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*We cannot abrogate all freedom in the process of trying to "establish" freedom. For freedom is a growth of the spirit which must be nurtured constantly. Thus we cannot establish worldwide respect and love on the basis of name-calling and calumny.*

—C. PETER SLATER  
(in this issue)



Photo by Dwain Mason

*Entrance to "Friendly Acres"*  
(See page 151)

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## UNDER THE RED AND BLACK STAR

AMERICAN FRIENDS SERVICE COMMITTEE

*Diplomats Behaving Like Human Beings*

SINCE the first AFSC-sponsored conference for diplomats in 1952, more than a thousand diplomats have passed through this experience of getting to know each other in an informal atmosphere. More than forty of them are now ambassadors, and at least two are foreign ministers.

Being trained in the art of diplomacy, the participants are generally polite and reserved, but occasionally there are humorous moments, as at a conference held in an Eastern European country last summer, when the members requested an informal session on Quakerism. During the course of this session one Eastern European diplomat asked, "Would it be possible for a Communist to join the Society of Friends?" According to Bob Lyon (then director of the conferences program), "We discussed his question seriously for quite a while. It finally fell by the wayside at the point, I think, where it became apparent to him that if he joined the Society of Friends he would have to love the exploiting capitalists just as much as he loved anyone else."

Later, when the diplomat and Bob were sitting together at dinner, Bob turned the question on him, asking whether it would be possible for a Quaker to join the Communist Party. With tongue in cheek the diplomat replied, "You know, your concept of God is so vague, and you so obviously are working for peace in the world, I'll endorse your membership in the Communist Party."

"You know," Bob rejoined, "your explanation of dialectical materialism is so ununderstandable to me, and you so obviously have such a spirit of love for your fellow human beings, I'll endorse your application for membership in the Society of Friends!"

During the opening session of another conference, diplomats sat around in a circle and, as is customary, were asked to introduce themselves in terms of hobbies, postings, education, family, and marital status, thus becoming aware of each other as individuals and of the ways in which they are alike. This is a familiar procedure to participants in AFSC programs, but not to the average diplomat, particularly at a conference for diplomats.

At the end of the conference's third day an Eastern European consultant—a charming man not given to flattery who had participated in conferences and seminars programs in the past—approached Bob Lyon and said, "You Quakers practice witchcraft."

"What do you mean?" Bob asked.

"Well," the consultant told him, "that's the only way I can explain your ability to get diplomats to behave like human beings."

Our life is love, and peace, and tenderness, and bearing one with another, and forgiving one another—and helping one another up with a tender hand. —ISAAC PENINGTON

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# FRIENDS JOURNAL

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## Editorial Comments

### *To Pay or to Protest?*

WITH the April 15th deadline for filing federal income-tax returns looming near, more and more people are showing increasing concern over the apparent obligation that this tax places upon all of us to aid in subsidizing militarist policies of which we strongly disapprove, including in particular the war in Vietnam.

For years there have been a few pacifists who have refused to pay their income taxes because they have felt that through such payments they would, in effect, be allowing their money to carry out acts of warfare which their consciences would not permit them to do themselves. Indications are that this year the number of tax-refusers will be far greater than ever before, and that untold numbers of people who *do* pay their taxes, while sharing the tax-refusers' distaste for the use to which the government puts their money, will gaze with somewhat reluctant admiration upon those who are willing to risk imprisonment and personal vilification in support of their principles. At the same time there will be many, even among sincere pacifists, who feel that tax-refusers are dodging the law and leaving someone else to carry a burden which they themselves will not assume—pacifists who say that the proper procedure is to pay one's income taxes, accompanying them, if desired, with a letter of protest, and then to work unceasingly through their representatives to get the tax laws changed.

It is not an easy problem to solve, and many of those who are strongly opposed to the war in Vietnam are now struggling with it. An added quandary facing some Quaker and pacifist-minded groups is the one posed by employees who request, on grounds of conscience, that no federal income taxes be withheld from their salaries. As one such employee has written recently to her employing group: "Actually, I am in favor of income taxes, and would gladly pay twice as much as required by the present law for the use of such constructive purposes as health, education, and welfare; agriculture and natural resources; post office and roads; nonmilitary foreign aid; commerce and labor and general government administration. But . . . I cannot bring myself to furnish money to be used in a way that will bring death to fine young American boys and men and also to Vietnamese men, women, and children."

This conscientious objector to war taxes is entirely willing to go to jail, if necessary, for standing by her convictions, but what will happen to the employing group if it accedes to her request not to withhold taxes as required by the internal revenue laws? Will it (or its members) be penalized?

It is a situation not unlike the one which confronted Friends Meetings in the years before the Civil War when some members wanted to give all-out aid to the cause of abolition while others counseled caution, advocating strict adherence to the letter of such laws as those requiring fugitive slaves to be returned to their masters. Nowadays we tend to view with shame the historical evidence that *all* Friends did not work wholeheartedly for the abolition of slavery; will the time come when the Friends who follow after us have a similar feeling about those of their predecessors (including the present writer) who lacked the courage to resist conscription of their dollars to do the killing that they themselves refused to do?

There are those who say that if enough Quaker Meetings and individuals would take a tax-refusal stand they would exert a very considerable influence; there are others who counterargue that the only cause promoted by such action would be that of anarchy. Anyone who seriously wants to consider the tax-refusers' form of conscientious objection may obtain helpful information either from the Committee for Nonpayment of War Taxes at 3810 Hamilton Street, Philadelphia 19104 or from the Peacemakers at 10208 Sylvan Avenue, Cincinnati 41, Ohio. The Peacemakers, incidentally, have published a 44-page *Handbook on Nonpayment of War Taxes*, available at 35 cents apiece or four copies for a dollar.

Also available in this connection is a folder called "Early Friends and War Taxes," compiled by Franklin Zahn of 836 South Hamilton Boulevard, Pomona, California 91766. This may be obtained at a charge of a dollar a hundred (single copies free, if postage is paid) from Friends Peace Committee, 1520 Race Street, Philadelphia 19102. Fairly applicable to the present situation is the statement (quoted in Franklin Zahn's compilation) made in 1755 by twenty Friends addressing the Pennsylvania Legislature about proposed taxes for the French and Indian War: "Raising sums of money [for] purposes inconsistent with the peaceable testimony we profess . . .

appears to us in its consequences to be destructive of our religious liberties; we apprehend many among us will be under the necessity of suffering, rather than consenting thereto by the payment of a tax for such purposes."

### *Mad as a Third-Month Hare*

After an office colleague jovially reminded us on February 23rd that it was Ash Fourth Day we fell to wondering idly how many other familiar expressions or quota-

tions might have an odd ring if translated into old-time Quaker idiom. There are Shrove Third Day, of course, and Good Sixth Day, together with Fourth Month Fool and "Will Thee Love Me in Twelfth Month as Thee Does in Fifth Month?" And there was the recent statement of a Friend who said he was so certain about something that he would be willing to affirm it on a stack of testimonies. But these must be barely scratching the surface. Any contributions?

## *The Religious Basis for Social Action*

By C. PETER SLATER

WHAT I shall try to do here is to sketch two contrasting ways of assessing human nature, the "pessimistic" and the "optimistic," in order to suggest how, in either view, some religious basis for social action is not a luxury but a necessity. Without a religious basis, a program of social action may be good, but it will be superficial and therefore seriously defective in its over-all conception and execution. By "religion," in this context, I mean much the same as did Paul Tillich, who defined religion briefly by reference to "that which concerns me ultimately."

Please note that this is an existentialist account of religion. It points to what we actually care about rather than what we care to acknowledge in some creed. Some think that this is too subjective, but for Tillich something is not religious just because it happens to interest or please us most at the moment, as if our changing tastes were the yardstick of religious truth. Rather, that concern is ultimate which has to do with the very depths of our being as striving, drifting, thinking, or dreaming individuals. In such depths, we may ground our lives in more than any purely individual or human being: that is, in "God." We *may*; but in fact most of us are "estranged" from this ground of our being until, in despair at the meaninglessness of our lives, we encounter the "new being" in Christ. Only through sharing in his Spirit do we find the courage to meet evil with good, hate with love, anxiety with faith. Only then do we let that which concerns our ultimate well-being become indeed our "ultimate concern."

According to Christian theologians like Tillich, our approach to other men is based on recognition of our common creatureliness and our common sinfulness. Here

is the pessimistic view of man's power for good. Its hope is in the divine initiative, which creates a new environment for our action. Thus, the disagreeableness of my neighbor and my own destructive self-love are not the final determinants of our condition. God *recreates* love's lost opportunities in the world. The image of the divine in man is renewed, not because of our intrinsic worth but because of God's will to reconcile men to His choice of us as partners in a meaningful, covenantal life. That is the Easter message.

What religious existentialists remind us is that, in seeking for the divine image in every man, we should look not just to his reasoning powers but above all to his individual being as a person. This means that we must appeal to the individuality of each creature in renewing our social relations. Consequently, for example, if I endorse a program of urban redevelopment as essential to the health of my city, I shall try to see that this program takes account of the concerns and decisions of the individuals involved. An adequate program will not simply impose on them a new environment of bricks and mortar; it will require a common decision to create a new community with the power of personal being which God gives us. So we shall avoid a superficial job of social engineering which ignores the fact that part of the trouble with society stems from the personalities of the engineers and their clients. Only where a true community of spirit achieves a consensus in favor of reform will that reform have lasting effect, for the spiritual and personal factors involved are as responsible for the malaise of society as are any material difficulties caused by life in suburbia or the inner city.

Despite the realism of the classical Christian estimate of evil, there are many who find it altogether too pessimistic to inspire them to social action. If theologians are right about the viciousness of sinful men, can we seriously undertake even to support such wide-scale spiritual renewal as they deem necessary? As the Hindus might say, this Christian view savors too much of the cat and

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too little of the monkey. The contrast here is between the mother cat, who simply lifts her kittens out of the path of danger, and the monkey, whose baby has first to jump and cling to her back in order to be carried to safety.

Hindus believe that although the ultimate power in the world is not divisible, yet men are divided in their conceptions of it, so they naturally follow different roads in realizing that which concerns them ultimately. Thus to one who finds the way of pessimism distracting they would offer a way of "optimism"—a way which appeals to that which is *best* in man, as the basis for social action. An example of such a way is to be found in the Hinduism of Mahatma Gandhi.

