

# FRIENDS JOURNAL

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*Nairobi Friends Meeting, Kenya*  
(See page 477)

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*I*f we believe that everyone knows something of God in his own heart, we will seek to know "that of God" in others. We are not always looking inside ourselves and going along in splendid isolation. . . . One comes to know more of the reality of God as one comes to see more of Him in other people.

—HUGH DONCASTER  
*in Southern Africa Quaker Newsletter*

## FRIENDS JOURNAL



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## UNDER THE RED AND BLACK STAR

AMERICAN FRIENDS SERVICE COMMITTEE

*"Because I Want to Be with You Guys"*

BIG, tough, and cocky, ten Negro boys ruled their area of northwest Washington (D.C.) with a swagger that no one wished to question. Equally big, but possessed of a quiet understanding that made up for swagger, another young Negro boy this past summer won the trust of the ten and showed them pastimes other than rumbles, stealings, and idleness.

With eight other high-school young people, Bobby spent the summer participating in an AFSC project in the Cardozo area of Washington. This is a slum section where the statistic of twenty percent unemployment is all too evident in the sight of idle men lounging in the doorways or gathered in small groups in the streets. Their children, seeking release in unlawful acts for their own and their fathers' stunted ambitions, frequently become delinquents.

At the invitation of the Northwest Settlement House, the Service Committee established this year a summer day camp for neighborhood children. Each of the nine AFSC volunteers was assigned a group of children. Bobby was given the oldest ones—14- and 15-year-old boys. Before long several 16-year-olds and even a 17-year-old (one day older than Bobby) had joined the group.

These boys had all been classed as predelinquents; they carried knives, and some had attempted petty thefts. Although they could have been expected to continue on a road toward crime, this did not occur, thanks to Bobby's understanding and ability to win their friendship.

On a trip early in the summer, Bobby did not join the rest of the work campers for a tour of the airport nor, knowing that his group wanted to stay in the bus, did he urge them to join the tour. And when one of the boys asked why he had not gone, he said, "Because I want to be with you guys."

From then on, the friendship grew. Bobby, too, comes from a depressed area of Washington, and he knows the boredom, fears, and frustrated aspirations common to those who live there. Surrounding their lives is poverty; there is no way by which they can escape or forget it. Bobby knows the pain of owning only one pair of shoes, one pair of khakis, one set of underclothes.

Recognizing their way of life and their interests, Bobby willingly played pool with his group for hours in the settlement house, encouraging but not insisting that they go bowling, swimming, or on tours of Washington sites.

Before the project had ended in mid-August, the boys asked Bobby if he could continue to be their counselor. This was not feasible, but a part-time job was found for him at another community center. For a boy with one set of clothes, no hope for a paying summer job, and thoughts of dropping out of school, this experience with the Service Committee has possibly changed the course of his life. It was a memorable summer for Bobby.

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# FRIENDS JOURNAL

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## Editorial Comments

### *"The Sense of the Meeting"*

AT the risk of bringing down upon our head the pained disapproval of a dozen tradition-encrusted generations, we are daring to raise a tacitly forbidden question: "Why are Friends so opposed to voting?"

Yes, we are aware of the many explanations of the "sense-of-the meeting" method of doing business that have come down through the years—of the statement, for instance (as expressed in Philadelphia Yearly Meeting's *Faith and Practice*), that "... there is no decision made by a majority which overrides opposition. Action is taken only when the group can proceed in substantial unity. . . . Such a way transcends compromise." Friends' way of conducting business, this statement continues, can create and preserve the sense of fellowship, and it contributes to the way of peace.

Sometimes we wonder about this. Recently it has been our fate to sit through a whole series of Quaker business meetings devoted to the attempted resolution of a serious problem. It is a problem on which members' opinions are rather sharply divided, and at meeting after meeting the most vocal of these members have set forth their recommendations for the course to be followed—recommendations often differing markedly from those proposed by others. Meanwhile some of the less articulate Friends, unable to make themselves heard at such length, sit wishing wistfully that they could register their point of view.

Month after month this process has gone on, with the clerk finding it increasingly difficult to formulate conscientiously the sense of the meeting, since apparently the longed-for "substantial unity" is so difficult to achieve. According to traditional Quaker advice, consideration of a matter so troublesome should be postponed until a time when unity is possible. But it happens that this particular question is one which can *not* be postponed further—that it must be settled by a certain date.

What should Friends do under such circumstances? If they were functioning as members of a national, state, or local electorate they would, of course, vote according to their convictions, and, if their vote happened to be on the losing side, they would accept the verdict of the

majority with good grace, convinced that it had been arrived at by a democratic process. If they were functioning as members of a club or a civic organization they would also take it for granted that a popular vote was the fairest, tradition-tested means of arriving at a decision. But when functioning as members of Friends' bodies they cannot follow this procedure.

Why is voting right in one instance and wrong in the other? Are all Friends convinced that "arriving at the sense of the meeting" can be done best by a clerk's sixth sense? Are there not occasions when problems that persist and that threaten to divide Friends might not be settled more fairly, with a greater sense of equal voice for all, if they were put to that democratic process known as voting upon which for many years Friends have looked (at least officially) with such horror?

### *Should We Be Monolithic?*

Just what is meant by responsible journalism is a question that seems to puzzle many. A case in point is that of the correspondent in this issue who attributes to the *FRIENDS JOURNAL* itself various points of view expressed by its contributors and even by the authors of its letters to the editor. Not long ago a letter was received from another reader who expressed surprise that the *JOURNAL* had published articles by certain authors whose attitudes and opinions were at variance with what she assumed to be this periodical's "line."

Both of these attitudes seem to us surprising. We had assumed there was general realization of the fact that articles and letters published in an independent magazine of opinion represent the viewpoint of their authors and not necessarily that of the magazine itself. The *JOURNAL*'s editors and managers feel strongly that there is continuing need both in the Society of Friends and elsewhere for an open forum where all nuances of mind and spirit can have their say, without being tailored to fit the requirements of any overriding dogma.

If the *JOURNAL* ever *were* tempted to adopt any official "line" (other than in occasional editorial comments), it would be quickly deterred by perusal of the numerous publications it receives regularly from the Soviet Union and the German Democratic Republic (Communist-ruled

East Germany). How we ever got on the mailing lists of these governments and their agencies we have no idea, but we *do* know that, try as we may, we never are able to read more than a few pages of their outpourings. And why? Because almost every word is predictable. There are no dissenting voices, no doubts, no middle tones. Everything is, on the one side, completely rosy and glorious, and, on the other, completely despicable. If anything does not conform to the dominant line it can easily be altered to do so, as in the case of the old Grimms' fairy tale about "The Brave Little Tailor" which (according to the *Manchester Guardian*) has been officially changed in East Germany to tell how, instead of slaying seven flies at one stroke, the brave little tailor converts two wicked capitalistic giants and sets them to work in an agricultural-production cooperative.

Never, in these specimens of printed matter emanating from the USSR and the GDR, do we find any articles or letters differing from the official line laid down by the publishers. We believe that American Friends probably would prefer not to have their publications tailored along those lines.

### Communication

By IRWIN ABRAMS

THERE was a time when I used to think, when someone broke the silence of a meeting for worship, of the Eastern proverb that the empty vessel, when knocked, makes much more noise than the full one. But I have come to see more clearly the place of the vocal ministry. Although we communicate without words in the silence, there is a place for words as well, however inadequate they may be.

In the parable of the Tower of Babel, men in their pride tried to build a tower to the skies. For this they were made to speak each in a different tongue, so that, being unable to communicate with one another, they gave up the attempt. One meaning of this story is that they should have been at work building a different kind of tower to reach heaven. Perhaps there is another meaning, too.

I helped work on a kind of Tower of Babel once. It was at a work camp in France, where we were building a bridge. We came from many different countries, and the only one who had the technical knowledge to throw a bridge across space was a Swedish camper who spoke only his own language. Fortunately, his Swedish companion knew Esperanto, which the camp leader spoke. So a channel of communication was set up from French

to Esperanto to Swedish and back, and we built the bridge.

There was another kind of communication in the camp—a wordless, deeper kind—in the silent grace before meals, in the hearty singing together, in the camaraderie of working together and living together. But without the words we could not have built the bridge.

Each of us has had these experiences of communication, both verbal and wordless. We know those precious times we may spend with a friend, without needing or wanting to speak. A gesture, a smile, the very silence itself is eloquent. But there are also times when we must find words.

In our meeting for worship we are seeking to communicate; we are trying to reach communion with one another and with that which we call "reality" or "the Eternal." Like all communication, this is mutual—it goes both ways.

May we learn to communicate with one another and with the Eternal! May we learn to do our part, to lay ourselves, our prepossessions, our preoccupations aside, to become sensitive to what may come to us and through us: boundless joy, infinite love, deep concern, stirring truth! And may it be given us to bespeak these things with winged words!

---

I thank thee, Lord,  
for all thy good.  
And I am sure  
there would be more  
to thank thee for  
If all thy good  
were understood.

HARMON STRAUSS

### To an Acquaintance

By GERALDINE SPROULE MUSSON

There is no Esperanto of the soul.  
My grief is this—  
To understand, to sympathize, to love,  
Mutely,  
While convention binds the fingers of compassion  
And weights the tongue that leaps with words of praise.  
What would it seem but some new brand of madness  
If I should seek to send a rapier thought  
Through your defenses  
To your inmost self?  
True grief, for me, is this—  
That I can hear a whisper,  
Understand me, help me, love me,  
While you shout self-sufficiency  
And stumble on alone.

---

Irwin Abrams is a teacher of history at Antioch College, Yellow Springs, Ohio, and a member of Yellow Springs Meeting.

## The Challenge in Kenya

By HENRIETTA M. READ

THE first Sunday in Nairobi we visited an English Meeting belonging to London Yearly Meeting. It is like other Meetings we have known: small, English-speaking, and with too few children. There were only two or three Africans present. Later, after a tour of other parts of Kenya, we returned to Nairobi and Nairobi Monthly Meeting of East Africa Yearly Meeting. This is held at the British-founded Ofafa Center, but because of the strong influence of Americans from the Friends United Meeting (Five Years Meeting) it became a programmed one. There are, therefore, these two quite different Meetings in Nairobi. One hopeful piece of news we heard while there was that the English Meeting had applied for membership in East Africa Yearly Meeting. Both Meetings stand to gain from closer contact.

