second Avenue, New York City (between 25th and 26th Streets) is the New York Metropolitan Office of the American Friends Service Committee. Donations are welcomed of castoffs—especially knickknacks, household articles, antiques, and toys, as well as clothing. Acknowledgments (which may be used for income-tax deduction) are furnished on request. Each of the cooperating organizations uses a price tag of a different color in sending merchandise to the shop, so that sales are easily credited to the benefit of the proper donor. The Friends' share of the proceeds goes mainly to the AFSC's International Student and Visitors Program.

Floyd and Ruth Schmoee of Seattle (Wash.) Meeting will be the "residents" at Friends House of Honolulu Meeting for a year, beginning this coming August. They are replacing James and Jessie Loo Pinney. The Schmoes lived in Hawaii previously when Floyd (author of "The Tangled Skein of Life" in the FRIENDS JOURNAL of March 1) was teaching at the University of Hawaii. During their coming period of residence there he plans to be working on a book on the sea otter. He calls Friends' attention to the fact that visitors are always welcome at Friends House in Honolulu, where guest rooms are available.

Undergraduates of George School, Pa., are trying in various ways (giving benefit shows, etc.) to raise money to provide a student-sponsored \$1,500 scholarship at George School for an underprivileged applicant selected by the Independent Schools Talent Search. If the students' drive is successful a Foundation has promised to contribute a matching \$1,500 toward such a scholarship.

At the 120th commencement exercises of Germantown Friends School in Philadelphia on June 15 four members of the graduating class will supplant the traditional guest speaker, thus continuing a practice established a few years ago in the belief that choosing students to speak on topics of interest to them was more worth while than engaging outside speakers.

For many of Germantown's students, summer recess will mean cessation of formal classes but not of school activities. Some will engage in non-credit courses in such fields as dramatics, photography, and topographical study. Others will travel to Europe as members of the school's choir, presenting twenty concerts in four countries.

GFS parents, meanwhile, will continue fund-raising efforts to provide scholarships for less-privileged neighborhood boys and girls, six of whom will be enrolled in the seventh grade next fall. A goal of \$50,000 is being sought for this program. Several foundations and business firms already have made substantial contributions.

Hector Chevigny, a member of Fifteenth Street Meeting in New York City, who continued a successful career as an author despite the loss of his sight more than twenty years ago, died of a heart attack on April 20. He was the author not only of a number of books, including several historical ones about Alaska and a widely read autobiographical work called *My Eyes Have a Cold Nose* (dealing with blindness and the companionship of a guide dog), but also of more than 1,500 radio dramas. Until he moved to New York in 1943 he had lived in Montana, Washington State, and Hollywood.

Of his passing, David Berkingoff of New York Monthly Meeting writes: "The Library Committee of Fifteenth Street Meeting has been bringing Quaker authors to speak before its monthly Library Forums. Hector Chevigny's introduction was delayed because we saw him every Sunday morning. As we treasure his memory there is grief in our hearts that there was such a great man among us and we knew him not."

A more flexible U.S. policy toward Mainland China is advocated in *A New China Policy, Some Quaker Proposals*, a report prepared for the American Friends Service Committee and just published by Yale University Press. It was prepared by a working party of sixteen Friends, including Hugh Borton, president of Haverford College; Kenneth Boulding, professor of economics at the University of Michigan; Lewis Hoskins, professor of history at Earlham College; and Rhoads Murphey, editor of *The Journal of Asian Studies*.

A review of *A New China Policy* will appear in a later issue of the FRIENDS JOURNAL.

Lansdowne (Pa.) Monthly Meeting, disturbed by the local persistence of discrimination against members of minority groups in the sale and rental of housing, has placed the following declaration on the street-front bulletin board outside the meeting house:

This Meeting supports freedom to vote in Alabama and freedom of residence in Lansdowne.