In this brief space we cannot recount all that Gandhi has to teach us. Therefore I shall simply underline two points. One is that, while we may all aspire to realize absolute truth, absolute love, absolute peace, in fact we never have an absolute grasp of our goal. From this Gandhi concluded that we have to act on *relative* truth—the truth as we see it. But we may be only half right, and our incomplete vision may lead to suffering and injustice instead of to security and bliss. Rather than let this consideration inhibit action, Gandhi argued that we must so act that any consequent suffering will come upon ourselves more than upon others. Thus if violence follows our witness to the truth, let us absorb that violence in ourselves as Christ did upon the cross. In so doing, we shall challenge the power of truth to replace the power of hatred and ignorance which results when men lose their self-control and lash out like babies. We shall appeal to their manliness instead of to their retaliatory instincts.

To Gandhi it seemed obvious that the way of violence is a failure. The orderly running of the home and the village is not based on violence. It is only the mother who is cross and tired that we find beating her children; usually she seeks to persuade, to shame, and to win cooperation by her love. See how she handles her husband! Indeed, the resort to violence is the last and the least successful technique of all. For it leads to destruction and

distrust. By contrast, the way of nonviolence (that is, acting on the strength of our share of love and truth) is aggressively strong for good. Gandhi called us to build on *these* foundations, confident that our own "experiments in truth" would be as successful as his own.

The second lesson from Gandhi is that we must choose means to achieve our goals which are appropriate to those goals. We cannot abrogate all freedom in the process of trying to "establish" freedom. For freedom is a growth of the spirit which must be nurtured constantly. Thus we cannot establish worldwide respect and love on the basis of name-calling and calumny. For the stuff of history is not just a series of events but those interrelated attitudes of men from which their actions draw their strength. And here I find agreement between Gandhi and the classical Christians, in that all see the moral and spiritual development of each of us to be essential to progress in society, so that a religious basis for social action becomes a prerequisite for any meaningful program of reform. But Gandhi differed from those who speak of sin and grace by stressing rather the power of truth which is in each of us. And to that extent his appeal seems the more optimistic about the potentialities of the human spirit. As a Hindu, he saw the divine in the human and the human in the divine, whereas our tradition draws a sharp line between the two. His goal was to approximate as far as possible the love of the divine in his own life and to provoke us to the same task by his teaching and example.

Although we still use such words as "ultimate" and "absolute," in any given instance it is not easy to know whether we are just giving way to the superficial drives of an all-too-human spirit or whether we are indeed about God's business. According to one acquaintance of mine, this thought inhibited Tillich's movement of "religious socialism" from becoming an effective political force in Germany during the Weimar Republic: the Christian leaders were so aware of how mixed their motives really were that too often they failed to act at all. Gandhi, I think, offers us a solution to this problem.

H. Richard Niebuhr (in his *Radical Monotheism and Western Culture*) suggests that one necessary condition of any truly "ultimate concern" is that it must be universal in scope. To indicate what this might mean and to suggest where religious institutions might fit into the picture, let me give you an illustration.

A farmer I knew never attended church, yet he expected the minister to allow his daughter to be married in the church and to hold the wedding reception in the church house. Surely, the minister thought, this farmer is the worst of nominal Christians! However, in his visiting, he discovered that this same farmer devoted hours each day to the chores and errands of his neighbor, whose

*IT is the tragedy of religion that for the most part it is the province of the pharisee: the literal mind which cannot or will not see itself for what it is, and which, itself in bondage to the law, seeks to bind others also. For the pharisee sees only the outward appearance and misses the spirit. To him the Scriptures have only a literal meaning, and his habitual reaction to truth is to fix it in a code of law or doctrine and so to kill it and seal it in a rocky tomb and set a watch over it lest some heretic should awaken him from his sleep. —EDWARD JAMES*

wife had been bedridden for over six months. He was a much better neighbor than many pious churchgoers in the area. But what if his neighbor had had no such dramatic need? Through the church he might have been brought to love as his neighbors not only those who lived next door but also those whom he could not see, in city slums or Vietnamese villages. Here the church as an institution which cuts across local and national boundaries in its membership serves to foster a concern truly universal in scope and so ultimate in conception. Of course, in so far as a religious institution becomes a purely parochial affair, it will fail of this purpose.

Obviously, I have not exhausted the possibilities of our topic but have simply pointed to two relevant tendencies in modern thought. In common between Gandhi and Tillich is a stress on the existing individual who is the social agent and an insistence on the *kind* of way he must walk, rather than a mapping of the entire route.

Indeed, the "ultimate" or "absolute" now is invoked, not to provide ready-made answers, forthcoming at the press of some inner "spiritual" button, but rather to provoke us into probing the depths of reality beyond the confines of pat solutions and party labels.

There we shall find a facile resort to military force to be a less obvious course of action than we might suppose. There we shall find ourselves required to treat people as people when we talk of population control and the like. There, certainly, we shall find roots to hold firm the tree of life against the surface winds of popular opinion. Then, indeed, we shall become the friends of God, —no longer sons of a Super-Father who swoops to the rescue at every knotty juncture, but responsible adults in our religious thinking, imbued with that spirit which would reconcile the world to the way of peace for men of good will. Such, I believe, is the reality and the glory of faith in our age.

## Learning from Young African Leaders

By JEAN BEAVEN ABERNETHY

THE newest addition to the American Friends Service Committee's program of conferences and seminars for young leaders in Europe, Asia, and Southeast Asia is the one in West Africa. Here, as elsewhere, the fundamental aim is to help furnish a commodity that is in short supply: communication between human beings or (more specifically) an opportunity for encounter between carefully selected persons in a relaxed and nonofficial atmosphere where it is hoped creative communication may occur.

West Africa, like the United States and every other part of the world, has its own peculiar sets of barriers which keep people apart. Tribal differences are compounded by the fact that two different colonial systems (and educational patterns) have been inherited, so that people who live in adjoining countries are taught in French or in English, but rarely in both.

Because of a growing need for a meeting of minds in a bilingual setting, African alumni of other AFSC seminars suggested that the program might be extended to West Africa. To date there have been three seminars in this part of the world: one at Cotonou, Dahomey, in 1964; one in northern Nigeria at Ahmadu Bello Univer-

sity, Zaria, in 1965; and the most recent (described here) also in 1965 in Bouake, northern Côte d'Ivoire, with participants present from most of the French- and English-speaking West African universities. This was held in a group of modest buildings constructed for meetings such as ours by Benedictine monks on the grounds of their monastery.

The setting always plays a role in the life of a seminar. Sometimes, like the heath in a Hardy novel, it plays a major role. At Hiroshima, some three years ago, our seminar opened on Hiroshima Day, with each Japanese participant taking his overseas counterpart on a tour of the museum and the hospitals. Our subsequent discussions on the theme of world peace never managed to be free of that sense of numbness which that first-day trip together produced in all of us. So much was this true that, in midstream, when a professor referred to the survival of the human race, one participant rose to ask: "But why must man survive? We have not answered that." And no one felt such a question was out of order.

At Bouake, for me at least, the setting placed our theme in its proper perspective. The group was hammering away at the question of man's relationship to man, but the setting was always there, reminding us that man's relation to man is only part of the problem—that he seeks relatedness to nature and to the supernatural as well. We lived in the presence of some very ancient rituals which, isolated though we were, gave evidence of the intrusion of modern events: mass sung in French in the quiet chapel, with its rude wooden cross and

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black madonna; Moslems watching their diet (two who had studied in the States were more relaxed about its observance); nearby an animist village whose inhabitants held that water must not be boiled, since spirits lived in it, while the monastery's dispensary coped with the dual problem of respecting these people's beliefs and at the same time trying to teach the rudiments of sanitation. And there was our meeting for meditation, with its use of silence and lack of ritual as such—so brand-new a concept for most of the participants that it had to be explained.

Along with these rituals was the impact that nature had on our life together. Eight kilometers from town, we were literally out in the open, with the wide sky overhead. At night the stars were very brilliant and punctuated with satellites, and there was the kind of total silence one never "hears" in town. Our bedroom doors swung open toward the bush; praying mantises, lizards, and squeaking bats attended our meetings; and one move off the monastery grounds proper and there was the bush grass, twice as tall as any of us, and with its own world of morning fog and spider webs and, if you listened, bird calls and sounds of things that creep and crawl. But in the midst of this wild growth there was also evidence of scientific planning when we visited the monks' poultry area, with its hens imported from France.

Two impressions stand out in my memory. One was a sense of the African participants' objectivity about themselves: either as they examined some of the stereotypes which non-Africans make about them or as they went on and assessed, with salty realism, exactly what role they, as intellectuals, might play in implementing change. The other impression was a pressing need for cultural identity.

One African voiced his concern over Western observers and officials who questioned whether Africa was ready yet for the democratic process because "the majority of people are not yet educated enough." Why, he wondered out loud, did Americans condemn China and Russia for failing to develop democratic institutions and then turn around and say, in effect, that it is impossible in Africa? They looked carefully at the stereotype of the "lazy" African, examining how much a lack of expectancy and a lack of employment had to do with it. One pointed out also that laziness was not unrelated to health, giving such figures as those showing that fifty to sixty percent of the farmers in Western Nigeria have chronic anemia due to hookworm and are thus kept from working in any maximum way.

Along with seeking to understand and explain some of the familiar stereotypes one hears about African illiterates and the African "elite" was an urgent but realistic attempt of the Africans to assess themselves. One, in

talking about the role which work camps and the extension movement might play in bringing together University and rural groups, said, "The lack of respect for manual work in our children comes from ourselves." Another asked why Africans should continue to expect help from abroad and not consider more carefully how they might begin to tax themselves (as, for instance, the money now spent by many of them on betting). In speaking about the need for textbooks at the elementary-school level, several mentioned how imperative it was that, having learned to do research at the graduate level, they should communicate this knowledge effectively at the primary and village level.



Along with this sense of objectivity and ability to stand off and look at themselves went another set of haunting questions which can only be described as a search for cultural identity. Over and over again this kind of question emerged from these Africans who had had all their early schooling in a foreign language and, for most, their graduate work abroad, so that, as one put it, they had been educated out of, not into, their society: "Who are we? French? English? African? The marginal man belonging nowhere? We can't blame the Sorbonne, Harvard, and Oxford. We have our own job to do; the uneducated in the villages still have much to teach us. If we can find in the past what we mean when we say we have a culture, then we may have a future."