On our second visit we arrived at the meeting hall ten minutes after the scheduled time for meeting for worship. Fearing we were late, we entered hesitantly and sat on a bench against the wall. The large room, lined with rows of low wooden benches, was practically empty. A few people were singing in one corner. Several men stood or sat on a platform behind a table. A young man came down from the platform to greet us and urged us to come up front with him, but we declined. After we had seated ourselves the singers dispersed and found places on the wooden benches. The service then began.

One of the men on the platform conducted the meeting, calling on others to speak or to lead the hymn singing from time to time. He assigned another man from the audience to sit beside us and interpret from the Maragoli language. (Most members of the Society of Friends in Kenya belong to the Maragoli tribe who inhabit the area around Kaimosi, and the majority of those at Nairobi Meeting have moved to the city from up-country.)

Gradually the big hall filled. People trickled in all during the hour. Even after the benches appeared to be full, they always provided space for one more as each new man or woman straggled in and as the firstcomers slid closer together and packed themselves a little tighter to make more room on the ends. There were women dressed in their Sunday best: gay cotton dresses with bright polka-dotted scarves around their heads. With them—in their arms, on their backs, or clinging tightly

to their skirts—were many children. Sometimes mothers and children were barefooted. The men (equaling the women in numbers) were all in white shirts, ties, and jackets and were carrying leather brief cases or zippered folders of some kind.



The congregation sang or chanted with gusto from Maragoli song books. A young barefooted girl volunteered to lead a hymn. Standing before the meeting, she related having had a dream that she should lead this particular song. Everyone sang loud and clear, joining her in praise of the Lord.

The sermon was delivered by a Friend from another Meeting. After the collection plate was passed, the visitors were introduced: besides ourselves two Friends from Britain, Bernard and Mary Lawson, as well as Thomas Lunga'oh, secretary of East Africa Yearly Meeting, with his wife, Leah.

Many of the government officials whom we met in Nairobi had had their early education in Friends' schools. Many have at one time attended meeting. The influence

This report is the outgrowth of a trip to Kenya last autumn on which Henrietta Read accompanied her husband, James Read, president of Wilmington (Ohio) College, under the sponsorship of the Agency for International Development and the American Association of Colleges for Teacher Education. The illustrations (here and on the cover) are also Henrietta Read's work.

of Quakers could be great in this new country with the largest Yearly Meeting in the world. Even President Jomo Kenyatta came under the influence of Friends during his many years' residence in England, when he lived at Woodbrooke.

There are problems, however, many of them similar to those we have in meetings in this country. I heard a group of missionaries discussing the participation of African women in meeting activities. They were finding recruitment of Sunday-school teachers difficult. They also complained of the lack of interesting projects and programs among the women's groups.

We had several discussions with American and British Friends about two problems which particularly interested us: the diminishing interest of young people in the Meeting and the lack of participation by intellectuals in Friends' activities. Some way must be found to deal imaginatively and creatively with these problems.

All Christian groups, whether Friends or not, are constantly worried about holding the interest of youth. We could not avoid the feeling that much could be accomplished if more emphasis were put on "service." They could do wonders in Kenya with weekend work camps, for example.

The problem concerning the dwindling interest of the intellectual is a thorny one. The gap is enormous between the ordinary member of Monthly Meeting and the man who has been educated (perhaps even in a Friends' school) and who holds a high government post. These two are worlds apart. They have nothing in common except membership in a society which probably means something entirely different to each one. There seem to be too few people like Leah and Thomas Lunga'oh who bridge the gap.

At the moment there are two glimmers of light. One is the Nairobi English Meeting's projected membership in East Africa Yearly Meeting. Perhaps the members of this Meeting will be able in some ways to renew the interest of some of the African leaders in the Society of Friends. The other is that the Friends United (Five Years) Meeting is sending someone to Kenya to study the whole situation and to try to devise a solution.

In a new and developing country such as Kenya the effort to keep Friends who are in leadership positions close to the core and philosophy of Quakers may make a great deal of difference not only in Kenya itself but in the wider area of the African continent and perhaps even in the world. The challenge should be felt by us all.

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*Would that more of us were like the old saint who, asked on his deathbed whether "he had made his peace with God," replied: "I never knew we had declared war."*

—BEATRICE SAXON SNELL

## The Basis of Our Fellowship

AT the end of a series of four weekends at Powell House, Old Chatham, New York, sponsored by the New York Yearly Meeting Ministry and Counsel on the theme "The Basis of Our Fellowship," twenty-five deeply concerned Friends were asked to identify what they believe are the elements that constitute the basis of Quaker fellowship. Most of the twenty-five had participated in the whole series, seeking to discover what it is that holds Friends' Meetings together and gives them an ongoing life in spite of many differences. After all the Friends' written answers had been shared, the chairman drew them together in a list which was developed into the following statement:

1. Our fellowship is a reality, and it has the potential of becoming a truly beloved community of persons filled with love and concern.
2. Basic to our fellowship is the common faith that there is that of God in every man—that we are all truly God's children.
3. Our fellowship grows out of our unhampered worship together—a gathering into the reality of God's presence. In the deepest sense, the basis of our fellowship is the experience of the Living Spirit of God in our midst.
4. Whatever else we may believe about Jesus, we follow him as our teacher and guide. His teachings and example provide us with a way of life.
5. Love is fundamental to our fellowship—the love of God, of Jesus, of one another, and of others. This love manifests itself in an experience of sharing and caring—a spiritual communion.
6. Such a fellowship should provide a demonstration of love as a way of life—a witness to the world, an outreach into the world.
7. Out of this fellowship of love there flows a concern for the world, for involvement in the social struggles of our age, and for outreach with a spiritual message for the hunger of men.
8. Part of the reality of our fellowship is the honest, loving recognition that there are differences among us and that this diversity adds richness.
9. A loving fellowship, a beloved community, is characterized by the respect, trust, and acceptance each has for the others.
10. Our fellowship is made up of persons who are seeking a sense of identity within themselves and their fellows. It therefore involves growth toward perfection in the faith and the expectation that something ever better may become a reality both for each individual and for the group.

## The Hidden Springs

By HELEN G. HOLE

NOT long ago, when Clear Creek Meeting of Richmond, Indiana, arranged a meeting of members of Ministry and Counsel with young people home from school and college, one young Friend asked: "What difference does it make to you that you belong to Clear Creek? Would your lives be any different if you weren't members? What does it really mean to belong to a Friends Meeting?"

A searching question! It reminded me of the kind of queries George Fox used to put during the early years of his search as he went up and down England looking for those who professed religion and asking them what their religion meant to them. The immediate unthinking reaction of older Friends was to say, "Why, of course! It makes an immense difference. The Meeting is concerned with the ultimate questions. In the great moments of life—marriage, death, birth, severe illness—we turn to the fellowship of the Meeting. Your question is like asking: 'Does the family make any difference?'"

But, in complete honesty, the question cannot be answered that simply. Just how deep is our Meeting loyalty? On what level is our Meeting life conducted? How much do we really care about the weekly hour of worship, and how much does its influence carry over into the week? How much investment of ourselves do we put into preparation for next week's meeting?

We all know a few people who do not profess any religion but are better people than we are. What can we say about this discrepancy? The truth is, as Elfrida Vipont Foulds put it, many of us think of God as a fire engine to be called on to put out flames in times of crisis. Otherwise our religion tends to become a lukewarm, consoling routine, without much real significance.

Although it is wrong to deceive ourselves into thinking that our Quakerism means more than it does, it is also wrong to go to the opposite extreme. Those of us who belong to a Meeting with a certain amount of vitality know that it *does* mean something. We are to some degree different from what we would have been without it. We are, perhaps, gentler, more at peace with ourselves, more centered, more sensitive to social evils. The degree to which we have developed our inner lives throughout the week, outside the meeting for worship, has much to do with this. It is the extent to which we have committed ourselves, including the hidden springs

of our personality, which determines the reality of our religious faith.

One of my sons has a large dog—affectionate and enthusiastic, intelligent and obedient—of which he said recently: "The only limit on his obedience is the lack of understanding. He wants to know what you want him to do, and if he understands what it is, then he wants to do it." This is undoubtedly true. There are otherwise no limits to his commitment. He wants to understand, and he is sensitive to the demands on him. It is this complete gift of himself which makes us cherish him. It is as we approach this total commitment that we become living instruments—persons for whom religion makes a difference. Even commitment to the wrong thing can accomplish incredible results; commitment to truth is a force which can translate ideals into living actions.

In the pamphlet *The Creative Center of Quakerism* (Friends World Committee, 1965) a Japanese Friend, Yukio Irie, has written of the potential of our Society, limited in numbers though it is, to exercise an influence on the world. In Japan, he says, non-Christians often plead with the small Quaker group there to teach them how to make their hearts tender and how to long for peace. Quaker membership is small and our material means are limited, he recognizes, but he reminds us that the power of our message does not depend on numbers or on the means at our command. It results from the dedication we have been discussing: the dog's fidelity, the human commitment.

Let us examine what it would mean to commit all the layers of ourselves to God. What are the parts which go to make up our complex psyches? And how should we proceed in committing them all?

### The Mind

The mind is man's glory and at the same time his temptation because it can so easily become perverted. It is only as we dedicate it to God that we can achieve the power that comes from commitment.

This idea of commitment of the mind frightens some people. They think that it will in some way detract from the mind's honesty and objectivity—will deflect it from the passion for truth. Nothing can be further from a right understanding of what is implied in commitment of the mind. No thinking can be too rigorous, no vigilance against partiality, laziness, or conformity can be too great, for a servant of God. We must have a passion for clear and consistent thinking. We may well experience, during the course of the work necessary to put this into practice, the kind of joy described by Kathleen Lonsdale,

Helen G. Hole, a member of Clear Creek Meeting, Richmond, Indiana, is on the faculty of Earlham College. This article is composed of excerpts from an address she gave in June at the General Conference for Friends at Traverse City, Michigan.

eminent British Quaker physicist, when, as a young college student, her eagerness to begin the day's work was so great that as she approached the laboratory in the morning she often found herself running the last part of the way.