"Christianity at Work in My Life" will be the theme of the 1965 National Conference of Quaker Men, to be held in Whittier, California, July 10-14, concurrently with the National Conference of US Friends Women. Speakers at the men's sessions will include Keith Sarver, superintendent of California Yearly Meeting; Douglas V. Steere, widely known Quaker writer and former professor of philosophy at Haverford College; Samuel Levering, chairman of the Five Years Meeting Board on Christian Social Concerns; Wilbur Beeson, former medical missionary to Kenya; and Don Calame, general director of the National Council of Churches' Department of United Church Men.

At joint sessions of the two organizations, featured speakers will be Norman Young, executive secretary of the Five Years Meeting's Board of Missions, and Bishop Gerald Kennedy, Methodist leader, writer, and lecturer.

Further information about the Quaker Men's conference may be obtained from the group's executive secretary, Earl L. Conn, 3118 Noel Drive, Muncie, Indiana.

H. DeWitt Barnett, the clerk of Montclair (N. J.) Meeting, who is an executive with the New York Metropolitan staff of the YMCA, has accepted a two-year appointment as Quaker International Affairs Representative in Tokyo for the American Friends Service Committee, replacing Norman Wilson of Scarsdale, New York. With his wife and five children he will leave for Tokyo in mid-July.

Robert W. Gray, associate executive secretary of the American Friends Service Committee's Pacific Southwest Regional Office in Pasadena, California, will serve as that office's executive secretary during the two-year leave of absence of Edwin Sanders, who plans to go in June to Kaimosi, Kenya, where he has been invited by the American Friends Board of Missions to tutor in English at the Teacher Training College.

Fourteen years ago the Children's International Summer Village was organized "to bring together in summer camps or villages children from all countries and to further in them an attitude favorable to peace." Of the four children from the Philadelphia area selected to participate in this project's camp during the coming summer at Vancouver, British Columbia, two are pupils at Friends' schools: Susan Davis of Germantown Friends and Sally Apfelbaum of Abington Friends.

Alice K. Brodhead of the Swarthmore College faculty, a member of Swarthmore Meeting, has been named principal of Media (Pa.) Friends School, beginning next September, in place of Louise Lindley. She has had wide experience in the field of elementary education and has served on Philadelphia Yearly Meeting's Committee on Education.

During the seven-year principalship of Louise Lindley, who is resigning to join the faculty of Wilmington (Del.) Friends School, the 85-year-old Media school has grown in size and scope. A fifth grade was added this year, and a sixth grade is scheduled to open in the fall.

Warren Kliever, assistant professor of English at Earlham College and founding editor of the recently-established magazine called *Religious Drama*, is the author of *The Violators*, a book of short stories just published by the Marshall Jones Company of Franconia, New Hampshire. The stories focus upon a village in Manitoba, Canada, and particularly upon members of that village's German church. Warren Kliever himself, although raised in the Mennonite Church, is now a Quaker.

Correction: Some readers may have noticed a truly confusing error that found its way into Amelia W. Swayne's "The People Behind the Psalms" in the JOURNAL of April 15. Through a printer's error (for which the editors who failed to notice it share the guilt), a passage in the second column of page 190, completing a quotation from the 104th Psalm ("I will sing praise to my God while I have my being") is merged into a quotation from the 16th Psalm ("The lines have fallen for me in pleasant places; yea, I have a goodly heritage."), and the fact that the latter excerpt is from Psalm 16 is not mentioned at all. What happened was that the compositor inadvertently skipped the intervening lines of the manuscript, which ran: "The 16th Psalm is another song of happiness. The author seems young and enthusiastic. He says: 'The lines . . .'" The editors regret this damaging omission.

Rural Friends Entertain City Children

Last summer, under the leadership of its Social Concerns Committee, Western Quarterly Meeting in southeastern Pennsylvania carried out a small project in cooperation with the Friends Neighborhood Guild of Philadelphia. We found thirteen families in our predominantly rural community who were willing to entertain for ten days a child selected by the Guild.

Most of the hosts enjoyed the experience, and the children evidently enjoyed their stay, for the Guild is eager for us to

undertake an expanded project this summer. They are now looking up children, and we are starting to locate homes. Nearly all those who entertained a child last year would like to have the same child back. We are confidently hoping to place at least twenty children for a short stay this summer.