Though the group's members discussed the impact of Western culture on their own culture with knowledgeable understanding of the concepts of social process and social change, there were emotional overtones of personal involvement in what they had to say that removed it from the realm of a scientific discussion and gave it a certain poignancy. For they were requiring of past history an answer which probably lies only within themselves. They asked, in effect: "Have the colonial powers stamped us out, or do we have something characteristically 'us' which was there before we were shipped off as slaves to the West and our way of life was eclipsed by

the presence of those who ignored or despised it—something which we are now free to find again and to *be*?"

Some felt that to talk about an African personality and to dig around in the past was dangerous, perpetuating the very kind of racial consciousness which they criticized in others. They felt it was right to support black citizens in South Africa—not because they were black, but because they were oppressed. Others said that Africa could not go back as if there never had been a period of colonization. Still others pointed out that the meeting of cultures is always an exchange—a two-way proposition, not completely an imposition of one culture upon another. One spoke of the resentment felt when the Christian church, coming into Africa, had abolished drums and the dance, saying that now the church was becoming African these rituals were being reintroduced. However, he added, Africans agreed with the church's action in also abolishing human sacrifice.

Still, the search for what was uniquely African persisted. They examined the "Hamitic myth" which claims that all culture worth recording in Africa stems from Egypt, and they (particularly the historians and anthropologists present) asked how much is known about the great African kingdoms of the fourth, ninth, fourteenth, and fifteenth centuries. Nor did they leave it there. If there is an authentic African culture, they inquired, then precisely where are its unique features to be found? In our religions and tribal customs, said some. In art, music, and the dance, said others. In clothes and food, said another. In our languages, said several.

And here the group spent a long time. They felt that French and English were the working tools of technical cultures. If they wanted to rediscover "themselves" they would have to rediscover their own languages. One said to go out to the villages and make tape recordings of what the old people were saying before it was too late. Another suggested teaching the vernacular at the primary level. Yes, interrupted those who had taught at this level, but one cannot teach fractions in the vernacular, since it does not contain words which cover mathematical and scientific concepts. And which of the various vernaculars, queried another, is to be taught?

Despite the prevalent note of seriousness and urgency, the sessions did not lack in humor. One morning one of the participants had been particularly tense when describing his experience with lack of freedom. As we reconvened after a coffee break, we found him sitting in the chairman's seat. "It's a coup d'état," he announced, grinning from ear to ear, "I've taken over." And there was the classic remark made one afternoon during a session when "I violently disagree" had been heard for the umpteenth time. One participant, raising his hand for permission to speak, asked: "Mr. Chairman, may I

say something?" He was recognized. "I just wanted to say that I violently agree."

One unusual feature of West African seminar sessions has been the participation of able and articulate African women. But it is only a beginning. At Zaria there were



two, and at Bouake, although two were asked for, only one came. In Africa it is still true that women are not encouraged to take part in (or even to attend) meetings with men; if the seminar program attempts to remedy the now-drastically-out-of-proportion ratio between the sexes it is sure to meet indifference and some resistance.

How much a program should reflect national customs and how much it should challenge them is always a question. However, we do not let the current lack of communication between language and frontier set the pattern of those whom we bring together; indeed, it is this very lack of effective communication between these groups which gives the program its *raison d'être*. The gap that exists between men and women in West Africa seems to me, in the long run, equally as serious as that between frontier and language—that is, if one takes seriously that the socialization process largely determines the kind of individual a society produces and that the home is basic in that process.

But if we work for more African women as participants in seminars we should not be blinded to the fact that asking for this would mean not only the usual problems attendant on mixed-group living but also some problems peculiar to the African scene. French, British, and American traditions all present varying attitudes, and the African culture itself poses unique marital situations for seminar living. Thus, you begin group life with the ambiguities of who is and who is not married and of what connotations and proprieties attend the married estate in a continent where polygamy and youthful marriages are both a living part of the culture.

However, no program which is concerned with human relations and which thinks of itself as relevant for the world in which we live should avoid the complexities

of the man-woman relationship. It not only *should* not—it *can* not. The issue cannot be bypassed. Those who have been in Africa longer than we were will undoubtedly be able to suggest where women participants might be found. Three possibilities come to my mind: the small but growing number of women who are university students or are professionally trained; women leaders in social or community development programs and the church; and the economically independent, politically powerful (and in some countries organized) "Mammy Traders."

In view of the many generalizations about Africa and Africans, it has seemed to me important to be as specific as possible about what happened in a particular setting, letting it speak for itself and hoping that, in the process, much of the searching quality of mind and heart which characterizes these young African leaders, may come through.

### A Children's Library Is Born

By HELEN and HUGO VAN ARX

THE Children's Library of Pátzcuaro, Michoacán, Mexico, has the distinction of being the only Federal library in all of Mexico exclusively for primary-school children. Its success is due to a happy joining of forces by the community, the Federal government, CREFAL (the UNESCO school here) and interested friends in the United States.

Five years ago a Board of Patrons made up of local Mexicans, with one North American (Helen Van Arx) as treasurer, was formed to improve and encourage the use of a rather run-down library. The purchase of books was made possible largely by the sale of *Guide to Pátzcuaro*, a booklet written by Hugo Van Arx, which is sold to tourists. The daily average attendance of 114 children convinced the Federal government that the children's section merited salaries for two part-time librarians.

Convinced that more local people should participate in support of the work, the Board sought associate members who would contribute twenty-five pesos (two dollars) a year. The first year the idea was sold to fifty-five citizens. The second year the letter of solicitation brought close to eighty enthusiastic members—phenomenal success indeed for this small town.

In the beginning the children's section consisted of a corner in the adult library, which is housed in a sixteenth-century church building, dark and cold and draughty. Being in the same room with high-school boys

Helen and Hugo Van Arx, now residents of Pátzcuaro, Mexico, formerly lived in the United States, where Hugo Van Arx was business manager of *The Nation*. They recently became members of Mexico City Friends Meeting.

and girls was a decided handicap to the children's library, so, with ideas for enlarging the services for primary-school children with more puppet shows, music, and educational movies, the Board appealed to the head of all Federal public libraries for help. The response was prompt and practical. A fine new location was found.

The new library (for which the Department of Public Education pays the rent) had to be slightly remodeled, painted, lighted, and furnished. The children sandpapered and repainted the furniture on hand. Local organizations and individuals offered to help pay for specific furnishings. Some friends in the United States also helped.

And so the new Children's Library was opened last November. It is decorated with colorful art work. The boys painted ancient Indian designs on *petates* (large reed sleeping mats), and the girls made embroidered murals on big burlap squares.

Fifteen girls in a club of library workers are developing a sense of social service by taking turns in helping to sign out the books. Now the boys also are asking for a service club.

The youth of Mexico is anxious to learn, and more than ever the adults are encouraging them.

### Never Alone

By GEORGE EMERSON HAYNES

You and I are never alone.

Beyond any words we may speak or hear  
or write or read  
there is always an interplay of minds,  
however feebly we may note it.

An interplay of minds  
between the individual  
and the One—the Universal Mind,  
the infinite richness and warmth  
of the all-embracing Being  
in whom all things exist.

Against this relation as a background  
there is always an interplay of minds  
between all kindred and caring souls  
in the same sphere of space and time  
—this even beyond the spoken or the written word.

And finally  
there is an interplay of all minds  
who have ever lived, even beyond our mortal ken,  
made more conscious by those who, serving the  
universal reach of mind,  
have left a scripture of their thoughts.  
We are never alone.

## Washington Revisited

By EILEEN B. WARING

ON March 26, 1863, my grandfather and three other Friends took a train from Philadelphia to Washington to carry a concern about the Civil War directly to President Lincoln.

On February 11, 1966, my husband and I took a train from New York to Washington to join 570 Friends from thirty-seven states, Canada, and the District of Columbia in a "Friends' Conference and Vigil on the War in Vietnam," convened by the Friends Coordinating Committee on Peace.

The conference was a deeply meaningful one to all who participated. Unfortunately we arrived too late to hear what we were told was an excellent talk on "Friends Facing the Challenge of War Today" by Samuel Levering, chairman of the Board of Christian Social Service of Friends United Meeting, but we did reach there in time to hear Stephen G. Cary of the American Friends Service Committee speak on "New Policy Approaches in Southeast Asia." He said that as our present policies had not worked out, the government had simply escalated them! The people of Vietnam, he added, feel that a new day is coming, and even though, in their poverty and misery, they do not know what this new day will be, they want to be a part of it. Our premise that we must make a stand or the rest of the world will fall is a false one, as is our theory that we can go out to win the people with food while at the same time destroying them with force.

Mrs. Kiyoko Cho, exchange professor at Princeton from International University in Tokyo, speaking on "How Asians Regard U. S. Policy," said that 75 per cent favor a cease-fire and that she is disturbed about so much news of escalation and so little understanding of social problems. She spoke of the great social changes, such as votes for women, that came about in Japan after World War II (though they had started before), and of the great push toward learning in China, where anyone who can read is trying to teach others. If America could only understand, she said, U. S. policy might be different.

Holland Hunter, economist and author from Haverford College, considered the question: "How Shall the United States Deal with Communism?" In the next few years, he said, millions of people—poor, hungry, turbulent, envious, poorly educated, desperate—will rise in a surge of action, economic pressure, and political desires. Our role should be one of reconciliation, but we are under a severe disadvantage, for our inheritance is a colonial past and our background is rich (comparatively), educated, white, and healthy. Outsiders cannot effect social revolutions for others, but we must learn all we can about them and help to solve their great problems in nonviolent, humane ways.

Eileen Brinton Waring, whose drawings illustrating "Four Friends Drop in on Lincoln" (excerpts from her grandfather's journal) appeared in the FRIENDS JOURNAL of May 15, 1965, is a New York (formerly Philadelphia) Friend and artist. Her report on the conference and vigil in Washington is augmented by several paragraphs taken from another report written by Sally Honan, also a New York Friend.

Jonathan Mirsky, Oriental Studies instructor at the University of Pennsylvania, speaking on "A Fresh Approach to a Negotiated Settlement in Vietnam," said that we cannot build while we are destroying and that the Vietnamese people with whom he talked last summer felt that our war is with China but that we are using their country for demonstration purposes. He said that as we continue to attack them their will to resist stiffens (just as was the case with the English when the Germans bombed them), and more and more Vietnamese fall in line against us. Both sides commit atrocities, he said, and our ideals continue to erode. For years the German people kept quiet while a whole community was being destroyed; now a community across the world is also being destroyed. Do we want to participate in its destruction?