The fact that we have committed our minds to God will not detract from our intellectual search. There need be no fear of knowledge, no necessity to rule anything out, no books to be put on indexes. We can say with Thomas Traherne that to think well is to serve God in the interior court. Some of us, to be sure, are lazy about thinking through what we believe; we live in a haze of indeterminate vagueness about the things that matter most. We forget that our minds were given us to use.

Part of our task of commitment is to be aware that the truth, wherever we find it, has a religious significance. There is no quarrel between our minds and our beliefs, but they must be all of a piece. We need to remember that, as finite people, it is impossible for us to attain total truth. Only some facets of it are comprehensible to us. The revelation of truth, in its entirety or in its parts, consists of the unveiling of the universal mystery, and this we are incapable of fully understanding. Nor is the mind alone able to grasp it; we know that it must speak to the other parts of our being also. We shall approach it with humility, opening ourselves to it as we do to God in worship.

#### *The Will*

One of the great guides to the spiritual life in the last century was John Henry Newman. During the course of a tremendously active life, he took hours of every day to counsel, both in person and by letter, those who sought his advice. In his letters he comes back again and again to what he considers the essential point: we must give up our own wills to God. A saint he defines as a man who shows absolute surrender of himself—in thought, word, and deed—to God's will; he would have us all strive to be saints. He tells us, however, that this will be no easy task. To a person who longs to join a religious order he writes: "You have not subdued your feelings or your will to the will of God; you think of yourself more than you do of Him. . . ." To another who wishes to embark seriously on the spiritual path he gives advice by laying out for her a threefold program. First, she is to choose some great devotional classic (he suggests *The Imitation of Christ* or the *Pensées* of Pascal) for serious study. Second, she is to give herself to systematic devotions, regularly and not erratically undertaken. Third, she must give herself to changing herself, to resigning herself to God's will, to unlearning "worldly notions" and living in sight of things invisible.

There, it seems to me, is the heart of the difficulty.

Our principal obstacle is that we forever set *ourselves* at the center. We refuse to admit our finiteness, our creaturehood. Even our prayers are disfigured and distorted by our creatureliness. I believe it is Douglas Steere who has urged on us the need of yielding the nerve center of our consent, thus relaxing the initiative over our lives. It is this which constitutes the commitment of our wills, and it is only in this way that we can achieve the process of purification—a sort of two-way traffic between ourselves and the mystery of things.

#### *"Brother Ass"*

So far I have said nothing of our body—"Brother Ass," as Saint Francis called it. Too often we forget that he, too, needs to be committed to the search. In periods before our own, the importance of this commitment was probably overemphasized. For centuries hair shirts, fasts, hard beds, and penances were often important in themselves; they led sometimes to serious distortions and unhealthy attitudes. But this is not our danger today, when we make a cult of pampering ourselves and living in comfort, forgetting that Brother Ass, too, must be subjected to discipline. Too many of us put our immediate enjoyment ahead of anything else and abuse Brother Ass with too little or too much sleep, too much or ill-chosen food, overuse of stimulants, and too little exercise.

How can we learn to give Brother Ass his due, to respect him as a marvelous work of creation, to release him to make his contribution to the self? How can we learn to bear with him when he is weak and in pain, without allowing him to monopolize all our energies? How can we commit *him* to the search, just as we must commit our minds and our wills?

#### *The Deeper Levels*

Finally, let us deal with a far more difficult problem: the commitment of the unacknowledged levels of our personality. The great contribution of the last century, perhaps, has been the discovery that there are buried levels of ourselves of which we are unaware, but which influence thought and action, just as the hidden but extensive root system of a tree influences the tree's health and growth and survival.

We see now that much more enters into reactions and decisions than what we understand with our minds and what we determine with our wills. The student who told me that every night he woke up in abject fear, cold sweat pouring over his body, his mouth so dry he could not swallow, overcome with the appalling certainty that he was about to die, could not be reached by reason. His terror and despair came from an inner source whose secret was unknown to him. This whole area of our buried selves is as much *us* as the conscious part. How badly we need to learn how to use those hidden resources,

how to keep them from festering and infecting our lives, how to bring health and healing to them, how to set them free to bring us richness and depth!

We are confronted, it seems, with a paradox. How can we control something of which we are aware only in a fragmentary, incomplete way, or perhaps not at all? On the other hand, how can we commit ourselves in any meaningful sense unless we give *all* of ourselves? It is these unconscious and buried levels which affect the will and release the potential powers of the personality. How can we deal with them?

We are beginning to learn a little about a few of the helps we may use in this process. In some way which we cannot fully understand, natural beauty is a help to us here. "I will lift up mine eyes unto the hills," says the psalmist. There is healing in mountains, forests, and sea, and in the arts also—in music, literature, and painting. Perhaps most of all when we ourselves participate in the creative process, the arts speak to us on the deepest levels.

Our Quaker heritage can also suggest a potential source of aid. For generations we have practiced methods

of worship and meditation which can reach down into the unconscious and help to release its powers: living, creative worship which, plumbing deep into the hidden springs of our being, breaking down barriers, easing tensions, and combating frustrations, may bring us into unity of life. Individual prayer, too, does the same thing—not vocal prayer, but individual orientation toward God of all the attention of which we are capable.

Long ago Robert Barclay showed his awareness of this force which can work at the roots of our lives. "When I came into the silent assemblies of God's people," he said, "I felt a secret power among them which touched my heart, and as I gave way unto it, I found the evil weakening in me and the good raised up." One of the Persian mystics has said: "More than all else I cherish at heart the love which makes me live a limitless life in *this* world."

The great medieval devotional classic, *Theologia Germanica*, uses a bold metaphor to suggest this human potential for a life lived simultaneously both in time and in eternity: "I would fain be to the Eternal Goodness what his own hand is to a man."

## George School's "Tutoring Teachers"

By ELIZABETH A. POWELL

A YEAR AGO this past summer, the Mercer Street Friends Center in Trenton became headquarters for a tutoring program to help culturally deprived elementary school children at the nearby Parker School. It was staffed by college students who, by the fall, had returned to their own studies, and, since school authorities were anxious that the program continue, Constance Sigler, a member of George School's English Department, offered her services as tutor, with the thought that a few George School students might be interested in helping her.

When the project was presented to the school, it elicited sixty-three applications! A startling number of the students applying could offer solid experience in camp counseling, babysitting, summer playground work, work-camping, and service as hospital aides. Some even had had previous tutoring experience.

Obviously such earnest interest and talent could not be ignored, especially when the need was so great. Transportation was arranged, and ultimately nineteen boys and girls, with Connie Sigler and me, sat anxiously through orientation sessions conducted by Mercer Street Center and the Parker School.

When at last we met the children with whom we were to work, the generalizations we had been listening to became startlingly real and concrete. "Culturally de-

prived" meant that a ten-year-old boy could not understand a simple story about boys being naughty in their mother's kitchen because he did not know what a measuring cup was; nor, for that matter, did he recognize any other piece of kitchen equipment by name. It meant that a group of these children, taken to the country, could not name a certain yellow flower, but, when told it was a daffodil, burst out in a song about daffodils they had learned at school.

The first days of tutoring were largely ones of discovery by tutors of the appalling simplicity of the remedial information that all these youngsters needed before they could take advantage of what was being taught them in school. Almost without exception, they could name the letters of the alphabet on sight but could not say them in order, nor did they connect them with any particular sounds. Consequently, even the simplest children's dictionary was useless to them, and every new word was a complete mystery.

Many tutors had to contend not only with apathy on the part of their students toward any form of learning, but also with distrust of the tutors themselves. Sometimes weeks were spent in establishing the atmosphere of confidence in which learning could take place before anything like academic education could be attempted.

With pupils whose personalities made them able to respond easily to individual attention, the tutors' chief

Elizabeth A. Powell, a teacher of ceramics at George School, Pa., is a member of Chesterfield Meeting in New Jersey.

problems were, first, the frustration of having only one hour a week in which to work, and, second, the lack of material that was both interesting to their students and simple enough for them to read. (I would like to say "bravo" on the part of all the tutors for the Dr. Seuss books. Their combination of simplicity, humor, and interest makes them invaluable on a project like this.)

In general, the tutors were very much on their own to develop methods and materials that met their pupils' individual needs. One, finding the child assigned to her too shy to talk with, used a toy telephone at first to establish contact at a comfortable distance.

All of them found that they had to lower their sights—that they could not teach a child to read, write, learn about the world he lives in, and so forth, in only one year. They came to feel content if they succeeded in teaching their charges that they were important individuals, that people were interested in them, and that learning and reading were essential if they wanted to get along in life.

Some had pupils who absolutely refused to return after their initial sessions. Several found it necessary to include brothers or sisters in their activities, for, while tutoring may not always be appreciated by the pupil, by those not chosen it is considered a mark of prestige, and as the car bearing the tutors pulled into the Center, it usually was besieged by a small army, hanging over the fence, shoving, and shouting: "Hey, is there tutoring today? When are the tutoring teachers going to teach me?"

Betsy, one of the George School students who had worked as a recreation volunteer at the Center during the previous summer, assigned herself to an emotionally disturbed boy she had known then. Teddy was too disturbed to attend even the special class in public school. His father, hospitalized for two years by an automobile accident, could not afford private classes. So, for the first half of the school year, Teddy's only contact with education was through Betsy. One of the common sights of the fall was that of Teddy headed for the front door and freedom like a small whirlwind, pursued by a larger whirlwind that was Betsy. Time after time she conducted him back to their private quarters by means of a firm hand on his collar until eventually he was able to sit still long enough to learn a few fundamentals of reading—long enough to be able to work at the same table with another child. Finally he reached the point where he could be admitted to the special class in public school.

The amount of knowledge the tutors were able to impart varied greatly. Most of the children were given a considerable lift in their school work, but undoubtedly the ones who gained most from the experience were the tutors themselves. "I no longer count the week from Fri-

day to Friday," said one, "but from tutoring day to tutoring day." For all the tutors, the "deprived child" has been transformed from a label to an appealing or appalling, responsive or dull individual; the knowledge of his humanity has become part of their own lives.

## William Penn Memorial Museum

By MAURICE MOOK

FRIENDS probably have heard by now of the new William Penn Memorial Museum and Archives Tower, to be dedicated in October at Harrisburg, Pennsylvania's capital city. Not far from the new Friends meeting house, they were built by the General State Authority and are to be maintained and administered by the Pennsylvania Historical and Museum Commission.