We have learned from the Guild that Western Quarter is the first Meeting to carry on such a project. We warmly recommend it as a small but significant contribution which a Meeting can make to the magnificent work in human relations carried on year in and year out by the Friends Neighborhood Guild.

HELEN H. CORSON

AFSC Summer Service Programs

More than 500 high school and college-age young Americans will participate this summer in service projects of the American Friends Service Committee in this country and abroad.

New this year are a caravan theatre in which college students will tour New England cities and towns, presenting short plays on race, peace, and social concerns, and a program of individual assignments in which graduate students will go to several Southern communities to tutor students of schools which are being desegregated.

Of eight programs for high school students, six are in the field of community service in Indiana, Maine, Kentucky, Colorado, Washington (D. C.), and California, while one is on an Indian reservation in California and one in a mental hospital in Kentucky.

Over 200 college-age students are expected to participate within the U. S. in civil-rights and community-service projects, institutional service units, work camps, and peace caravans. Another 200 or more will go abroad to take part in work camps in Europe, Africa, Japan, and Korea and in community-service programs in Mexico and Guatemala.

Now in its fourth year, a tripartite work and study project sponsored by the AFSC, the Committee of Youth Organizations of the Soviet Union, and the Friends Service Council of Great Britain will be held this summer in Great Britain, with five young people from America, five from Russia, and five from Great Britain participating.

Letters to the Editor

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

Public Prayer

In the questionnaire on the ministry from the Religious Life Committee of Friends General Conference, and again at that committee's Pendle Hill weekend in March, there arose the perennial concern for the lack of vocal prayer in our meetings for worship. As usual, the inference was that this means something vital is missing—that it is evidence of diminishing spiritual depth. I think just the opposite may be true.

It seems to me that those who speak rarely in meeting are often those who are more aware of where a message is supposed to come from than are those who speak frequently. Similarly, those who pray mean their prayers for God rather than for an

audience. A prayer is not a message. It is, or can be, communication. It is a yearning for openness to God's will for ourselves and for others. A belief in prayer is a belief in God's power to move those who are ready for His help.

Usually a prayer turned into a vocal message is subtly changed. (This does not apply to that rare unstoppable emergence of the inner spirit.) Perhaps we have become aware of this. This is what Jesus must have meant when he told us to pray privately rather than in public.

I remember David Richie's remarking at Yearly Meeting some time ago that one must be too ashamed to offer prayer, let alone vocal prayer, when one's life does not exemplify the ideals he supposedly holds. He implied that if and when one achieved those ideals, he might be worthy of such utterance. I suspect that even then (or especially then) it would not be vocalized.

A "gathered" meeting would more often be achieved if each attender were prayerfully worshipping. An hour of silence would not then be dead. Words which rose to the surface would not be conversational thoughts, for what would be worthy of disturbing this communion would be questionings and truths growing out of searching personal prayer. Then also would actions arise out of our individual meetings which would speak louder than words.

Lancaster, Pa.

WILBERTA M. HARDY

Friends in Tanzania

In the summer of 1961 I visited an extremely isolated group of African Friends at Mugumu in Tanganyika (now Tanzania) who were suffering from having their cattle stolen by young men from a neighboring tribe. They were trying to carry out the New Testament injunctions to love your enemies and to turn the other cheek. But still their cattle were stolen.

To aid them, Friends from all over the world sent me money toward purchase of a tractor which the Tanganyikan Friends referred to as a "gasoline plough." I am writing now so that those who contributed to this fund will know what happened to it.

The tractor was used to bulldoze an airstrip, to plough fields, and to aid in construction of a school building and houses for mission workers from East Africa Yearly Meeting. Unfortunately, leaving it in the Mugumu community proved impractical because it was not handled properly when experienced operators were not present. Consequently it had to be replaced by a truck. The difference between the value of the truck and the \$3500 that had been raised for the tractor has been placed in a bank account in Musoma (the nearest town, eighty miles away) in the name of Manchira Monthly Meeting. Receipts from operation of the truck are deposited in this account, and expenses for operation and maintenance are withdrawn from it. Any disputes as to which family is to have use of the truck are settled by the Monthly Meeting.