At a general session various concerns were brought forward and referred to several Saturday-afternoon workshops, the results of which were summed up at the evening session, which was brought to a meaningful close by Dorothy Hutchinson of Abington Meeting, Jenkintown, Pa., international chairman of the Women's International League for Peace and Freedom, whose theme was "Strengthen with Might by His Spirit." The early Christians, she said, were not afraid of power. In a poll of taxi drivers, she reported, she had found most of them against the war. Think of their power, she suggested: "Taxi Drivers Against the War in Vietnam!" (Later we started our own poll on this, but we must have picked the exception, for he was still shouting at us as we escaped to join the vigil!)

Besides expressing moral judgment on war, Dorothy Hutchinson, reminded us, we must have all the facts: the Geneva accords, this as a civil war, what the real story of the commitments are, and why containment of communism is not only ineffectual but inadvisable. To pray and then to feel relieved of responsibility, she said, can lead to nothing being done by the individual. Prayer should increase sensitivity, and the action following it is a required release. A deep silence followed her talk.

Chairmen of the various conference sessions included Stewart Meacham of the American Friends Service Committee, Lyle Tatum of the Friends Peace Committee, George Corwin of



Friends General Conference, George Sawyer of Friends United Meeting, and Edward Snyder of the Friends Committee on National Legislation.

During the business sessions and after intensive discussion of the workshop reports, the conference concurred in asking the Friends Coordinating Committee on Peace to send forward to Friends' bodies a concern endorsed by New York Yearly Meeting's Representative Committee "that every possible means be explored to secure unrestricted passage of relief workers and material to the embattled people of both North and South Vietnam." The committee was also asked to prepare a bulletin urging Friends to consider how paying taxes and buying war bonds involved them in financing the military.

A minute was approved asking Friends to assist political candidates with "peace-oriented" platforms, with the FCNL giving guidance by drawing up a "peace platform for 1966" and a bibliography on how to organize political action.

Intense concern with an enlightened China policy brought approval of a greatly expanded political and educational effort, based on the present ones of the AFSC and the FCNL, that would reach all Monthly Meetings in the United States. A conference, vigil, or public witness in the fall of 1966 (possibly at the U.N.) is envisioned.



On Sunday morning, following a short business session and a meeting for worship, there was a silent march to the White House and a vigil in Lafayette Park. We met two Friends from Wilmington College (Ohio) who had driven all night with some students to take part. We four took our places in one of the long lines standing in the mud of the park (for it had been raining all morning). There, each in silent meditation, we watched the changes of light in the sky and on the White House until the rain stopped, blue sky appeared, and the sun came out to turn the White House and its reflection in the wet street into a brilliant picture. But soon there were black clouds and distant thunder and lightning, and our vigil was hit by wind and a drenching downpour. The guards who had been standing at the White House gate, watching us, fled for cover, and some of us attempted to huddle under umbrellas, but,

despite the deluge, we remained on vigil till the next "walk relief" came.

In looking back to that fairly spontaneous trip of my grandfather's to Washington almost 103 years ago I realize that they took the long train ride in all expectation of seeing the President, and that they were actually escorted on foot to the White House and into President Lincoln's presence that same day by the Secretary of State. Those who so ably planned our gathering this February probably had no expectation that any such meeting could take place today, and no doubt President Johnson and his Secretary of State were both far away!

## Book Reviews

PROTESTANTISM IN AMERICA, *A Narrative History* (Revised Edition). By JERALD C. BRAUER. Westminster Press, Philadelphia, 1965. 320 pages. \$3.95

This book gives a competent and balanced account of the historical development of Protestantism in the United States. But it does more. The author describes with clarity the formative periods and events which shaped Protestantism and in turn determined its impact upon American life and institutions.

What Jerald Brauer designates as "the greatest turning point in the history of American Christianity" was the establishment of religious liberty, "in which no one religion was publicly supported by taxes and where all religions were fully equal before the law of the land." In view of the Declaration on Religious Liberty emerging from Vatican Council II a few short months ago it is worth noting, as Father John Courtney Murray and other Roman Catholics freely do, this earlier stage in progress toward genuine religious liberty.

Other crucial periods and issues are indicated by such topics as religion and revolution, new life in the spirit, struggles over beliefs, justice in society, depression and war, and the recurring problem of renewal.

This portrayal of Protestantism is factually accurate and interestingly written. Of special interest in the concluding section is the church in the civil rights struggle and in relation to what Harvey Cox calls "the secular city."

A. BURNS CHALMERS

WHO IS MAN? By ABRAHAM J. HESCHEL. Stanford University Press, Stanford, Calif., 1965. 119 pages. \$3.95

The author is Professor of Ethics and Mysticism at the Jewish Theological Seminary of America. His present volume is based on the Raymond Fred West Memorial Lectures he gave at Stanford in 1963. Compactly written, it is difficult at first to enter into, but Heschel's epigrammatic and meditative train of thought draws the reader on as from page after page leap forth sentences like "There is a divine cunning in history which seems to prove that the wages of absolute expediency is disaster," "Is it not right to suggest that the agony of contemporary man is the agony of a spiritually stunted man?" and "Just as creation goes on all the time, redemption goes on all the time. At the end we believe; God's care defeats man's defiance."

Not only do such remarks accord strikingly with the mood

of Berdyaev's Christian existentialism, for example, but they mirror, according to Heschel, the Old Testament concern for man's true identity. Indeed, Heschel concludes by saying "The Bible is not a book about God; it is a book about man." Previously he has argued that as man tries to understand himself he discovers that it is as a living, more-than-animal, more-than-intellectual being that he finds answers to the problem he is to himself. The Greeks were thus wrong in presenting man as rational being in pursuit of pure being. Ultimately the most significant answers are found in awed, mystical encounter with God, to whom man stands not merely as dependent, but as debtor. It was God who declared that man ought to exist and who challenges man to celebrate existence through creative and appreciative activity. Life spent in amusement and entertainment only demeans human worth and results in tendencies and performances of outright evil.

*Who is Man?* is a noteworthy contribution to a perennial question. It endures because of man's unfathomable nature, which, as Heschel shows, parallels the mystery of God's nature.

ERLING SKORPEN

#### THE BIBLE, RELIGION, AND THE PUBLIC SCHOOLS.

By DONALD E. BOLES. Iowa State University Press, Ames, Iowa, 1965 (third edition) xii + 408 pages, \$5.95

The American people have been deeply concerned with the question of the place of religion in the public schools in recent years, and this volume is an important source book for anyone who wishes to study the issues carefully.

After a brief summary of the history of religion and reli-

gious exercises (including Quaker practices) in American education and a discussion of various state laws regarding Bible reading and prayers, the author begins a detailed study of all the issues involved, pointing out that much of the debate has been over the issue of sectarian teaching in public schools and making it clear that only recently has there been much disagreement over the issue of religion as such.

He takes up the attitudes of various religious groups toward the larger issue of religion in the schools, especially Bible reading and prayers, saying that Catholics do not object to religious instruction in public schools, but do resist Protestant-oriented instruction. While there is no single Jewish position, he suggests that the usual attitude is similar to the Catholic one.

The present edition (the book was first published in 1961) includes a chapter on the hearings before the House Judiciary Committee on the so-called Becker Amendment to the Constitution, which would have set aside the guarantees found in the Bill of Rights in order to permit Bible reading and prayers in public schools. The testimony of hundreds of witnesses, the majority of whom opposed the amendment, led to the proposal's defeat.

An ideal reference work, the book contains twenty-five pages of notes, cites more than seventy-five cases, and includes a detailed index. While a good deal of objectivity is maintained throughout, the author does state in his concluding chapter that he regards the Supreme Court decisions in this area of church-state relations as equal in importance to decisions on segregation and reapportionment.

EDWIN B. BRONNER

## Friends and Their Friends

**Mary Wilkinson of the experimental "Enquiry Centre"** at Westminster Meeting House, London, where, as the vivacious "warden," she answers questions about Quakerism, is now on a whirlwind speaking tour in the United States, helping to raise money for the Travel Assistance Fund for the Friends World Conference at Guilford College, North Carolina, in 1967. After a round of daily engagements in the South, she will spend several weeks (beginning March 21st) in the Midwest, taking part in a variety of meetings. Inquiries about her schedule should be addressed to the Friends World Committee at 152-A North Fifteenth Street, Philadelphia, or 203 South East Street, Plainfield, Indiana.

An elder in her own Meeting and a member of the Woodbrooke Council, Mary Wilkinson has served on the Friends Service Council and is currently a member of the Friends Home Service Committee. (Incidentally, she is the mother of four grown children, although from her youthful appearance this is hard to believe.)

**Eight George School (Pa.) Students** will take part in a workcamp project in Europe this summer. The site has not yet been selected, but plans have been made to visit George School's affiliated schools in Guebwiller, Alsace; Dusseldorf, Germany; and possibly the Oberschule in Nossen, East Germany. The group will be accompanied by Susan A. Porter, assistant dean, and Edward H. Ayres of the English department.

**The Treasure Room of the Quaker Collection** at Haverford College Library, Haverford, Pa., is not nearly large enough to accommodate the books, manuscripts, periodicals, and pamphlets entrusted to its care (not to mention the students and other readers). Hence plans are under way, according to the curator's annual report, to double its size and to add "a large, fireproof, air-controlled vault at the ground level, adequate office space for the staff, an attractive reading area on the new balcony, and added space for books, students, and other needs."

**Special funds to broaden its Vietnam program** have been allocated by the Friends Committee on National Legislation. David Hartsough, after earning a master's degree in international relations at Columbia University, has rejoined the staff to work exclusively on Vietnam. He will operate a Vietnam action center in the FCNL's conference room and will concentrate on Congressional contacts.

**"Quakers on Red China."** An article under this title in the *Congressional Quarterly*, a weekly magazine dealing with Congress and politics, reports on the work of Eugene Boardman, University of Wisconsin East Asian historian, as the Friends Committee on National Legislation's sixth "Friend in Washington" during the past year. (Eugene Boardman is FCNL's nineteenth registered lobbyist since 1947.)