Apart from Pennsbury, also administered by the Historical and Museum Commission, this museum is, I believe, the only appropriately monumental structure in the United States erected as a memorial to Pennsylvania's Quaker founder. (If I am wrong in this assertion I hope that readers of the JOURNAL will correct me.)

A central portion of its first floor has been named Penn

Maurice Mook of State College Friends Meeting is Professor of Anthropology at Pennsylvania State University and a member of the Pennsylvania Historical and Museum Commission. The photograph of the Penn statue is reproduced by permission of Dr. S. K. Stevens, Executive Director of the Pennsylvania Historical and Museum Commission.

Memorial Hall. I am wondering how Friends will receive this hall's principal exhibit, an eighteen-foot bronze statue of Penn, the work of Janet de Coud of Gibsonia, Pa. There has been a great deal of argument over previous artistic representations of Penn in paintings and in sculpture. I personally am pleased that Penn is presented here as a vigorous, healthy, rather slender young man, rather than the fat, puffy-faced, double-chinned Penn that we see in the Sylvanus Bevan ivory carving and in representations based upon it. It may be true, as John Nickalls claims in his *Some Quaker Portraits* (London, 1958), that "For no other [likeness] of Penn than Bevan's is it possible to produce so much good evidence of authenticity." However, Penn when in Pennsylvania was young, not the old man Bevan remembered, and the one thing with respect to the appearance of Penn that seems most firmly established is (to quote Nickalls again) that "he was athletic in youth and portly in later years." During the two years of his first residence in Pennsylvania he was in his late thirties.

Concerning one aspect of the de Coud statue I am, however, frankly uneasy. Over Penn's breast the artist has placed a symbolic bas-relief of an extremely aquiline-nosed, almost Mongoloid-faced person, with both arms uplifted in entreaty, supplication, propitiation, or something. The symbolism is not at all clear to me, and it bothers me. If a symbolic representation fails to convey what it is meant to symbolize, it seems to me it fails as a symbol.

Such is my own reaction; I am anxious to hear the opinion of readers of the JOURNAL who have seen the sculpture. It would be interesting to have the opinions of both artists and Friends—especially artists and Friends in the same persons.

### Germany Yearly Meeting

THE Yearly Meeting of Germany took place August 3-8 at Quäkerhaus in Bad Pyrmont. After three days were filled with business meetings and committee reports, there came a spiritual lift with the reading of Epistles from other Yearly Meetings.

In the reports on peace work, Erna Rosier spoke of recent changes in the Friends' peace witness and Fritz Mensching told of the situation of conscientious objectors in West Germany and their need for contact with such groups as War Resisters International, especially while they are doing their alternative service, when they often feel lonely and deserted. Horst Brückner touched on the situation of C.O.'s in East Germany, who have had official recognition for about one year.

Ernst Schwarz described the work being done in the Quaker International Centers, speaking especially from his experiences in Vienna and emphasizing the opportunity for meeting with diplomats. He also mentioned the opening of a peace research center there. Max Habicht of Switzerland gave a short report on the Helsinki Peace Conference, emphasizing the opportunity for personal contact and a real feeling of the oneness of humanity, regardless of nationality, political ideology, race, etc. Fritz Katz discussed the Vietnam situation.

In the Richard Cary lecture on Saturday, August 7, the subject was the life and work of Richard Ullmann, read by

Lene Ullmann. She brought her husband very close to us—especially to those who had known Richard and his contributions to peace and understanding.

A session dealing with Quaker conduct in our time was divided into three discussion groups: "The Relation of the Religious Society of Friends to Other Christian Churches," "Our Peace Witness," and "What does the Religious Society of Friends Mean to Us?" In all three groups an attempt was made to depart from theory and get down to actual practice in daily life. Especially in the group dealing with peace, methods were sought to make the witness a really active one.

On Saturday evening the children presented a well-done skit of an early American Quaker family, followed by several musical numbers. Then (as was done last year) handmade articles (made mostly by the children themselves) were sold to raise money for the Quaker team in Algeria.

Because a majority of the younger members were at the International Young Friends Conference in Norway and many others were unable to attend, this was one of the smallest Yearly Meetings in recent years, but it was a rich experience for those who were there.

MARJORIE WOLFE

### Iowa Yearly Meeting (Conservative)

IOWA Yearly Meeting, Conservative, held its 88th annual sessions at Scattergood School, West Branch, Iowa, August 17-22. Since last year the Yearly Meeting membership list has been increased by the addition of the new Iowa City Monthly Meeting—the fourth city Meeting to join in recent years. Apparently the trend among Quakers in Iowa is toward more urbanization.

A major concern was the escalating Vietnam war. Friends discussed how they could express their views most effectively to their senators and representatives. They were encouraged to join the organization "Iowans for Peace in Vietnam." A letter of protest against U.S. Vietnam policy was sent to President Johnson, Iowa senators and representatives, and various newspapers throughout the state.

Many Yearly Meeting members are actively supporting the civil rights movement. Several of the fourteen members who attended in June the Friends Annual Conference on Race Relations at Richmond, Indiana, reported their impressions during an evening meeting. Eva Stanley, chairman of the Yearly Meeting's Committee on Race Relations, who is active in the Cedar Rapids Council on Human Relations, reported her intention of visiting Holmes County in Mississippi. Carolyn Emery spoke of her work and that of her husband, Arthur, with the National Sharecroppers Fund in Tennessee and the Head Start Program.

The Yearly Meeting continues its active Penal Affairs Committee, which at present is concerned with establishment of a Halfway House for released prisoners.

Of major interest was the Scattergood School report, particularly the account of the enlarging science program. The new science building will be ready for use this fall.

Iowa Young Friends and the Junior Yearly Meeting were active with their own programs.

EVELYN SMITH

## Indiana Yearly Meeting

THERE was good attendance at all sessions as Indiana Yearly Meeting convened for the 145th time from August 19th through 22nd at Fall Creek Meeting near Pendleton, Indiana. The opening message, given by Richmond P. Miller, associate secretary of Philadelphia Yearly Meeting, emphasized the call of Friends to be "a peculiar people, zealous of good works." The business sessions, under the able leadership of the presiding clerk, Louis Neumann, were well presented and allowed ample time for consideration and discussion.

William Hayden of the American Friends Service Committee's Dayton (O.) office, led in the report of the AFSC's work, which was given in a unique manner, with several persons telling of the phases of the work in which they had been most active. Blanche W. Shaffer, general secretary of the Friends World Committee, spoke of plans for the Friends World Conference in 1967. Charles Harker told of the activities of the Friends Committee on National Legislation, emphasizing the need for sincere support of movements with a central focus on Washington if improvement in our international policies is to be achieved.

The Yearly Meeting's Peace and Service Committee presented a proposed minute asking all Monthly Meetings to consider the study of human relations during the coming year. A committee was named to propose a minute dealing with the release of a petition concerning the election of representatives from Mississippi. Copies of this minute are to be forwarded by the clerk to members of Congress for this area. The clerk was also directed to forward copies of a minute concerning action in Vietnam to the Friends Coordinating Committee on Peace (established some years ago as a clearing house for the peace concerns of several Friends' organizations).

An encouraging sign for the Yearly Meeting's future was the attendance of about fifty children, from babies to teenagers, at the Junior Yearly Meeting, which was under the able direction of Margaret Webster and others, including Ann Smith, religious education director from Miami Quarterly Meeting. Tents were provided on the meeting house lawn for use of the Juniors, who were given instruction in religious studies and in handcrafts (ceramics and paper work). One afternoon they enjoyed a visit to Conner Prairie Farms (now owned by Earlham College), location of an old Indian trading post which has been restored. On Saturday evening they gave a summary of their three days' activities in verse and song, preceding presentation of the film, *Friendly Persuasion*.

Fourteen tents on the meeting-house lawn provided housing for some visiting Friends, while others were given lodging in Friends' homes. All meals were served at the meeting house.

On the opening evening, Ward Applegate, chairman of the Friends World Committee's American Section, spoke on the Quaker peace testimony, urging all his hearers to work for it. Landrum Bolling, president of Earlham College, spoke the following night on world conditions and the part Friends should play in seeking to improve them and to aid mankind in its search for a faith.

At a First-day School workshop, with Margaret Webster as leader, representatives of many Meetings shared experiences, learning that such sharing is very much worth while. At a later session this topic was continued, with George Corwin, Friends General Conference's new secretary, stressing the value of relating meetings for worship and meetings for business.

In the Yearly Meeting's closing address on August 22nd, Richmond Miller, using as his theme "Prophetic Persuasion," encouraged Friends to put right things first. Each man, he said, has a supreme work to do.

RITA E. ROGERS

## Lake Erie Association/Yearly Meeting

CONFRONTED with higher-than-usual board and room costs, a smaller-than-usual number of Friends attended the annual meeting of the Lake Erie Association/Yearly Meeting August 19-22 on the new Canton campus of Ohio Yearly Meeting (Evangelical).

The chief speaker, Douglas Steere, had been born in Northern Michigan, part of the Lake Erie territory.

Jae Kyung Chun of Seoul Meeting was among those in attendance, being there through the facilities of the joint Ohio (Conservative)-Lake Erie Yearly Meeting Committee on Korea. (Margaret Utterback of Oberlin Meeting will spend the coming year in Seoul as the Yearly Meeting's "Friend in Korea.") The Yearly Meeting increased its budget for the next two years in order to be able to assist in bringing a Korean delegate to the 1967 Friends World Conference.

Much of the business session was devoted to the recognition of new meetings. Meetings in Oberlin and Cleveland sponsored by the Friends World Committee were welcomed into membership. (The meeting at Cleveland has applied also for membership in Ohio Yearly Meeting [Conservative]. Details of Cleveland's united-meeting status are to be worked out by negotiation between the two Yearly Meetings.) Application for recognition was received from a new Cleveland worship group. A Yearly Meeting team will be sent to consult with Cleveland Friends in both the established Meeting and the new group. The Yearly Meeting authorized the establishment of the Kent Friends Worship Group as a constituent Monthly Meeting. Potential new worship groups on the Ohio horizon include Athens and Toledo.