Through the generosity of World Neighbors, Inc., four mission workers from East Africa Yearly Meeting are now stationed in Mugumu: a dresser or medical technician, an adult education leader, an agricultural expert, and a preacher. (The last-named is financed by the Yearly Meeting.) The Tanzania government is supporting the school which was started by East

Africa Yearly Meeting and by the Friends Africa Mission in 1962, and there is now a government administrative office in Mugumu. This means police power and other governmental services. (It also means paying taxes.)

All in all, a lot of wonderful things have happened to the Friends in Mugumu since 1961, and some, at least, of the credit goes to the Friends from all over the world who contributed to the tractor fund at that time.

Hartford, Conn.

THOMAS R. BODINE

The US in Vietnam

Although we say to the world and to ourselves that we are in Vietnam to defend the freedom of the people (and where is this freedom that we claim to be defending? The Vietnamese people have known nothing but a police state for ten years), I think that our primary concern is to enlarge our sphere of influence as a bulwark against a power we fear. To do this at the expense of a people torn by internal strife is, I think, morally wrong.

By writing letters of protest to government officials one may hope to dissociate himself from the particular actions of his government, but this one cannot do. When my government bombs innocent people in Vietnam, I do this thing also. What we do to those Vietnamese children, we do to our own.

I call upon my nation to do that which is right, not that which is expedient. I call upon my nation to act in the spirit of love, not fear, and to do to other nations as we would have them do to us.

Elgin, Ill.

RUTH O. HUMPHREY

From a Globe-Circling Philadelphia Friend

In three weeks I visited New Zealand Friends and their Meetings in Auckland, Wellington, Christchurch, Dunedin, and Nelson. Friends are active and concerned with world problems, though struggling with inadequate facilities and finances. Increasing membership and widely separated distances have their problems. The new Center in Auckland gives hostel space and attractive possibilities for young Friends.

Another "hop" of 1200 miles to Australia brought me to Sydney, Canberra, Melbourne, Hobart, and Adelaide Friends' groups, where there are also the problems of distance and wide variety of outlook. Especially is this true among young Friends, who feel very discouraged and frustrated.

In India, such heavy problems of massive poverty and national disunity exist as to make the Quaker contribution one largely of small experimental centers where discussions on world problems and practical work to relieve suffering and ignorance get some attention amid a nationalistic tendency to reject almost everything foreign. Here again, discouragement and overwhelming concern for population problems make it difficult to find methods to increase the Quaker way.

I go on to Hong Kong, Korea, Japan, and Hawaii, thankful for the faithfulness of Friends who, even in small numbers and in the midst of great difficulties, keep the central Quaker point of view that there is that of God in every man and that it can be given power by concerned attention to God's direct love.

Delhi, India

ELIZABETH A. W. FURNAS

Coming Events

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

MAY

15—Bucks Quarterly Meeting, 10 a.m., Buckingham Meeting House, Lahaska, Pa., 2 miles east of Buckingham, Route 202.

16—Southern Half-Yearly Meeting, 11 a.m., Third Haven Meeting House, South Washington Street, Easton, Md.

16—Annual Meeting of Friends Service Association and William Penn Center at Solebury (Pa.) Meeting House, Sугan Road between Routes 263 and 202, 3-5 p.m. Principal speaker: Dr. Frank Graham, UN Representative for Pakistan and India. All welcome.

16—Potomac Quarterly Meeting, Hopewell Meeting House, Clearbrook, Va. Ministry and Counsel, 9:45 a.m. Worship, 11 a.m. Lunch served by host Meeting. Business and conference session in afternoon. (Eastern Standard Time)

17—Lecture by Henry J. Cadbury, Pendle Hill, Wallingford, Pa., 8 p.m. Topic: "The Contents of Revelation: 11-16." All welcome.