**The American Friends Service Committee's VISA-U. S. A. program** has begun its second year, with nine volunteers working in several economically and culturally deprived communities, both rural and urban, where they are involved in such activities as tutoring, assisting with self-help clean-up campaigns, helping to build community centers, and aiding low-income families at housework and child care. In a rural area, one volunteer distributes library books by means of his motorcycle-bookmobile. Elsewhere, an urban worker tutors fifteen children, most of them from crowded, fatherless homes, where she also "hangs out clothes, swats flies, changes diapers, wipes noses, and dances the 'jerk.'" She adds: "It is the time spent sitting with families around potbellied stoves and with the eager and excited little children as they use scissors for the first time, while the older ones read or do homework, that makes being here worth while."

**Friends China Camp** of New England Yearly Meeting, held each summer at China Lake, Maine, announces two changes in program for the 1966 season: an experimental family camp (June 30-July 6) and a one-week (instead of the usual two-week) senior-high retreat (August 21-27). The six weeks between these two sessions are divided into three periods for grade-school and junior-high campers. Friends from other yearly meetings are welcome in all of these categories. Correspondence may be addressed to Edwin Hinshaw, Registrar, 44 Oakcrest Road, Needham, Massachusetts 02192.

**Great oaks from etc.** In Davis, California, there is a Friends Meeting with only twelve adult members. These twelve members now hold their meetings at Central Davis School, 4th and B Streets, but they have ambitious ideas, for they have raised enough money for the down payment on a small church building that they plan to use as a meeting house!

**"The Friendly Voices of Sandy Spring Friends School"** is an album of recordings by that school's student choral group, which has received acclaim for its annual recitals. This collection of songs by Handel, Bach, Mozart, and others is available on a high-fidelity, 33 $\frac{1}{3}$  RPM long-playing record that is on sale at \$4.95 for the benefit of the school. Address: Record S.S.F.S., Sandy Spring, Maryland 20860.

**"Great Decisions . . . 1966,"** this year's version of the Foreign Policy Association's annual nationwide discussion program for informal groups in churches, schools, clubs, etc., deals with eight major problems facing the United States. Background material on each topic and tips on how to conduct lively and relevant discussions are found in the Great Decisions Fact Sheet Kit (\$2.00), which may be ordered from the Foreign Policy Association at 345 East 46th Street, New York City 10017.

Also, available from the F.P.A. is a new booklet, *World Population Problems* (75 cents), by Philip M. Hauser, director of the Population Research and Training Center at the University of Chicago. This authoritative study is the current issue of Association's bimonthly "Headline Series."

**"Quaker Journalism"** will be the theme of one of the round tables at Friends General Conference at Cape May in the last week of June. Planned and sponsored by the FRIENDS JOURNAL, it will include sessions on editing and financing Quaker magazines, writing for religious publications, writing religious poetry, preparing pamphlets, and dealing with mass media. Leaders will include Ada Rose, Carl Wise, and James Frorer of the JOURNAL's board of managers, Eleanore Price Mather of Pendle Hill, Margaret Bacon of the American Friends Service Committee, and the editors of the FRIENDS JOURNAL and *Quaker Life*.

**A public forum on Vietnam**, with General Maxwell D. Taylor, Presidential consultant, Stephen G. Cary, associate executive secretary of the American Friends Service Committee, and Walker S. Robertson, former assistant secretary of state, as principal speakers, will be held at the Mosque in Richmond, Virginia, on the evening of March 19th. Fred G. Pollard, Virginia's lieutenant governor, will be moderator. The theme for the discussion, sponsored by the Richmond Public Forum, was suggested by Richmond Meeting member Arthur Spangenthal (husband of Peg Spangenthal, whose "Grace Street Is a State of Mind," appeared in the JOURNAL of November 15, 1965).

**The Quaker Leadership Seminar** of the Friends Committee on National Legislation brought nearly fifty Quaker leaders to Washington from January 24th to 27th to study the legislative process. They discussed food for peace, Vietnam, China, disarmament, and the United Nations with experts in the administration, Congress, the embassies, and nongovernmental organizations.

**Over \$1400 in contributions to UNICEF** resulted from the Sixth Annual Nazareth-to-Bethlehem Peace Pilgrimage, an event of the past Christmas season sponsored by Lehigh Valley Meeting, which is near Bethlehem, Pennsylvania. In the course of the ten-mile journey the number of pilgrims increased from fifty to a hundred.

**J. Kenneth Robinson**, birthright member of Hopewell Monthly Meeting, Clearbrook, Virginia, whose membership is in Center Meeting at Winchester, has been elected to the Virginia State Senate to fill the unexpired term of Harry F. Byrd, Jr. One of his first acts, as a member of the Senate's Welfare Committee, was to cast the deciding vote prohibiting "liquor by the drink" in Virginia. "It has been a long time," according to Center Meeting's correspondent, "since a member of the Society of Friends has served in the Virginia State Legislature."

**Amelia Swayne's "The People Behind the Psalms,"** originally published in the FRIENDS JOURNAL of April 15, 1965, has been reprinted by the Religious Education Committee of Philadelphia Yearly Meeting. Single copies are available without charge from the office at 1515 Cherry Street, Philadelphia 2. (Enclosure of a stamp to cover postage is requested.)

**"Rainy Sunday at the White House,"** a lengthy and amusing, yet moving, ballad by Walter Ludwig of Scarsdale (N. Y.) Meeting met with popular appreciation during the Friends' Conference and Vigil weekend in Washington. Copies are available at five cents apiece (plus postage) or twenty-five for a dollar from the author at 359 Westchester Avenue, Tuckahoe, New York 10707, with the proceeds going to the Friends Coordinating Committee for Peace.

**James and Dorothy Bristol** of Germantown Meeting, Philadelphia, are in Lusaka, Zambia, on behalf of the American Friends Service Committee, which has initiated a program to explore possibilities for the use of nonviolence in the developing life of that country. As a preliminary to program activities (beginning on March 17th, when the city's new university opens) they have established an unofficial and small-scale Quaker center in their house near the campus-to-be. In addition to assisting her husband, Dorothy Bristol (formerly of the Germantown Friends School staff) is spending two days a week working in a baby clinic and in the African section of a hospital. James Bristol, who has served with the AFSC in various capacities for many years and in many parts of the world, is now director of the Committee's Program on Nonviolence, a relatively new project of the Peace Education Division.

**"No Taxes for Vietnam War"**—a statement protesting federal expenditures on "killing and torture, as in Vietnam" and on "the development of even more horrible war methods to use in the future"—has been signed by a large number of persons who have pledged themselves to refuse payment of all or part of their 1965 income tax. These include Friends Franklin Zahn, Bob and Marj Swann, Arthur Evans, Bradford Lyttle, Johan W. Eliot, Staughton Lynd, Wilmer Young, George and Lillian Willoughby, and Marion C. Frenyear.

Copies of the statement, either for signing or for distributing and posting prior to the April 15 tax deadline, may be obtained from the No War in Vietnam Committee, c/o The Reverend Maurice McCrackin, 932 Dayton Street, Cincinnati, Ohio 45214.

**William and Henrietta Vitarelli**, members of Doylestown (Pa.) Meeting, are quoted in that Meeting's *Newsletter* in connection with their work in the Trust Territory of the Pacific Islands. William Vitarelli is in charge of all educational programs throughout the three million square miles of tiny island communities where the Melanesian people are in transition from a primitive subsistence to a money economy.

The Vitarellis' letter asks for assistance in a pilot program that seeks to place young men and women of potential leadership caliber in United States homes for a number of years during which they will attend high school, college, or technical school and absorb experience that would aid them in helping to cushion the shock of their people in the transformation of their native environment from a simple to a complex one. The Trust Territory will provide funds for transportation, an initial supply of clothes, a monthly allowance, and insurance.

**The Hong Kong program** of the American Friends Service Committee may not be a tourist attraction, but it is well known to the 50,000 Chinese refugees who are crowded together in the government's thirteen-acre Li Cheng Uk Resettlement Block. In 1959, at the invitation of the Crown Colony, the Service Committee started this program, which now includes a cooperative day nursery, a library, mothers' and fathers' clubs, and youth activities. AFSC services have also extended to nearby fishing villages, where refugees are being helped to carry out such projects as a dike, literacy classes, ponds for commercial fish farming, and a housing cooperative.

**John Brush, clerk of New Brunswick (N. J.) Meeting** and professor of geography at Rutgers University, is spending six months in India while making a study of the development and growth patterns of India's urban centers. In the course of this survey he is traveling all over the country, but his headquarters are at the American Institute of Indian Studies at Poona, near Bombay. He is no newcomer to India, having spent his childhood there as the son of American Baptist missionaries. His membership in the Society of Friends stems from his experience in an American Friends Service Committee work camp and in Civilian Public Service during World War II.

**Forty-four Monthly and seven Quarterly Meetings** (at least!) of Philadelphia Yearly Meeting have planned and carried out programs on "Friends Response to Conflict, Aggression, and Violence," according to the coordinator's report on that project. These programs have taken the form of single meetings, series lasting several months, adult workcamps, First-day School programs, discussion groups in private homes, and many other variations. Friends have considered some of the more unusual aspects of the problem, such as the creative aspects of violence, the artist's response to conflict and violence, the relation of art to social action, and the way in which older Friends respond to new ideas. The special year-long emphasis on this general theme will culminate in discussions to be held at the session of Philadelphia Yearly Meeting on Saturday, March 26th.

**An unofficial Quaker visit to mainland China**, for a group numbering at least twenty, is being undertaken jointly by the Friend-in-the-Orient Committee and the Peace Committee of Pacific Yearly Meeting, as a result of a suggestion made by Russell McArthur in his report to the last Yearly Meeting on his own visit to China. Friends interested in this project should write immediately to Gretchen Tuthill, 3840 Skyline Road, Carlsbad, California 92008, since the process of getting visas and passports may take as long as two years.

**William Fay Luder** of Cambridge (Mass.) Meeting is the author of *A New Approach to Sex* (published by Farnsworth Books in cloth and paperback), in which he takes issue with much current thinking on the subject, including that expressed in *Towards a Quaker View of Sex*. Fay Luder, a scientist, has written a Biblical novel, *One Pearl of Great Price*, as well as books and articles in the field of chemistry.

A new Quaker group in Roanoke, Virginia, is anxious to become an established Meeting. Friends living in the Roanoke area are invited to get in touch with either Conrad J. Downing of 427 Market Street, Salem, Virginia, or Hugh S. Downing of 2451 Westover Avenue, S. W., Roanoke.