In response to inquiries from the Friends Coordinating Committee for Peace, the Yearly Meeting endorsed a special national effort this fall to clarify and express Friends' attitude toward the war in Vietnam, the political and economic problems of South Asia, and the peace testimony in general.

Children of the Yearly Meeting created handicrafts which sold for more than thirty dollars to benefit American Friends Service Committee work in Hong Kong.

After twenty-six years of wandering from place to place, the Yearly Meeting expressed the hope that in the future its sessions might be confined to one or two regular locations. Next year's sessions will be held concurrently with Indiana Yearly Meeting (Friends General Conference) in Wilmington and Waynesville, Ohio, August 25-28, 1966.

Howard McKinney of Charleston (West Virginia) Meeting continues as clerk.

BOB BLOOD

## Book Reviews

**THE LUMINOUS DARKNESS.** By HOWARD THURMAN. *A Personal Interpretation of the Anatomy of Segregation and the Ground of Hope.* Harper and Row, N. Y., 1965. 113 pages. \$3.00

"... *Even the night shall be light about me . . .*" The title of this short essay refers to the experience that all men have shared: that when little or no light illumines, the darkness itself has a luminous quality realized only in the deepest darkness.

Those of us who know Howard Thurman recognize that this small volume has been a lifetime in preparation and that it had to be written. It is not mystical nor a sermon. It is a sharing—a sharing of the experiences and reactions of Howard Thurman the Negro and of members of his race.

The book is an interpretation, as the subtitle suggests. Interpretations of the anatomy of segregation and its awful consequences are familiar. To have Howard Thurman share personally his interpretation grants a privilege which all will be eager to share.

His sensitive spirit makes especially meaningful the isolation and anomie to which segregation's victims are condemned. The inexplicable behavior of the leaders of the Los Angeles riots can be explained.

It is no surprise to find the author building his hope on the love which Jesus lived but which the church so commonly ignores. Howard Thurman has hope, and his hope is in those who have generically known slavery and who suffer segregation. The oppressor can yet learn from the oppressed.

KENNETH E. CUTHERTSON

**NO RUSTY SWORDS.** DIETRICH BONHOEFFER. Volume I. EDWIN H. ROBERTSON, editor. Translated by EDWIN H. ROBERTSON and JOHN BOWDEN. Harper & Row, N. Y., 1965. 384 pages. \$4.50

This volume, from the collected works of Dietrich Bonhoeffer, contains letters, lectures, and notes written between 1928 and 1936. In 1946 Bonhoeffer was executed for his religious opposition to Hitler. Those persons who pay for their faith with their lives always hold an uncancellable passport to our hearts. We cannot keep them out. But the faith for which they die has an independent life and must carry a passport of its own. Were this not so, Buddhism and Islam, to name only two, could claim validity equal with that of Christianity, a claim which few convinced Christians would be willing to confirm. So it is with Bonhoeffer. At home in Germanic philosophy (he never mentions John Dewey) and fluent in English, Spanish, and French, as well as in German, the brilliant young theologian became the disciple of Karl Barth. Those who are cool to Barth will be cool to Bonhoeffer.

The space allowed a JOURNAL reviewer prohibits even an inadequate discussion of his faith, but some attempt should be made to present it. His concern is to find a theological absolute, a center to which everything can be referred. He finds it in the unique, the only, entrance of God into history in becoming Christ. This entrance is both a judgment upon

man's sinfulness and his justification by grace. Therefore there is no special Christian ethic, only the specific, biblical command of God through the Holy Ghost and the word of Jesus Christ. Man cannot come to God. God comes to man through faith, which God himself grants. This is "his free predestination. He comes when he wants to come, and he renounces whomever he pleases. For he is unconditioned and free."

This resumé omits too much to be adequate, especially the supporting argumentation. In this, one large flaw is a failure to explain how a thesis which begins as a faith becomes a fact. The failure seems to be due to Bonhoeffer's being unconscious that there is anything to explain. He also seems unaware that there may be a distinction between reason and logic, that a statement which may be logical according to the classical formulas may not be reasonable, for classical logic is more concerned with the defense of the premise than with the utility of the conclusion.

In spite of everything, he remains challenging and exciting. His insistence upon the cost of discipleship and his scorn of "cheap grace" we all need constantly to take to heart. But the book is not simple and direct just because it is about faith. Nothing could be more the product of intellect than this tight, finespun, intricate web of doctrine. It is easy to disagree with Dietrich Bonhoeffer; it is impossible not to respect him.

CARL F. WISE

**WHERE THE LIGHT FALLS: A Portrait of Edwin Arlington Robinson.** By CHARD POWERS SMITH. 420 pages. Macmillan, N. Y., 1965. \$7.50

Chard Powers Smith, friend and poet, has written a fascinating biography and evaluation of Edwin Arlington Robinson, perhaps the most underestimated figure in American literature. At a time when what passes for poetry is either a byproduct of the American academic industrial process or else in the cold, clammy, grasping hands of the "new barbarians," it is heartening to discover the creator of the genuine article being treated with respect and consideration.

The author has had a distinct advantage in writing his book by reason of his long friendship with Robinson and his intimate knowledge of the persons and situations which surrounded the poet. He presents a comprehensive analysis of Robinson's life, surprising perceptions into the world of American poetry, and many warmly human vignettes and characterizations.

Edwin Arlington Robinson was a unique individual. His personal life was a triumph over almost impossible odds; his creative work is a mastery of form and content involving a broader canvas of persons, places, and concepts than exists elsewhere in American poetry; and ultimately he penetrated far into reality. His essence was his ability to ride the tension between the inner world and the demands of the creative impulse to project outwardly. Few other men in American letters have managed this act; the collapse of the American artist before the onward march of time is almost too well known to be mentioned. Robinson did not collapse.

FREDERICK B. WALKER

**PHILADELPHIA: THE UNEXPECTED CITY.** Text and pictures by LAURENCE LAFORE and SARAH LEE LIPPINCOTT. Doubleday, N. Y., 1965. 178 pages; 183 photographs. \$9.95

"Whom the Lord loveth he chasteneth." In like manner, the two Swarthmore College faculty members who have produced this affectionate memoir of their native city have enlivened the book with such comments as: "Philadelphia's past is pickled in its present" and "The City Hall, . . . surmounted by [a] vast statue of [William Penn], . . . would have been as repulsive to that resolute iconoclast as the cross that hangs below his effigy in Holy Week. . . . Here is the French Renaissance, . . . delicately touched with lunacy."

The photographs, although uneven in quality, also serve as comments on Philadelphia's paradoxical "pickledness."

Perhaps this book will help to reassure Friends in other parts of the country that "those mandarins in Philadelphia" have no more desire to dominate Quakerism than had Penn to dominate his "greene Country Towne." Nevertheless, Philadelphia Friends cannot help being rather proud of their Quaker heritage and (a hardy remnant of them, at least) rather fond of their fine old meeting houses, which may now be a more-than-merely- quaint antidote to what the authors describe as "featureless cubes" that "achieve the remarkable architectural feat of eliminating all trace of interest, character, humanity, or charm."

While Laurence Lafore and Sarah Lee Lippincott attribute Philadelphia's long-standing reputation for toleration to the early Quakers' defense of various religious sects which elsewhere suffered bitter persecution, less sympathetic observers have been known to suggest that this so-called toleration is actually nothing but the apathy induced by a prevailingly oppressive climate. There is probably truth in both points of view, but the reviewer—although a convinced and not a birthright Philadelphian—shares the authors' boast of "total lack of perspective" toward Philadelphia and prefers to leave such paradoxes unresolved.

E. A. N.

**THE HEALING OF PERSONS.** By PAUL TOURNIER. Harper & Row, N. Y., 1965. 288 pages. \$4.95

This "new" book by Dr. Tournier first appeared in 1940. Although predating antibiotics and tranquilizers, his approach to the whole person and man's need to unite the spiritual, emotional, and physical has relevance today. All physicians could profitably take time to look through this easily-read book, and it would be worthwhile reading for anyone interested in the "helping" professions.

Current medical practice and education make it almost impossible for American physicians to achieve the synthesis of intensive medical and psychological treatment that one finds in Dr. Tournier's office. His approach to treatment and the reordering of men's lives is very convincing, but at the same time frustrating, since we seem unable to use his approach in our society, where emphasis is placed on greater and greater specialization. Perhaps we should stop grieving for the passing of the general practitioner and "family physician" and look toward the emergence of more enlightened "pastoral counseling."

There is no room for doubt as to where Dr. Tournier places his value in the healing process when he makes such statements as "the Christian experience is the eruption of Jesus Christ into a person's life" and when he constantly refers to "God's will" and man's need to enter the kingdom of God. Rather than treat the illness in isolation, he always encourages his patients to re-examine and reorder their lives on the basis of Christian ideals.

There are provocative chapters on the nature of suffering, on the importance of accepting our frailties, and on sexual behavior. There is also an interesting, if outdated, chapter on temperaments. A glossary is of great help to the nonmedical reader.

CHRISTOPHER NICHOLSON

**THE ENCYCLOPEDIA OF THE BIBLE.** P. A. MARIJNEN, Editor. Prentice-Hall, Englewood Cliffs, New Jersey, 1965. 256 pages. Clothbound \$5.50, paperbound \$2.95

This is a translation of the *Elseviers' Encyclopedie Van De Bybel*, which was compiled by an interdenominational team of Dutch experts. It describes and identifies thousands of persons, places, and ideas in biblical lore, giving definitions of a complete list of biblical terms and religious holidays. Maps of the Holy Land and of the rest of the biblical world are included, as well as genealogical charts and plans of temples extant in biblical times. Proper names and places are fully described, and their meaning in the original Aramaic, Hebrew, or Greek is generally given.

This compact encyclopedia is written in clear, nontechnical terms, and there is frequent correlation with specific Bible passages.

E.W.W.

**THE TRUMPET SOUNDS: A MEMOIR OF NEGRO LEADERSHIP.** By ANNA ARNOLD HEDGEMAN. Holt, Rinehart, and Winston, N. Y., 1964. 202 pages. \$4.95

In her autobiography Anna Arnold Hedgeman combines the story of her own life with that of the growing civil rights movement. Friends will find it well worth reading on both counts.

A white community and a church college in Minnesota gave Anna Arnold little experience of the sharpness of segregation, but within five years—two teaching in a Negro college in Mississippi and three in Negro branches of northern YWCA's—her awareness of the wall of separation had grown till she was sure "no Negro could expect any white person to love, respect, and honor any people except white people."