19—Library Forum at 221 East 15th Street Meeting House, New York City, 7:30 p.m. Film: "The Life of Mary S. McDowell." Talk: "Mary as I Knew Her," by Anna L. Curtis. Dinner with Anna Curtis, 6 p.m., at The Penington, 215 East 15th Street, \$2.00. (Telephone OR 3-7080 for reservations.)

22—Joint meeting, New Jersey Friends Committee on Social Order and New Jersey Council to Abolish Capital Punishment, Quaker House, 33 Remsen Avenue, New Brunswick, N. J., 2 p.m. All those interested in ending death penalty invited.

22—American Friends Service Committee, New York Metropolitan Regional Conference, Westbury (N.Y.) Meeting House, Jericho Turnpike and Post Avenue, Long Island, 3-9 p.m.; box supper, 6 p.m. Theme: "New Directions in China Policy." Speakers: Esther B. Rhoads, Anthony Pearce, Andrew L. March, Jesse Nemtsov, George Pettengill, David Ludlow. High school and children's programs. For further information call AFSC, New York 212-OR-5-4200.

23—Warrington Quarterly Meeting, Pipe Creek Meeting House, near Union Bridge, Md. Worship, 11 a.m. Box lunch. Business and conference session in afternoon.

23—Open-house tea at McCutchen Friends Home of New York Yearly Meeting, 2-5 p.m., 112 Linden Avenue, North Plainfield, N. J. Includes visit to new soon-to-be-opened Margaret McCutchen Nursing home. All welcome.

23—Adult Class of Abington Meeting, 10 a.m., Friends School, 1220 Greenwood Avenue, Jenkintown, Pa. Topic: "Psychic Experiences in Quakerism." Speaker: Walter Voelker, consulting engineer and member of Abington Meeting. All welcome.

24 & 31—Lectures by Henry J. Cadbury, Pendle Hill, Wallingford, Pa., 8 p.m. May 24: "The Contents of Revelation: 17-22." May 31: "Apocalyptic in the Gospels and in Paul." All welcome.

JUNE

1—Philadelphia Quarterly Meeting, Fourth and Arch Streets Meeting House. Worship and Ministry, 2:30 p.m. Meeting for worship, 4 p.m., followed by business meeting. Supper, 6 p.m. (Send reservations to Frances C. Thomson, 5221 Catherine Street, Philadelphia 19143. To cancel call SH 7-3584.) 7 p.m.: Illustrated program on summer projects of Friends schools. Leader: William Kantor. Speakers: J. Hall Cushman, Germantown Friends School; Alexander M. MacColl, Friends' Select School.

5—Nottingham and Baltimore (Homewood) Quarterly Meetings, Deer Creek Meeting House, Darlington, Md. Ministry and Counsel, 10 a.m., followed by meetings for worship and for business. Lunch served by host Meeting. Conference session in afternoon.

6—Haverford Quarterly Meeting, Radnor Meeting House, Conestoga and Sproul Roads, Ithaca, Pa. Worship, 11 a.m. Lunch (donation basis), 12:15. Brief business session, 1:15, followed by program with Carol Murphy of Swarthmore (Pa.) Meeting. Topic: "Quakerism and Psychology: Some Points of Contact." Send reservations to Alma Ingersoll, 201 Walnut Avenue, Wayne, Pa.

6—Haddonfield Quarterly Meeting, 10:30 a.m., Haddonfield, N. J. For further information: Walter E. Darnell, clerk, 115 Third Avenue, Haddon Heights, N. J.

6—Middletown Day, Middletown Meeting House, Route 352, 1/4-mile north of Lima, Pa. Meeting, 11 a.m., followed by lunch. All welcome.