### **"Friendly Acres"**

The old-time Quaker boy and girl in the cover photograph by Dwain Mason represent the concern of a group of Philadelphia Friends who in 1881 established Friends' Home for Children, which, though located originally in the city (first on Germantown Avenue and later on Aspen Street), is now in the suburbs at 900 South Avenue, Secane, Delaware County, Pennsylvania, where this photograph of the entrance (from the Home's 1965 annual report) was made.

"Friendly Acres," as the Home is called, is a haven for boys and girls above the age of five whose parents are unable to care for them. At fourteen boys generally go on to the Church Farm School at Glen Loch, Pennsylvania; girls remain at the Home, and many have graduated from the local high school. In a few cases young persons have been helped through art school, nursing school, or college.

Although Friends' Home for Children is nonsectarian, the staff is guided by Friends' principles, and special religious exercises are held throughout the year to acquaint the children with the philosophy of the Society of Friends. During the children's residence at "Friendly Acres" every effort is made to reunite them, whenever possible, with their families.

### **"Quakerism—A Faith to Live By"**

The 198-page book of sixteen biographical sketches by Elfrida Vipont (Foulds) just issued by The Bannisdale Press in England under the title *Quakerism—A Faith to Live By* is substantially the same as *A Faith to Live By*, first printed in this country in 1962 by the Religious Education Committee of Friends General Conference (and still available, at \$1.75, from the Friends Book Store, 302 Arch Street, Philadelphia 6).

The only changes in the new British edition are (1) a slight alteration in the title and (2) a new paragraph describing the George Fox Memorial tablet on Firbank Fell, near Sedbergh. (This is the famous historical spot on the Historical Pilgrimages conducted by Elfrida Foulds and James Drummond.)

Critics generally regard this series of biographies of American and British Friends in the seventeenth, eighteenth, nineteenth, and twentieth centuries as one of the most attractive of the thirty-one books by Quakerism's great modern writer, who was on the staff at Pendle Hill for the Autumn Term in 1965.

RICHMOND P. MILLER

### **YFNA Spring Meetings**

Young Friends of North America hope to use their spring committee meetings at Haverford College from April 15th to 17th as an opportunity to expand and deepen personal and group relationships more than has been possible at the business-oriented meetings of the last few years.

Committee chairmen will be reporting on and planning for such projects as Young Friends Caravans, a China seminar, an international Young Friends Summer in 1967, a YFNA con-

ference in 1967, and various publicity proposals. However, they will be keeping their activities at a minimum to allow time for one or two worship-fellowship sessions in small groups and for informal discussion and recreation.

All young Friends and friends of Friends in the 18-30 age bracket are encouraged to attend these meetings, to get to know YFNA and also members of the Haverford community with whom they will be staying and sharing meals and fellowship. Registration will begin at 4 p.m. on Friday, April 15th, at Haverford Meeting, 855 Buck Lane. The scheduled program will run through Saturday evening, with as many young Friends as possible staying for meetings for worship on Sunday.

Any young people who plan to come should notify Robert Cates, Box 66, Haverford College, Haverford, Pa. 19041 (215-642-4607). For further information about YFNA write to Ethel Perisho, Box 654, Earlham College, Richmond, Ind. 47375.

### **Spring and Summer Terms at Pendle Hill**

The Spring Term at Pendle Hill, Wallingford, Pa. (April 4-June 11) will include (as previously scheduled) a lecture series by Henry J. Cadbury on "Characteristics of Jesus' Thought" and seminars on "The Truth and Character of Religion," led by Howard H. Brinton, and "The Thought of Martin Buber and Pierre Teilhard de Chardin," with Dan Wilson, the study center's director, as leader.

In addition, two new courses have been added to the spring roster. "Sharing Pendle Hill Resources," a course in group leadership to be led by Ray Hartsough (Pendle Hill staff member formerly with the American Friends Service Committee), will have as its focus the Friends World Conference study book, *No Time But This Present*. Morning sessions of this course will be offered to Pendle Hill residents, while supper-and-evening sessions will be available to a limited number of non-residents at a special tuition fee of fifteen dollars.

Mildred Binns Young (FRIENDS JOURNAL board member who, with her husband, Wilmer Young, is on the resident staff of Pendle Hill) will give a course in creative writing which will include discussion sessions and opportunities for practice writing and individual conferences. Limited to persons registered either as year-round or term residents, the group will meet on Monday mornings.

For the summer term, guest faculty members will be Robert and Margaret Blood of Ann Arbor, Michigan, and Bernard Phillips of Philadelphia. Bob Blood, associate chairman of the University of Michigan Sociology Department and author of the book *Marriage*, will offer a course on marriage and family relations. His wife, Margaret, will lead an interest group on religious education. Both are members of Ann Arbor Meeting.

Bernard Phillips, chairman of the Department of Religion at Temple University, Philadelphia, and author of the pamphlet *The Search Will Make You Free*, will present a series of lectures on "A Common Faith for Mankind."

In addition, a seminar on *No Time But This Present* will be conducted by Dan Wilson.

Further information about specific dates for the various events mentioned above and details about fees, registration, etc., may be obtained from Pendle Hill, Wallingford, Pa. 19086.

## Letters to the Editor

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

### "A Great Dream"

How tellingly Bernard Canter pinpoints our self-deception in the January 1st issue! And the poem by Mary Channell Stevens bears out his analysis, for, beautifully as it expresses the peaceful joy of the rare gathered meeting, it fails to mention the revitalized motivation that flows into the individual who experiences a true communion.

Whether one needs to seek the source of the spirit before finding direction, or whether he plunges into life with a full-grown social conscience, the supposedly separate roads lead to the same strengthening power.

How can the question even arise whether involvement is "proper"? It is required from each in his own capacity. True, we are prone to make excuses, but then the vision has faded.

As there are Friends who are offended at a message urging this search for renewal, no wonder we tend to be wary of "publishing the glad tidings"! Yet Jesus' charge to tell all the world took account of only the eager joy of the experiencer, not of the doubts of the listener. If the ground be stony, it is not our worry. One never knows when the seed may lodge in a crack through which it can grow, or, lying dry indefinitely, be awakened later in life.

The address of "Approach" magazine (requested in Emil Meyer's letter of February 15th) is 114 Petrie Ave., Rosemont, Pa.

Lancaster, Pa.

WILBERTA M. HARDY

### The Possible

Your recent excerpt from Albert Camus was helpful (JOURNAL, January 1, page 6). When he accepted the Nobel Prize for Literature in 1957 he said that the great task of his generation "consists in keeping the world from destroying itself."

Several weeks ago Reinhold Niebuhr wrote (as published in the *Saturday Review*) that it is "highly improbable that nuclear war can be averted in the next fifty years." He has agonized over our earth and posterity, as have some of our U.S. Senators and persons like Dorothy Day of the *Catholic Worker*.

The late Nora Waln presented Hitler as inciting his people to a false "reaching for the stars," as Napoleon had previously done. The spirit of Camus is that if there are enough of us with "strength of heart, intelligence, and courage," what Reinhold Niebuhr sees as improbable may be achieved. On the "Motto Calendar" for January, 1966, Arthur E. Morgan says: "Loyalty to the adventure of life" is the "one supreme virtue." He has just asked, also, "Have not the greatest things of humanity come by achieving improbables?"

If more of us can commit ourselves to the qualities Camus called for and train ourselves in them, might we not oftener arouse similar commitment (even silently) in "the gathered meeting," in the FRIENDS JOURNAL, and in various Chinese, of whom some of us have known individuals of fine and sensitive spirit? In fact, may we not by such hope and effort bring about the improbable?

Yellow Springs, Ohio

DECKARD RITTER

### Significant Pronouns

Having been a co-leader of an interest-group discussion led by a leading Los Angeles Negro clergyman, I was interested in Samuel Rabinove's article, "Interracial Visits in White Plains" (JOURNAL, January 15). The sentence "Another reply from a Negro advocated that we continue this type of exposure because it will do 'them' good" brings to light a problem which is not being faced and which showed up in our group discussion. The clergyman was the only Negro in our group, and he continually used the pronouns "you" and "I" (or "we")—even after it was pointed out to him that he was doing it. So, until Negroes, as well as whites, can think in terms of "us," the problem is far from solved.

Los Angeles, Calif.

PAT FOREMAN

### Pacifists as an Advance Guard

The survey of opinion on the historic peace testimony may be carried on differently in different Meetings, but I understand there is one question which seeks to discover the shadings ranging from "committed pacifism" at one end of the scale to regarding "military answers as generally useful."

I would guess that many committed pacifists might combine a belief something like the latter extreme with a personal conviction that they themselves must abstain from military action in order to limit the actions of their government and bring about a more moderate and speedy peace settlement.

It is important to interpret the peace testimony in realistic terms—including a recognition that while presidents and senators may resign or accept an election defeat, no man or small group can change the policy of a government dependent on the support of masses unprepared for a long-term alternative—a costly effort against world poverty and inequality.

When one side is guilty of long indifference to curable evils, it merits punishment as much as an "aggressor" or revolutionist, but if it wins a military victory it may create new evils and bitterness, as well as delude its own people that they can always deal with crises in this manner. Hence the need for an advance guard of evolving society, preserving islands of sanity amid floods of madness.

Pittsburgh, Pa.

JOHN C. WEAVER

### From an English Visitor

My grateful thanks to those in the U. S. A. and Canada who have expressed the hope that I will return. It is wonderful to have received here so many letters expressing pleasure at my visit. I am hoping to visit those I had to say no to last time. It is good to know that one is wanted.

Tonbridge, Kent, England

JACK N. NUTLEY

### The Meaning of Membership

Edwin Bronner (letter in February 1st JOURNAL) invites discussion of the Friends World Committee's new book, *No Time But This Present*. Thus encouraged, I venture to comment on Ormerod Greenwood's article, "Open-ended Community," in that same issue of the JOURNAL. What he says on the ever-perplexing question of the meaning of membership in our Society is both welcome and timely.

I would like to remind interested readers of Braithwaite's

definition (in *The Second Period of Quakerism*): "a definite body of testimonies . . . and from the first years fellowship had meant this common witness to a common body of truth." Or, in Neave Brayshaw's view in *The Quakers*: "the Society of Friends is not merely a religious club, having as its basis of membership nothing more than profession of belief in the Inner Light; it exists to bear corporate witness to the principles and practices for which it stands. . . ."