Out of these formative years of work and suffering among the Negro Americans behind that wall there followed a rich succession of years of work with both Negro and white leaders in the YWCA, welfare work, governmental and church positions, and on the administrative committee of the 1963 March on Washington. Many of us remember Anna Hedgeman as executive director of the National Council for a Permanent Fair Employment Practices Commission. Close to her heart, I think, is the hope that the churches of America will now respond, white and Negro together, to the call to action voiced by the National Council in 1963. "Many Negroes," she says, "believe that only religiously motivated men and women can so change the hearts and minds of men that all men will be recognized as children of God."

FLORENCE L. KITE

## Friends and Their Friends

**Nine-month student subscriptions** to the FRIENDS JOURNAL, available to Monthly Meetings at the group rate of \$3.50 per subscription, should be entered without further delay. The majority of school and college terms already have started, so students whose subscriptions have not yet been arranged for are likely to miss out on some important issues of the magazine. Meeting clerks or others responsible for carrying out this popular plan are urged to send their subscription lists immediately to FRIENDS JOURNAL, 152-A North Fifteenth Street, Philadelphia 19102.

**An International Young Friends Conference** at Westtown School, Westtown, Pennsylvania, is being tentatively planned for August 7-14, 1967, following the Friends World Conference at Guilford College from July 25 to August 3 of that year.

**Pianos in Quaker homes** during the nineteenth century are the subject of research by Edwin H. Alton of 52 Dickson Street, Coine, Lancashire, England, a member of Marsden Meeting, who would welcome whatever information can be sent to him on this subject, including data on any disownments that may have resulted from ownership or use of pianos.

**Nonviolent resolution of community problems** will be the focus of a new project approved by New York Yearly Meeting at its sessions in July at Silver Bay and enthusiastically endorsed by local Meetings. Techniques and programs relating to this concern will be developed under the full-time direction of Ross Flanagan, who for the past year has been the Yearly Meeting's representative to the Mississippi Church Rebuilding Project. Headquarters of the new program are at 218 East Eighteenth Street, New York City.

**"Britannica on Quakerism,"** a new pamphlet published by the Friends Home Service Committee of London, summarizes briefly the Society's history, as well as Friends' religious doctrines, forms of worship, and concerns about peace, relief work, oath-taking, slavery, etc. Written by Edward H. Milligan in 1960 as an article for the *Encyclopaedia Britannica*, the pamphlet's text has been brought up to date by the author, who acknowledges his indebtedness to three American Quaker historians: Henry J. Cadbury, Frederick B. Tolles, and Edwin B. Bronner (the last-named of whom for the past several years has written the articles on Quakerism in the *Britannica's* annual *Year Book*).

Also recently issued by the Home Service Committee is *The Future of South Africa*, which poses alternatives open to South Africans in attempting to solve their complex economic, political, and racial problems.

The Friends Book Store, 302 Arch Street, Philadelphia, has both of these pamphlets: *Britannica on Quakerism* at 35 cents a copy and *The Future of South Africa* at 25. Prices include postage.

**Old Caln Meeting House**, near Downingtown, Pa., which was severely damaged by fire during the September 10th weekend, was saved from total destruction by the prompt action of three neighboring fire companies, aided by more than a hundred men, summoned after an early-morning passerby had discovered and reported the blaze. Built in the early 1700's and still in active use, the structure will require costly restoration, including a new roof and various modern improvements required by law. Fortunately, the meeting rooms themselves suffered only smoke and water damage. The Meeting's trustees, who plan immediate rebuilding, have expressed gratitude to the fire companies on behalf of both the Meeting and the community for saving this cherished landmark.

**The wisdom of advertising Quakerism** in "popular" newspapers of the more flamboyant type was the subject a while back (as some JOURNAL readers may remember) of extensive discussion among English Friends. Now comes a letter to the editor in *The Friend* of London, suggesting a regular Quaker stand at Speakers' Corner in London's Hyde Park. "I feel that two hours a week . . . devoted to this type of witness," says Raymond Matley, the letter-writer, "could have quite considerable results in the long run."

**David H. Brown**, one of the moving spirits in the founding ten years ago of Virginia Beach (Va.) Friends School, has been named director of development at the Friends' Boarding School, Barnesville, Ohio. He is a graduate of Westtown School and Guilford College and a member of North Carolina Yearly Meeting (Conservative).

**The Ecumenical Center at Geneva, Switzerland**, headquarters of the World Council of Churches and ten other international church bodies, was dedicated on July 11. This Center, a visible symbol of the commitment of the WCC's more than two hundred member churches of the Protestant, Anglican, Orthodox, and Old Catholic traditions to work together for unity, was built at a cost of \$3,000,000 contributed by member churches in more than ninety countries and territories.

**Dorothy H. Hutchinson** of Abington Meeting, Jenkintown, Pa., president of the United States Section of the Women's International League for Peace and Freedom, has now been elected president of the International W.I.L. as well.

**"Want the Latest Dirt?"** is the provocative heading on an item on the *Newsletter* of Doylestown (Pa.) Meeting. Deflating the scandal-seeker's nefarious hopes, however, the ensuing item announces that the meeting house needs cleaners and that "If you want to get in on the latest dirt you can sign up on the bulletin board."

**"What the Quakers Believe,"** a recent Philadelphia *Sunday Bulletin* article by Richmond P. Miller, associate secretary of Philadelphia Yearly Meeting, brought to the Yearly Meeting office numerous letters and telephone calls inquiring about the Society of Friends. Adapted from a chapter in *A Guide to the Religions of America* (Simon and Schuster, 1953), the article is part of a series on "The Religions of Our Time." After sketching briefly the history of American Quakerism, it gives a comprehensive presentation of Friends' testimonies, showing ways in which these resemble and also differ from the tenets of other Christian sects.

Copies of the article may be obtained by writing to the *Sunday Bulletin's* Back Date Department, Philadelphia 19101, requesting the "News and Views" Section of September 5, 1965 and enclosing ten cents for each copy ordered.

**Washington's Young Adult Quakers** (Florida Avenue Meeting) have been emphasizing service to others—primarily children—in the past year. In addition to spending some time each month with the mentally retarded youngsters of the District Training School near Laurel, Maryland, they have established for normal children from diverse urban backgrounds a program which includes folk dancing, field trips, games, and discussions of current events.

**Sara de Ford**, a member of Baltimore Meeting (Stony Run) who is professor of English at Goncher College, has completed a new translation of the Middle-English poem *The Pearl*, scheduled for fall publication by Appleton-Century-Crofts. She was assisted in preparation of the book's manuscript by several of her former students.

**A guest room for out-of-town visitors** is available at the Friends Center adjacent to the meeting house at 5 Longfellow Park, Cambridge, Massachusetts. During the past year this room provided 190 nights' lodging to 104 guests. Twenty of these were entertained free, while others made contributions toward the room's upkeep.

**"Dear Gift of Life"** is the title of Pendle Hill pamphlet 142, which is drawn from the prose and poetry of Bradford Smith, Bennington (Vermont) Friend who died in 1964. Introduced by Mark Van Doren, the pamphlet illustrates a courageous spirit's progress in the face of death. It contains much hitherto unpublished material (including excerpts from his journal and personal notes), as well as a number of moving and beautiful selections originally published in the *FRIENDS JOURNAL* and elsewhere. Copies may be obtained at forty-five cents each from Pendle Hill, Wallingford, Pa.

**Do you know what other committees are doing?** If not, there is food for thought in the suggestion of the Advancement Committee of Sandy Spring (Md.) Meeting that all Meeting committees keep up to date on each others' activities by regularly exchanging their minutes.

**Pendle Hill at Wallingford, Pa.**, is apparently fated to lose an acre of its property to the much-discussed "Blue Route" (Interstate Highway 476), which, despite many protests from friends of the Quaker center, will cut a slice off the garden and will go through the little house where Howard and Anna Brinton have lived since retiring as Pendle Hill's directors. Present plans call for the highway to be depressed twenty-five to forty feet, leaving some basis for hope that traffic will not be seen and that its noise will be reduced. Construction is expected to begin within the next year or so.

**Powelton Preparative Meeting** of Philadelphia has given up its last year's experiment of meeting at the Christian Association of the University of Pennsylvania and is now holding its meetings for worship in private homes. These are at eleven o'clock each Sunday, followed at noon by a light meal. "Instead of restricting the business of the Meeting to one Sunday evening each month," says the *Powelton Newsletter*, "we will allow time during and after the Sunday noon meal to discuss anything having to do with the Meeting, or with our community, or with the world." Inquiries about this Meeting may be addressed to 3718 Baring Street, Philadelphia 19102.

**What teen-agers are thinking about**, at least in one representative cross section, is indicated in the summaries of last June's graduation essays presented in *The Olney Current*, the alumni magazine of Friends' Boarding School at Barnesville, Ohio. The range of topics dealt with presents an arresting contrast with the common adult conviction that boys and girls in this age group think of nothing but dates, cars, hairdos, and a special variety of what may perhaps questionably be called music.

Here are a few of the titles: "Functional Psychosis," "The Aztecs," "Modern Cancer Theories and Therapies," "Unemployment in the United States," "Adolescent Psychology," "Development of the Modern Rocket," "Physical Rehabilitation," "The Importance of Small Community Relations to Society," "Moral Rearmament," "Falconry," "Pythagorean Philosophy," "Civil Rights Movement," "Problems of Living and Working Under Water," "Ghosts and Psychic Phenomena," and "The Infernal Hierarchy."

**"Quaker Religious Thought,"** semiannual publication of the Quaker Theological Discussion Group, features in its most recent issue (Volume VII, No. 1) Francis B. Hall's "The Thought of Robert Barclay: An Evaluation," with comments by Maurice A. Creasey, James J. Flood, and D. Elton Trueblood.

Codirector with his wife, Pearl, of Powell House at Old Chatham, New York, Francis Hall became a Friend after studying the writings of Robert Barclay at Union Theological Seminary. He is coauthor of *Two or Three Together*, a book on prayer groups.

Copies of *Quaker Religious Thought* (75 cents each) may be obtained by writing to P.O. Box 1066, Owensboro, Kentucky.