11-13—Annual Spring Conference of Friends Conference on Religion and Psychology, Haverford College, Haverford, Pa. Topic: "Psychological Aspects of the Negro-White Revolution." Leader: James G. Whitney, M.D., Jungian analyst active in integrated housing and education projects. Special panel discussion, June 12, chaired by J. Calvin Keene, head of Department of Religion, St. Lawrence University, with Walter M. Kotschnig, Deputy U.S. Representative to U.N. Economic and Social Council; Helen Baker, acting coordinator, Southern New Jersey Rural Planning Program of U.S. Economic Opportunities Program; Bainbridge Davis, member of Philadelphia Yearly Meeting Race Relations Committee. For further information: Susan Yarnall, 5337 Knox Street, Philadelphia 19144.

12—Salem Quarterly Meeting, 10:30 a.m., Salem (N.J.) Meeting House, East Broadway.

13—Baltimore (Stony Run) Quarterly Meeting, Gunpowder Meeting House, Sparks, Md. Ministry and Counsel, 9:45 a.m. Worship, 11 a.m. Box lunch; beverage and dessert served by host Meeting. Business and conference sessions in afternoon.

19-26—Institute on "China—Awakening Giant," Pocono Crest, Pocono Pines, Pa., sponsored by American Friends Service Committee's Middle Atlantic and New York Metropolitan Regional Offices. Programs for adults, high-school students, children. Faculty will include: Robert W. Barnett, Eugene P. Boardman, Amiya Chakravarty, O. Edmund Clubb, Roy J. McCorkel, Norman J. Whitney, William Worthy. For further information: John S. Rounds, AFSC, 1500 Race Street, Philadelphia 2; phone LO 3-9372.

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

BANSEN—On April 11, ELIZABETH MUTCH BANSEN, fourth child and third daughter of Richard P. and Shirley M. Bansen of Philadelphia. The parents and maternal grandmother, Helen Reed Mutch, are members of Green Street Meeting, Philadelphia. The paternal grandparents, Donald C. and Anna Sherwood Bansen, are members of Lansdowne (Pa.) Meeting.

KAMATH—On April 12, KATHRYN VINAYA LOUISE KAMATH, fourth child and third daughter of Sonjiv and Mary Kathryn (Moseley) Kamath of Rochester, N. Y. All are members of Rochester Meeting.

THOMAS—On April 15, to William John Thomas IV and Juliana D. Thomas, a son, PHILIP DARE THOMAS. The father is a member of Sandy Spring Meeting (United), Sandy Spring, Md.

MEETING ADVERTISEMENTS

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

Arizona

PHOENIX—Sundays: 9:45 a.m., adult study; 11 a.m. meeting for worship and First-day School. 17th Street and Glendale Avenue. Cleo Cox, Clerk, 4738 North 24th Place, Phoenix.

TUCSON — Pima Friends Meeting (Pacific Yearly Meeting), 3625 East Second Street.

Worship, 10:30 a.m. Harold Fritts, Clerk, 1235 East Seneca, MA-41987.

California

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

CLAREMONT — Meeting for worship and Sunday School, 9:30 a.m. 727 Harrison Ave. 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.

ADOPTION

BAMMER—By William O. and Kathleen (Cook) Bammer of Montclair, Calif., a daughter, NAOMI DOREEN BAMMER, born February 5, 1965. The parents are members of Rahway and Plainfield Meeting, Plainfield, N. J.

MARRIAGE

PAUL-WILLIAMS—On April 13, at St. Thomas Episcopal Church, Philadelphia, KATHLEEN ANN WILLIAMS, daughter of Mary A. and the late Russell R. Williams, Jr., and WILLIAM C. PAUL, Jr., son of William C. and Lucille W. Paul. The bride is a member of Haverford (Pa.) Meeting.

DEATHS

COPITHORNE—On April 18, at Philadelphia General Hospital, SHAUN COPITHORNE, aged 56, husband of Josephine Bemrose Copithorne of Philadelphia. A member of Germantown Meeting, he was on the staff of the American Friends Service Committee's National Office. Surviving, in addition to his wife, are two daughters, Mary Susan Copithorne and Elizabeth Joan Garvey, both of Wilmington, Ohio.

FLITCRAFT—On April 16, in her 88th year, LUELLA W. FLITCRAFT of Oak Park, Ill. Surviving are three sons, Harold, Eugene, and Eldon; a daughter, Ann Freer; ten grandchildren; and twenty-two great-grandchildren.