Perhaps we should recall that neither those with whom Jesus associated nor the followers of George Fox constituted a membership body. As soon as the practice of membership is introduced, we enter a new dimension of relationship and difficulty. So I would agree heartily with Ormerod Greenwood's "Let us make as little of membership as possible." On the other hand, we might well ask ourselves if membership without any definition has any meaning.

East Norwich, N. Y.

NORMAN J. WHITNEY

### New Pacifist Camp for Children

Many parents who care deeply about social justice and peace have difficulty locating summer activity for their children which is compatible with this concern. Therefore a group of pacifist individuals are banding together to create a new summer camp which can provide an answer. They have purchased a beautiful camp in eastern Connecticut and have renamed it Camp Ahimsa, which from July 1st to August 27th will be open to children of all races from the age of nine through fifteen. Financial contributions are needed.

Young people interested in counseling are urged to write to the camp (see address below), as well as children or their parents.

Voluntown, Conn.

PAUL SALSTROM

### Food for Peace

Approximately every three seconds someone in the world dies of hunger. For such deaths no memorial funds are established, but they will certainly be "remembered" and will serve as seeds of future violence. In our concern over current world violence let us not forget how much we can do to prevent future unrest! Senator McGovern recently stated, "The most challenging crisis for the rest of this century will be the accelerating race between food and people. We are faced with the specter of widespread hunger and starvation on a scale the world has never before known unless we begin today to plan for tomorrow's food needs."

The major provisions of the Food For Peace law are expiring at the end of 1966. Our current national agricultural policies threaten to end the food surpluses on which is built this law providing for the selling or giving of American food to the hungry overseas by our government or by such agencies as the AFSC. In a recent resolution the National Council of Churches asked that our agricultural policy be changed from one of restriction of production to one of expansion. Friends and all citizens must concern themselves with these political questions in the current Congressional session if they are to make their witness known. Since most religious groups have taken strong positions on this, joint action might be most effective.

Essex Junction, Vt.

PATRICIA NAEYE

### Income Taxes and the Peace Testimony

Concerning income taxes and the 51 per cent of the budget allocated to the military—increased for the escalating war in Vietnam—what should Friends do? Some of every dollar spent trickles into the U.S. Treasury to kill Vietnamese people. Friends have been doing their share. There have been Friends, however, (such as John Woolman) who would not compromise in supporting the little wars of their days.

Should Friends now stand by in acquiescence, letting a few others take the risks of civil disobedience and possible imprisonment? One can bear testimony, even refusing to pay part or all of the tax. If the Society of Friends were to unite on this aspect of our peace testimony—to take a stand not to support war any more—what might the influence and result be?

Perhaps we need a Jeremiah to awaken our highest loyalties.

Tucson, Ariz.

CLARISSA and SAMUEL COOPER

### "No Time But This Present"

Edwin Bronner reproaches me in your letter columns (2-1) for the "familiar ploy of listing several writers who should have been used" in my review of *No Time But This Present* (1-15). I used this device as a shorthand way of pointing to this excellent book's one fault: the fact that it is not very controversial or much of a cross-section. Since its editors evidently thought that it was both, the point is worth making. Since they (and I) also feel that Friends need to confront their differences, this criticism becomes a rather serious one.

I mentioned Arthur Roberts because he is the most articulate and ingratiating spokesman I know of for the views of "evangelical" Friends. Theirs is an approach to Quakerism I do not share or approve of, but it is shared by at least twenty-thousand Friends. Their total absence from *No Time But This Present* may be unavoidable, but it is a significant fact about a book that purports to be a cross-section.

I mentioned Arthur Morgan and Lewis Benson because they are the leading spokesmen for other kinds of extreme views that are represented in the book, and necessarily had to be, because what they say is too important to ignore. But their views are presented by Friends who disagree with them. We are told what is wrong with certain opinions, but we never see them defended. Perhaps this is a necessary defect in a book that may try to cover too much in too little space, but it is a defect of balance, and a reviewer ought to note it.

I mentioned Bayard Rustin because he is one of the most creative thinkers in the civil rights movement, its only top leader who is a Friend, and a person through whom many Quaker ideas have entered that movement. I find it incredible that we could assemble a symposium on civil rights without moving heaven and earth to get him as a contributor. The Stenhouse essay is indeed a good one, and I hope Friends will read it and think hard; but the points he makes are not original, really. My point is that in the sections on race and peace I did not find the exciting new thinking that appeared in other sections.

The section on peace reads like a collection of better articles from the *Times Magazine Section*. I do not think our more radical pacifists are taken care of by an article by a Friend who lives in a Communist state and is concerned to

come to terms with it. Since when do we equate radical pacifism with Bolshevism? I am wondering why a Quaker symposium on peace should exclude the pros and cons of radical civil disobedience—a highly controversial subject. Its omission is part of a consistent pattern of limited or partial ostrichism. It is my opinion that a book that presents a cross-section of Quaker opinion ought to do it for real.

Wayne, Pa.

R. W. TUCKER

## Announcements

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

### BIRTHS

**BROSIOUS**—On February 6, to J. Howard and Doris-Jean Miller Brosius, a son, BRINTON MILLER BROSIOUS. The father and paternal grandparents, Mablon G. and Dorothy N. Brosius, are members of London Grove Meeting, near Toughkenamon, Pa.

**GARZA**—On February 4, a daughter, SYLVIA CAROL GARZA, third child of Jaime and Carol Coggeshall Garza of Indianapolis, Ind., members of Norristown (Pa.) Meeting.

**GOODWIN**—On January 23, to Peter and Donna Goodwin, a daughter, CATHERINE GOODWIN. Her parents and sister are members of Plymouth Meeting (Pa.).

**MULLER**—On January 24, to Werner E., Jr., and Helen Tyson Muller of New York City, a daughter, MICHELLE LINGANYA MULLER. The father and paternal grandparents, Werner E. and Anna Margaretta Muller, are members of Southampton (Pa.) Meeting.

**RILEY**—On January 4, to William and Louise Silcox Riley, a daughter, PATRICIA LOUISE RILEY. The mother is a member of Haverford (Pa.) Meeting.

**SHENTON**—On February 19, in Guatemala City, Central America, a son, DAVID JEFFERY SHENTON, to William and Barbara Shenton, members of Central Philadelphia Meeting now with the Peace Corps in Guatemala. The paternal grandparents, George and Beatrice Shenton, are members of Woodstown (N. J.) Meeting.

### MARRIAGES

**ECKEL-PETERS**—On June 5, 1965, at Horsham (Pa.) Meeting, under the care of Southampton (Pa.) Meeting, CAROLYN AZUBAN PETERS, daughter of Hans and Jane Peters of Southampton, and ROBERT DAVID ECKEL, son of William and Dorothy Eckel of Tanguy Homesteads, Glen Mills, Pa. The bride, formerly of Southampton Meeting (of which her parents are members) is now a member of Germantown (Philadelphia) Meeting.

**HICKS-BOSLEY**—On December 28, 1965, at Emmanuel Presbyterian Church, Rochester, N. Y., MARILYN ELIZABETH BOSLEY, daughter of the Reverend and Mrs. Orville G. Bosley, and ALFRED HENRY HICKS, son of Edwin W. and Eloise Lane Hicks of Westbury, N. Y. The groom, his parents, and his grandmother, Mrs. Henry Hicks, are members of Westbury Meeting. The couple is living in Westbury.

**NUHN-DAFOE**—On December 18, 1965, in Tecumseh, Nebr., GEORGEANNA DAFOE of Tecumseh and FERNER NUHN, a member of Claremont (Calif.) Meeting. They are living in Claremont.

**PETERS-JAGER**—On August 28, 1965, at St. Paul's Episcopal Church, Doylestown, Pa., JENNIFER JAGER, daughter of Harold and Edna Jager of Buckingham, Pa., and HANS MARTIN KONRAD PETERS, son of Hans and Jane Peters of Southampton, Pa. The groom and his parents are members of Southampton Meeting.

**WELKER-SMITH**—On February 19, at Shrewsbury (N. J.) Meeting, ELLEN EASTBURN SMITH, daughter of Sara Row and the late S. Wilfred Smith, and FRANCIS WARREN WELKER, son of Mr. and Mrs. Emery Welker. The groom is a member of Baltimore Meeting (Homewood). The bride's mother is a member of Wrightstown (Pa.) Meeting.

### DEATHS

**FLUCK**—On February 22, at Trenton, N. J., ELIZABETH S. FLUCK, aged 77, wife of the late George L. Fluck. A member of Trenton Preparative Meeting, she is survived by three sons, Dr. David A. Fluck of Trenton, Dr. Paul H. Fluck of Lambertville, N. J., and Robert Fluck of Burton, Washington.

**GRAMM**—On November 16, 1965, in Reading Hospital, Reading, Pa., HANNS GRAMM, aged 79, husband of Florence B. Gramm. A member of Worship and Ministry of Reading Meeting, he had served on the boards of the American Friends Service Committee, the Carl Schurz Foundation, and many local organizations. He was born in Germany, where he served with the AFSC's child-feeding program before coming to the United States in 1926. Among the many honors accorded him for his services to people in all walks of life was an honorary doctorate in Humanities from Franklin and Marshall College.

**LAMB**—On March 25, in her 84th year, ELIZABETH BOOTH LAMB, formerly of Springdale Farm, Audubon, Pa. Wife of the late Robert E. Lamb, she was a member of Valley Monthly Meeting, King of Prussia, Pa. Surviving are two daughters, Mrs. David K. Snodgrass and Mrs. Paul M. Felton; a son, Walter; and seven grandchildren.

**MONTGOMERY**—On February 24, at his home in Philadelphia, ROBERT PAUL MONTGOMERY, aged 87, husband of Hoi Poh Yu Montgomery. A missionary in China for forty years, he was a member of Chengtu Meeting, mainland China. Surviving, in addition to his wife, are three daughters, Mrs. David Larson, Mrs. Jack Lam, and Mrs. James Coan; and five grandchildren.

**TAYLOR**—On November 16, 1965, suddenly, GEOFFREY ROWELL TAYLOR, aged 14, of Southampton, Pa., the only son of Hubert R. and Dorothy P. Taylor. A member of Cheltenham Meeting, Fox Chase (Philadelphia), Pa., he is survived by two sisters, Elizabeth Savery and Daphne Plaisted Taylor, in addition to his parents.

### Charles J. Darlington

The death of Charles J. Darlington on February 21st at the age of 71 removes from the Society of Friends one of its most beloved and outstanding leaders of our day. Those who participated in the moving memorial meeting for worship for him at his home meeting in Woodstown, New Jersey, were impressed by the range of the religious, civic, and community accomplishments achieved by this one unassuming, sincere, and radiant life.