**"The Rutherford Place Lectures,"** a series sponsored by the Religious Education Committee of New York Preparative Meeting, will be given on four Friday evenings this fall and winter at the former 221 East Fifteenth Street Meeting House, which now has as its address 15 Rutherford Place, New York City.

The series will open on October 22 at 8 p.m., when Francis B. Hall, codirector of Powell House, will speak on "The Quaker Practice of the Centered Life."

Lecturers later in the series will be Fred B. Davis on "Activism and Mysticism" (December 3), E. Barrington Dunbar on "Integration and Quakerism" (February 4), and Peter Fingesten on "Mysticism and Quakerism" (April 1). The lectures are open to the public at no charge.

**Caring and Sharing at Christmas and Hanukkah** is the title of a new packet published by the Children's Program of the American Friends Service Committee. "Look-and-Tell Pictures," made by older boys and girls for preschool children in Operation Headstart or similar programs, is one of the projects featured in this packet. Others are: "Togs-in-a-Towel," "A Gift that Grows," and "Pencils for the Congo." Related to the latter project are four games of African origin and a strongly rhythmical work-song, "Before Dinner."

This eighteen-page packet, designed for parents, teachers, and leaders of elementary school children, is printed in two colors and illustrated with photographs and line drawings. It may be secured for twenty-five cents from Children's Program, AFSC, 160 North Fifteenth Street, Philadelphia 2.

**Higher education for refugee students** from Mozambique, South Africa, South West Africa, and Rhodesia is the aim of a World Council of Churches effort in Dar-es-Salaam, Tanzania. Part of WCC's new Ecumenical Program for Emergency Action in Africa, this program is designed to fill the gap in leadership created by restricted colonial education policies. Hub of the program is the new Mozambique Institute in Dar-es-Salaam, providing boarding and supplementary tutorial services to fifty-four Mozambiquan secondary-level students, whose number is soon to be increased to one hundred. These students, along with their fellows from other South African colonies, receive the major part of their education from nearby Kurisani College, a secondary school financed by an American foundation. Kurisani College, in turn, prepares the students for the university-level scholarships available to them from around the world. The program is supported by contributions from churches channeled through the Division of Inter-Church Aid, Refugee, and World Service of the World Council of Churches (475 Riverside Drive, New York 27).

**A John Birch Society attack** on the civil rights movement is the subject of a recent warning from the Connecticut Council of Churches. The message of warning, co-signed by the Reverend James M. Webb, general secretary of the Council, and Charles L. Pendleton, executive director of the Connecti-

cut Race and Religion Action Commission, calls attention to postcards now circulating in the state which bear the title "A Training School for Communists." These cards, distributed by Birch headquarters in Belmont, Massachusetts, couple Dr. Martin Luther King, Jr., with the "Communist conspiracy." The Council message adds that Birch Society members have been urged to form Truth About Civil Turmoil (TACT) Committees throughout the nation to distribute books, pamphlets, films, and tapes exposing "the civil rights fraud." The Council, disturbed by "the undercover nature of this campaign," has asked churchmen to learn as much as possible about local TACT activities and to report on them.

### ***Friends and Capital Punishment***

Among recent efforts to have state legislatures remove the death penalty from their statute books have been those of Edmund Goerke of Shrewsbury (N.J.) Meeting, Francis Worley of Huntington Meeting, York Springs, Pennsylvania, and the Canadian Friends Service Committee.

Edmund Goerke, as a representative of New York Yearly Meeting and also as cochairman of the New Jersey Council to Abolish Capital Punishment has been in a position to present this concern to the legislatures of both states. At Albany he testified some months ago before a joint committee of the New York State Assembly and Senate. When his turn finally came, after the hearings had dragged on interminably, he said simply: "We've been coming here since 1839, and we don't want to come back again." There was applause, and the bill abolishing the death penalty was approved.

Now Edmund Goerke and the New Jersey Council are attempting to secure a similar victory in that state by distributing to government and business leaders, church and civic groups, state employees, and others a *Bulletin on Capital Punishment* which presents statistics on crime and urges massive support for a November campaign at the state capitol in Trenton. (The *Bulletin* is available from the New Jersey Council to Abolish Capital Punishment, Monmouth Hills, Highlands, N. J.).

In Harrisburg, Pennsylvania, Francis Worley stated recently before the House of Representatives, of which he is a member, that he had worked for twenty years for abolition of the death penalty and that in all that time he had never known Pennsylvania to execute anyone except a poor man. "The rich man," he pointed out, "can always resort to expensive appeals, while the poor man and the pauper burn to death in the electric chair." He called attention to Governor William Scranton's widely publicized statement that he had changed his mind about the effectiveness of capital punishment as a deterrent to crime and that he now favored abolition of the death penalty.

In Canada, Friends have been expressing their concern by distributing a government pamphlet, *Capital Punishment—Material Related to Its Value and Purpose*, which contains numerous statistics on criminal offenses in both Canada and the United States. It is available from the Canadian Friends Service Committee, 60 Lowther Avenue, Toronto 5, Ontario, Canada, for one dollar, postpaid.

## Letters to the Editor

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

### Nomenclature of God

It was good to see the letter by Wendell Thomas in the April 15th FRIENDS JOURNAL. I think he stirred our minds to realize that no word (such as "God") is equally significant to all. The names for the Reality that sustains us are many—such as Rock of Ages, Jehovah, I Am, and Heavenly Father. Some appellations are more personal; others help us to know that this is much more than just an anthropomorphic being.

It has been helpful for me to remember the response of Henry Nelson Wieman when someone said he should not use the word "God" if he described God as the "integrating process of the Universe" because this was not its common meaning to religious people. To this, Wieman said that people who now accept the Copernican theory of the universe, rather than the once-common Ptolemaic theory, still can believe in the universe even though their ideas have changed.

Quakers hold to the spiritual nature of Reality or God and should be able to accommodate any new and relevant truth that comes.

Oklahoma City, Okla.

WILLIAM E. BYERLY

### Who Will Be an Alcoholic?

It is innocence of the problem, such as stated by George Fernsler, Jr. (FRIENDS JOURNAL, July 15), that causes a general indifference to intemperance. France, the nation where wine is the everyday custom, leads the world in alcoholism.

Ninety-seven per cent of alcoholics cannot be recognized by looking at them. They are among our neighbors and friends. I am concerned for that person in the group who is vulnerable; I cannot know who he might be, and he won't know himself until the cumulative effect of the occasional drink has developed a dependency which leads over the years to problem drinking.

I am with Henry Beck in the February 15th JOURNAL. I cannot support a system that hurts so many people. I must be alert and ready to support that person who wants to resist social pressure to drink. And if you think maybe I am a solemn, austere puritan, consult both my drinking and my nondrinking friends!

Pleasantville, N. Y.

HILLIARD BENNETT

### Are Friends Consistent?

I happen to be a birthright member of the Society of Friends. The more I read the FRIENDS JOURNAL the more puzzled and dismayed I become as to the beliefs and professions of twentieth-century Quakers. Your August 15th issue contains a reference to Herbert Hoover, whose honesty, integrity, and strength of character were above reproach. I recall that, in Hoover's darkest hours in public office, Quakers were conspicuous in their absence of support for him, albeit they were quick to take credit for his having been a Friend. In the same paragraph you compare Hoover with a prominent Communist of East Germany who is classed as a "conscientious Friend."

In the same issue I notice an item with the heading "Friends, Communists, and Agnostics." The writer states that the Society of Friends and the American Friends Service Committee would be an "unrewarding field of action" for Communists. How about the "conscientious Friend" of Communist East Germany and others equally well known?

This same writer states that some Friends are deists, some unbelievers, some atheists, others agnostics. For the life of me, I can't see why anyone who places within these categories would belong to a society which has as its major purpose the worship of a God whom these individuals do not recognize.

George Fox is cited as authority by some Quakers and civil rights leaders for their opinion that if they do not approve of a certain law they are not obliged to obey it. The result of this attitude may be seen in many parts of our country in serious conflicts and riots where people gladly follow the idea that the laws are unfair, therefore they do not have to be obeyed. Is it really fair to poor old George to lay to his charge the distortions which have developed in the religious society he so innocently originated?

Richmond, Ind.

J. H. BINNS

## 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.*

### BIRTH

BAILY—On August 18, to William and Caroline Kurtz Baily, a son, STEVEN MARSHALL BAILY. The father and paternal grandparents, Dr. William H. and Dorothy Marshall Baily, are members of Kennett Meeting, Kennett Square, Pa.

### ADOPTION

KIRK—By William W. and Bonnie Kirk of Willingboro, N. J., a son, BRIAN SCOTT KIRK, born July 6. The parents are members of Rancocas (N.J.) Meeting.

### MARRIAGES

BARKER-WOLFREY—On August 28, at Holy Trinity Episcopal Church, West Chester, Pa., JOANNE WOLFREY, daughter of Mr. and Mrs. Lawrence Wolfrey, and KENNETH CALVIN BARKER, son of Robert C. and Margaret D. Barker. The groom and his parents are members of Middletown Meeting, near Lima, Pa.

DEWEES-POTTER—On June 15, at Ann Arbor (Mich.) Meeting, MARTHA ALICE POTTER, daughter of Mr. and Mrs. Ray L. Potter, and DONALD JOSEPH DEWEES, son of Joseph H. and Florence T. Dewees. The groom and his parents are members of Middletown Meeting, near Lima, Pa.

### DEATHS

BELL—On August 28, in Atlantic City (N.J.) Hospital, after a long illness, EZRA C. BELL, aged 73, husband of May Haines Bell. A member of Haddonfield (N.J.) Meeting, he attended the Friends Meeting of Atlantic City. Surviving, in addition to his wife, is a son, Harry.

GILPIN—On September 1, BLANCHE R. ("Nancy") GILPIN, aged 83, a charter member of Clearwater (Fla.) Meeting. Nationally known as an artist and long active in public affairs, she was formerly a member of Moorestown (N.J.) Meeting.

MICHENER—On August 12, in Wesley Hospital, Wichita, Kans., ANNA JANE MICHENER, aged 73, wife of John Michener. A member

of University Friends Church, Wichita, she is survived also by two sons, Ralph and John Harold; two daughters, May Louise Stewart and Ruth Joanne Ross; and fourteen grandchildren. She served for several years as chairman of Kansas Yearly Meeting's Peace and Service Committee.