Ruby M. Dowsett

Ruby Mildred Dowsett, aged 70, died on April 13 at her home in Birkenhead, New Zealand. She was the wife of Edward H. Dowsett, with whom she had visited widely among Friends in America in 1948 and 1963. (The latter visit included a term at Pendle Hill.) She also had visited America alone in 1952 at the invitation of Friends who wanted her to share her concern for the religious training of children of Quaker families, especially those isolated from any Meeting. Out of her concern came "Round the World Quaker Letters," which until 1964 were published for children of different age groups by the Friends World Committee for Consultation. Ruby Dowsett was their first editor.

The Dowsetts had moved to Birkenhead (near Auckland) only about a year ago; for many years their home had been in the area of Wellington. In all Friends Meetings in New Zealand their influence was strong and their varied contributions were welcomed. Deeply concerned for cooperative effort among the Christian Churches, they took an active part in the ecumenical movement.

One of the many interests that Edward and Ruby had in common was their frequently expressed love for Friends in America. When their concerns led them to work in different fields, each had the strong support of the other. Just before Ruby's last brief illness they had enjoyed together a three-week holiday in the South Island of New Zealand.

A memorial service in Auckland on April 15 was attended by Friends from most Meetings in the North Island.

HERBERT M. HADLEY

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

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

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

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

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

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

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

SANTA MONICA—First-day School and meeting at 10 a.m., 1440 Harvard St. Call 451-3865.

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.

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.

Illinois

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

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

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

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

Iowa

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

Louisiana

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

Maryland

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

Massachusetts

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

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

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

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

WESTPORT — Meeting, Sunday, 10:45 a.m. Central Village: Clerk, J. K. Stewart Kirkaldy. Phone: 636-4711.

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

Michigan

ANN ARBOR — 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.

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

Minnesota

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

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

Missouri

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:00 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. Dorelin Bunting, Clerk. Phone 344-1140.

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

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

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

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, 10:15 a.m. Meeting, 11:15 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.

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.

HARRISBURG — Meeting and First-day School, 10:30 a.m., 6th and Herr Streets.

HAVERTFORD — 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.

LANSDOWNE — Meeting for worship, 11 a.m.; Sunday School, 9:45 a.m. Lansdowne and Stewart Aves.

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

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

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

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St., west of 15th. Chestnut Hill, 100 E. Mermald La., 10 a.m. Coulter Street and Germantown Avenue. Fair Hill, Germantown and Cambria, 10 a.m. Fourth & Arch Sts., First- and Fifth-days.

Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and 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.

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.

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.

Virginia

CHARLOTTESVILLE — Meeting and First-day School, 10 a.m., also meeting First and Third Sundays, 7:30 p.m., Madison Hall, Univ., YMCA.

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

Wisconsin

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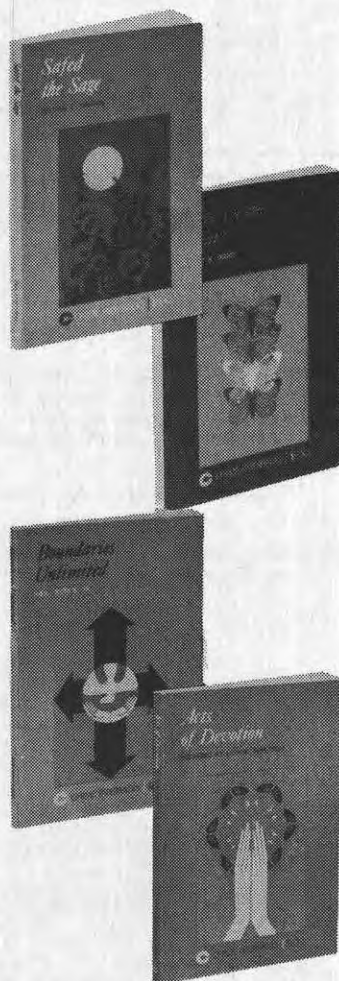
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