For five years immediately following the merger of the two Yearly Meetings in Philadelphia, Charles Darlington served as clerk of the new united meeting. The dignity and fairness with which he presided during those initial years, coupled with his evident sincerity and genuineness, did much to foster in spirit the union which had been manifested in organization. We well recall his striking ability to recognize by name virtually everyone who rose to speak during Yearly Meeting.

His wider Quaker interests led him to become chairman of the Friends Committee on National Legislation, a position which he held at the time of his death. He was vice-chairman of the American Friends Service Committee and a member of its Board of Directors. He maintained a strong interest in Friends' education, serving on the Friends Council on Education and on the Philadelphia Yearly Meeting Committee on Education, having been chairman of the latter for sixteen years.

Perhaps the most moving tributes at the meeting in his memory came from residents of Woodstown, where he was outstanding in promoting active cooperation among religious groups. This concern carried over onto wider levels with his membership in the General Assembly of the National Council of Churches.

Born in Delaware County, Pennsylvania, Charles Darlington received his bachelor's and master's degrees in Chemical Engineering from Swarthmore College. His professional life was with the E. I. duPont de Nemours Company, with which he was associated for forty-three years before his retirement in 1959.

He is survived by his wife, Eleanor Collins Darlington, whom he married in 1932 subsequent to the death of his first wife, Marie

Bender, who died in 1929. Also surviving are five children: C. Leroy of South Orange, N. J.; Robert P., of Bethesda, Md.; Jared L., of Cologne, Germany; Richard B., of Ithaca, N. Y., and Esther D. Rosenberg, of Swarthmore, Pa. Also surviving are eleven grandchildren and a sister, Caroline Darlington, of Mt. Vernon, N. Y.

At the memorial service one friend rose and said very simply, "He was a Christian." This sums up the life of Charles Darlington.

FRANCIS G. BROWN

### Allen D. Hole

Allen D. Hole, aged 55, who died on February 2 after a long illness, had been since 1947 professor of modern languages and chairman of the modern language department at Earlham College, Richmond, Indiana, where Helen Hole, his wife, is also a member of the faculty. A graduate of Earlham, with advanced degrees from Haverford College and Princeton University, he had taught at West-town (Pa.) School from 1930 to 1936 and again from 1939 to 1947. In 1938-39 he and his wife were the American Friends Service Committee's representatives at the Friends Center in Paris, and in 1945 he returned to France to help with Quaker relief work. He was twice the leader of Earlham foreign study groups in France.

A memorial minute adopted by the Earlham College faculty speaks of "the loss our community experiences with his passing. . . . As student, professor, and clerk of the faculty, Allen Hole upheld the high standards of intellect and integrity of his family and exemplified intellectual vigor, openness of mind, gentleness of spirit, sensitivity for others, and firmness of conviction in all that he said and did. . . .

"He will long be remembered by countless students who sat in his classes, visited his home, worked with him in Friends Meetings, and accompanied him on foreign study. . . . He will hold a special place in our memories not only for what he did but—even more—for what he was."

Surviving, in addition to his wife, are a brother, Francis D. Hole; two sons, Allen D. Hole III (now with International Voluntary Services in Vietnam) and William Thomas Hole; and two daughters, Elizabeth H. Kirk and Susan A. Hole.

## 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 Elbrandt, Clerk, 1602 South via Elnora, 624-3024.

### 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, 10 a.m.; discussion 11 a.m. Clerk: GA 8-1522.

**SAN FERNANDO**—Unprogrammed worship, 11 a.m., 15056 Bledsoe St. EM 7-5288.

**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 CRUZ**—Meeting for worship, Sundays, 11:00 a.m., discussion at 10:00 a.m., 303 Walnut St.

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

**WESTWOOD (West Los Angeles)** — Meeting 11 a.m., University Y.W.C.A., 574 Hilgard, (across from U.C.L.A. bus stop). Clerk, Pat Foreman, GR 4-1259.

**WHITTIER**—218 W. Hadley St. (Y.M.C.A.).

## 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.*

### MARCH

18—Lecture by Charles E. Osgood of Communications Research Institute, University of Illinois: "Communication by Facial Expression." Stokes Hall, Haverford College, Haverford, Pa. 4:15 p.m.

18—Library Forum of New York Monthly Meeting, 15 Rutherford Place, 7:30 p.m. Allan A. Glatthorn, principal of the Intermediate High School of Abington (Pa.) Township School, will speak on "A Quaker View of Education." Dinner with Allan Glatthorn, 6 p.m., at The Penington, 215 East 15th Street (call OR 3-7080).

19—Public Forum on Vietnam, Mosque Auditorium, Richmond, Va. Speakers include Maxwell D. Taylor, Presidential consultant, and Stephen G. Cary, associate executive secretary, AFSC. (See news note, page 149.)

20—Colin Bell, executive secretary, AFSC, will speak at Middletown Meeting House, 453 West Maple Avenue, Langhorne, Pa., on "How Serviceable Is the Service Committee?" Tea, 5 p.m., precedes program at 6. Visitors welcome.

24-30—Philadelphia Yearly Meeting, Fourth and Arch Streets Meeting House, Philadelphia. (For agenda, write to Philadelphia Yearly Meeting Office, 1515 Cherry Street, Philadelphia 2.)

26—Annual Meeting of Friends Journal Associates and Friends Publishing Corporation, Fourth and Arch Streets Meeting House, Philadelphia. Dinner, 6 p.m.; meeting, with Francis Bosworth as speaker, 7 p.m. (See invitation on page 158.) Dinner reservations must reach JOURNAL office (LO 3-7669) by Thursday, March 17.

28—A Cappella Choir of Guilford College (N. C.), 8:15 p.m., Meeting House, Watchung Avenue and Third Street, Plainfield, N. J. All welcome. Donations toward expenses will be accepted.

### APRIL

8-10—Southeastern Yearly Meeting, Lake Byrd Lodge, Avon Park, Fla. Correspondent: Leon L. Allen, 312 Tenth Street East, Bradenton, Fla. 33505.

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 248-5432.

**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 966-3040.

### 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.

**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.

**ODESSA**—Meeting for worship, 11:00 a.m.

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

**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.

**SARASOTA**—Meeting for worship 11 a.m. The Barn on Campus at New College. Phone 778-1409.

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

**Georgia**

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

**Illinois**

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

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

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

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

**Iowa**

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

**Louisiana**

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

**Maryland**

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

**BETHESDA**—Sidwell Friends Lower School, First-day school 10:15. Meeting for worship 11:00 a.m. DE 2-5772.

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

**SANDY SPRING**—Meeting House Rd., at Rt. 108. Classes 10:30 a.m.; worship 11 a.m.

**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 26 Benvenue Street. Sunday School, 10:45 a.m. Phone: 235-9782.

**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, 10:00 a.m. Meetings for worship, 9:00 and 11:15 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.

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

**Minnesota**

**MINNEAPOLIS**—Meeting, 11 a.m.; First-day School, 10 a.m., 44th Street and York Avenue S. Willard Reynolds, Minister, 4421 Abbott Avenue S.; phone 926-9675.

**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, 10:00 a.m., 3319 South 46th Street. Phone 488-4178.

**Nevada**

**RENO**—Meeting Sunday, 11:00 a.m., YWCA, 1301 Valley Road. Phone 329-4579.

**New Hampshire**

**HANOVER**—Meeting for worship and First-day school, Friends Meeting House, 29 Rope Ferry Road, 10:45 a.m., weekly. Avery Harrington, Clerk.

**MONADNOCK**—Southwestern N.H. Meeting for worship, 9:45 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.

**PRINCETON**—Meeting for worship and First-day School, 11 a.m., Quaker Road near Mercer Street.

**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 Glard 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.

**CORNWALL**—Meeting for worship, 11:00 a.m. Rt. 307, off 9W, Quaker Ave. 914 JO 1-9094.

**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. 15 Rutherford Place, Manhattan 2 Washington Sq. N. Earl Hall, Columbia University 110 Schermerhorn St., Brooklyn 137-16 Northern Blvd., Flushing 3:30 p.m. Riverside Church, 15th Floor Telephone GRamercy 3-8018 (Mon.-Fri., 9-4) about First-day Schools, Monthly Meetings, suppers, etc.

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

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

**ROCKLAND COUNTY**—Meeting for worship

and First-day School, 11 a.m., 60 Leber Rd., Blauvelt.

**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

**ASHEVILLE**—Meeting, Sunday, 11:10 a.m., Fr. Broad YWCA. Phone Philip Neal, 252-8544.

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

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

**DURHAM**—Meeting for worship and First-day School, 11 a.m. Clerk, Rebecca Fillmore, 1407 N. Alabama Ave., Durham, N. C.

### Ohio

**CLEVELAND**—Meeting for worship and First-day School, 11 a.m., 10916 Magnolia Dr., TU 4-2695.

**CLEVELAND—COMMUNITY**—Meeting. First-day School, 10:30 a.m., Alta House, 12510 Mayfield. Steven Deutsch, Clerk, 371-3979.

**E. CINCINNATI**—Meeting for worship 11:15 a.m., joint First-day School with 7-Hills Meeting 10:15 a.m., both at Quaker House, 1828 Dexter Ave. Mervin Palmer, clerk, 753-5052.

**N. COLUMBUS**—Unprogrammed meeting, 10 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—382-3172.

### 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.

**GWYNEDD** — Intersection of Sumneytown Pike and Route 202. First-day School, 10 a.m.; meeting for worship, 11:15 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.; First-day School, 9:45 a.m. Lansdowne and Stewart Aves.

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

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

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

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

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

Central Philadelphia, Race St., west of 15th. Chestnut Hill, 100 E. 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 Waln 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.

**PLYMOUTH MEETING** — Germantown Pike and Butler Pike. First-day School, 10:15 a.m.; meeting for worship, 11:15 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.

**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.

### South America

**ARGENTINA—BUENOS AIRES**—Worship and Monthly Meeting one Saturday each month in suburb, Vicente Lopez. Convenor: Hedwig Kantor. Phone 791-5880 (Buenos Aires).

### Tennessee

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

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

### Texas

**AUSTIN**—Worship 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.

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

### 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, 273-8167.

### AVAILABLE

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—BOX R-362, FRIENDS JOURNAL—

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