**WHITE**—On August 28, in Atlantic City, N. J., **EMMA CHAMBERS WHITE**, aged 92, wife of the late Allen Kirby White. A member of Kennett Meeting, Kennett Square, Pa., she was the last surviving member of her generation of the descendants of Josiah White.

**WOOD**—On July 24, **ROGER F. WOOD**, aged 82, of Wynnewood, Pa., husband of Beatrice C. Wood. A member of Chester (Pa.) Meeting, he is survived also by a son, William P., of San Francisco; and two daughters, Carolyn W. Stamford of Swarthmore, Pa., and Margaret W. Post of Westbury, N. Y.

## Coming Events

*Written notice of Yearly and Quarterly Meeting activities and of other events of general interest must be received at least fifteen days before date of publication.*

### OCTOBER

1-3—Conference on Friends Missions, Powell House, Old Chatham, N. Y. Convenor: Ruth Replogle, secretary of Adult Missionary Education, United Society of Friends Women.

2—Thirty-sixth Annual Fair, Buckingham Meeting, Lahaska (Bucks County), Pa. Art exhibit, entertainment for children; food items, plants for sale. Lunch served in school gym until 2 p.m.

3—Birmingham (Pa.) Meeting, 275th Anniversary. Worship, 11 a.m. Bring box lunch for lawn picnic; coffee and dessert on sale. Art exhibit in octagonal schoolhouse (built 1819). Afternoon program, beginning at 2 p.m.: presentation of Meeting's history by Arthur E. James, president, Chester County Historical Association; talk on Friends' role in the computer age by Richard H. McFeely, principal, George School.

7—Philadelphia Quaker Women, Green Street Meeting House, 45 West School House Lane, Germantown, 10:45 a.m. Elizabeth W. Furnas, chairman of Quaker Women, will speak on her recent four months' trip among Pacific-area Friends. All Philadelphia Yearly Meeting women and their friends invited. Lunch and fellowship will follow meeting. Bring sandwiches; beverages provided. Baby-sitters available. Contribution (\$2.00 or more, payable to Phila.

Quaker Women) and request for reservation may be sent to Edith M. Darnell, 23 Prospect Avenue, Moorestown, N. J.

9—Powell House Development Rally and Dinner, 6 p.m., 221 East 15th Street, New York City. All are invited to dinner as guests of Powell House Committee. At 8 p.m. Elfrida Vipont Foulds, British Friend, will speak on "The Task of Quakerism in the Coming Days." Presentation of Powell House Development: Ruth Perera, chairman of Powell House Committee; Francis B. Hall, director of Powell House; Cecil H. Cook, director of Development Fund.

9—Picnic day, Baltimore Yearly Meetings, at Camp Catoclin, near Thurmont, Md.

16—Covered-dish supper, Oxford (Pa.) Meeting House, 266 South Third Street, 7 p.m. At 8 p.m. George B. Corwin, general secretary of Friends General Conference, will speak on "Friends and the Next Three Hundred Days." He and his wife, Betty, will spend weekend with Oxford (Pa.) Friends.

16-17—Northern Half-Yearly Meeting of Illinois Yearly Meeting, Camp Wakanda, near Madison, Wis. Registration, 9 a.m. Talks by Elise Boulding, 3 p.m. Saturday and 9:30 a.m. Sunday. Topic: "Quaker Designs for Inner and Outer Peace." Activities for children. Correspondent: Ray Treadway, 2002 Monroe Street, Madison. All invited.

17—Centre Quarterly Meeting, West Branch Meeting House, Grampian, Pa. Ministry and Counsel, 10 a.m. Worship, 11 a.m. Lunch served by host Meeting. Business, 1:30 p.m.

22—"Rutherford Place Lecture" by Francis B. Hall, Powell House Codirector, at New York's 15 Rutherford Place Meeting House (formerly 221 East Fifteenth Street), 8 p.m. Topic: "The Quaker Practice of the Centered Life."

29-30—Annual public meetings of American Friends Service Committee, Race Street Meeting House (between Fifteenth and Sixteenth Streets), Philadelphia. Friday, 7-9 p.m. Saturday, 9:30 a.m.-4 p.m. Afternoon session will focus on youth projects. Detailed program available from AFSC, 160 North Fifteenth Street, Philadelphia 2.

30—New York-Westbury Quarterly Meeting, Flushing Meeting House, 137-16 Northern Boulevard. Ministry and Oversight, 10 a.m. Meeting for worship, 10:30 a.m., followed by business session. Afternoon topic: "The Place of Quakers in World Fellowship." Bring box lunch; beverage and child care provided.

31—Chester Quarterly Meeting, Media (Pa.) Meeting House, 125 West Third Street, 10:30 a.m. (Eastern Standard Time).

## 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), 2447 N. Los Altos Avenue. Worship, 10:00 a.m. Barbara Elfbrandt, Clerk, 1602 South via Elnora, 624-3024.

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

### California

**BERKELEY**—Unprogrammed meeting, First-days, 11 a.m., 2151 Vine St., 843-9725.

**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. 8th St.

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

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

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

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

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

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

**SACRAMENTO**—2620 21st St. Meeting for worship Sunday, 9:30 a.m. Clerk: GA 8-1522.

**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 BARBARA**—Meeting 10:15 a.m., 326 West Sola St. Visitors call 2-8735.

**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 a.m. Sadie Walton, 442-5468.

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

### Connecticut

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

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

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

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

**WILTON**—First-day School, 10:30. Meeting for worship, 11:00 a.m., New Canaan Road, Wilton, Conn. Phone WO 6-9081. George S. Hastings, Clerk; phone 655-0481.

**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.

**HOCKESSIN**—North of road from Yorklyn, at crossroad. Meeting for worship, 10:30 a.m., First-day School, 11:10 a.m.

**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**—Call Harry Porter at 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**—Meeting, 10:30 a.m., 823 North A St., Lake Worth. Phone 585-8060.

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

**Georgia**

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

**Hawaii**

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

**Illinois**

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

**DOWNERS GROVE**—(suburban Chicago)—Meeting and First-day School, 10:30 a.m., 5710 Lomond Ave. (new meeting house); telephone WOODland 8-2040.

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

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

**Iowa**

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

**Kentucky**

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

**Louisiana**

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

**Maryland**

**BALTIMORE**—Stony Run Meeting, 5116 N. Charles Street. Worship, 11 a.m.; First-day School and Conference Class, 9:30 a.m. Tel. ID 5-3773.

**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.

**WEST FALMOUTH, CAPE COD**—Rt. 28 A, meeting for worship, Sunday 11 a.m.

**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**—Adult discussion, children's classes, 9:45 a.m. Meetings for worship, 11 a.m., Meeting House, 1420 Hill St. Clerk, Malinda Warner, 1515 Marlborough, phone 662-4923.

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

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

**Minnesota**

**MINNEAPOLIS**—Meeting, 11 a.m.; First-day School, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 8-9675.

**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., 1127 Evans Avenue. Phone 329-4579.

**New Hampshire**

**HANOVER**—Eastern Vermont, Western New Hampshire, Meeting for worship and First-day school, D.C.U. Lounge, College Hall, 10:45 a.m. Avery Harrington, 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.

**NEW BRUNSWICK**—Meeting and First-day School 11 a.m., New Jersey Friends Center, 33 Remsen Ave. Phone 545-8283 or 249-7460.

**RIDGEWOOD**—Meeting for worship and First-day School at 11:00 a.m., 224 Highwood Ave.

**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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3:30 p.m. Riverside Church, 15th Floor  
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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. Duaneburg, 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.

**SCHENECTADY**—Meeting for worship 11:15 a.m.; First-day School 10:30 a.m. YWCA, 44 Washington Avenue.

**SYRACUSE**—Meeting for worship in Chapel House of Syracuse University, 711 Comstock Avenue, 9:45 a.m., Sunday.

### North Carolina

**CHAPEL HILL** — Meeting for worship and First-day School, 11:00 a.m. Clerk, Claude Shetts, Y.M.C.A. Phone: 942-3755.

**CHARLOTTE**—Meeting for worship, 11 a.m. First-day education classes, 10 a.m. 2039 Vail Avenue; call 525-2501.

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

### Ohio

**E. CINCINNATI**—Meeting for worship only, 10 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. Henrietta Read, 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.

**CONCORD**—at Concordville, south of intersection of Routes 1 and old 322. First-day School, 10:00 a.m.; meeting for worship, 11:15 a.m.

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

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

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

**HAVERFORD**—Buck Lane, between Lancaster Pike and Haverford Road. First-day School, 10:30 a.m. Meeting for worship, 11 a.m.

**LANCASTER**—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day School, 10 a.m.

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

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

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

**MUNCY at 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. Mermaid La., 10 a.m.  
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.  
Germantown Meeting, Coulter Street and Germantown Avenue.  
Green Street Meeting, 45 W. School House Lane.  
Powelton, 3718 Baring Street, 11 a.m.

**PITTSBURGH** — Worship, 10:30 a.m.; adult class, 11:45 a.m. 1353 Shady Avenue.

**QUAKERTOWN**—Richland Monthly Meeting, Main and Mill Streets. First-day school, 10 a.m., meeting for worship, 10:30 a.m.

**READING**—First-day School, 10 a.m., meeting, 11 a.m. 108 North Sixth Street.

**STATE COLLEGE**—318 South Atherton Street. First-day School, 9:30 a.m.; meeting for worship, 10:45 a.m.

**SWARTHMORE**—Whittier Place, College campus. Adult Forum, First-day School, 9:45 a.m. Worship, 11:00 a.m.

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

**VALLEY**—King of Prussia: Rt. 202 and Old Eagle School Road, First-day School and Forum, 10:00 a.m.; Meeting for worship, 11:15 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.

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

### Texas

**AUSTIN**—Worship and First-day School, 11 a.m., Forum, 10 a.m., 3014 Washington Square, GL 2-1841. Eugene Ivash, Clerk, GL 3-4916.

**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.

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

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

### Washington

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

### Wisconsin

**MADISON**—Sunday 10 a.m., Friends House, 2002 Monroe St., 256-2249.

**MILWAUKEE**—Sunday, 10 a.m.; meeting and First-day School, 3074 W. Maryland, 273-8187.

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