

FRIENDS JOURNAL

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IN THIS ISSUE

*I*T is not half so important that we send Sputniks circling around the globe as that we should send more loaves of bread around the world. . . . If we would concentrate on economic aid, the reduction of armaments, the honest exchange of news as well as the exchange of visiting delegations across all international lines, regardless of either iron curtains or star-spangled curtains, we would go far towards the reduction of those fears and tensions which now goad whole nations into a suicidal leap into the abyss of death.

—EDWIN T. DAHLBERG

Job: The Problem of Evil

. *by Carl F. Wise*

Quakers Confer on Disarmament

. *by George C. Hardin*

Letter from Japan

. *by Jackson H. Bailey*

Disarmament—An Old Concern and a New Urgency

The Quaker Historian — Verse

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The Quaker Historian

FRIENDS have always read, taught, and written history. Today a good many of them are professional historians. Do they have any peculiar contribution to make?

A common answer is that they can make no *special* contribution, but can seek only to be as honest, penetrating, stimulating, and impartial as is humanly possible. Anything else is evil indoctrination and bias. I agree that Friends should strive for this excellence in history. Nevertheless, if it means anything particular to be a Friend, then it means something particular to be a Quaker historian. For example, if Friends believe in the power of the Holy Spirit, then the story of the exercise of the Holy Spirit among men, their blindness to it or their disobedience, is central to history for them. Problems then arise: How does the historian detect the past actions of the Holy Spirit, or can he at all?

I invite correspondence from Friends interested in history, dealing with such questions as I propose below. I will undertake from time to time to edit, reproduce, or summarize letters received and distribute them to all correspondents.

1. Is there any religious reason for trying to stimulate interest in history?

2. Should a historical lecture or an essay prepared for a popular audience be any different because the author is a Friend?

3. Are there parts of the past which are peculiarly appropriate for Friends to study?

4. Are there Quaker methods of studying history or are current practices, and methods taught in the universities, sufficient?

5. What texts have Quaker teachers of history found most satisfactory? Why? Barnabas Hobbs, superintendent of Earlham College and principal of Bloomingdale Friends Academy, once prepared a set of Friends' texts. Is there any need of texts by Friends today?

T. D. SEYMOUR BASSETT,
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Grape Hyacinths

By ANNE YOUNG

No beauty in the telling: black-purple hood
Top-heavy on a lean and leafless stalk inclined
As to the wind—there was no wind.
That noon I found them darker than shadow, shadow-
less—the blind
Perhaps discern such flowers—to the dark disciplined.
No light receiving, none reflecting, parting light
they stood.
I saw the Rood,
Perfect in darkness, the dark itself rescind,
In light defined—
Glory to God!

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FRIENDS JOURNAL

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Editorial Comments

The Christian and Atomic Warfare

ABOUT a year ago Martin Buber replied with the following convincing deliberations to the question why all appeals to stop preparations for atomic warfare had remained ineffectual: These appeals tell governments, politicians, and generals what to do or not to do. But they fail to express a clear commitment of those who release or sign them. Missing in these manifestoes are the sentences in which the signers state in unmistakable language that they will not cooperate with preparations for atomic warfare. The courageous statements by atomic scientists aroused our attention and hope because they dared to express just this personal commitment.

Churches in many nations, international church assemblies, and the Pope have all released many such uncommitted and therefore feeble statements. These do not go to the root of the problem, which is the immorality and clearly anti-Christian nature of atomic warfare and other means of mass killing. The time is here for the churches to awaken to the irreconcilable conflict between their confessions of Christian faith and their sanction of warfare, often pronounced in one breath with appellations to the Holy Spirit. The theological arguments of Paul, Augustine, Luther, and the Popes sanctioning a "just war" should at long last be assigned to the junkyard of history where they belong. Any apologies for atomic warfare for the sake of religion, justice, and democracy will prove illusory. In case of atomic warfare democracy would be the first victim and all other rights and privileges would soon follow it to the realm of the forgotten past.

Fortunately the voices are increasing that denounce the moral insensibility of official Christendom as an unwanted neutralism, outright cowardice, and evasiveness in the face of the ultimate decisions to which Christian faith calls us. Where is the Holy Spirit, asks C. Wright Mills in the *Nation* (March 8) in this attempt to redeem the day? Has the terrible dictum at long last become true that "God is dead"? The writer accuses the church of having become an instrument of the society that maintains it, "a subordinate part of the overdeveloped society."

Accusations of this sort are not pleasant to hear. Yet truth ought to be received from whatever quarter it is offered. Will the church realize the apocalyptic serious-

ness of the moment and advocate the daring Christian quest of discontinuing unilaterally all preparations for atomic warfare?

Collector's Item

Our recent reference to Dostoevski's having mentioned a fictional change in heavenly bodies (*FRIENDS JOURNAL*, March 1, p. 131) should be supplemented by a more substantial item concerning satellites that comes close to prophecy. The film *The Brothers Karamazov*, now running in some cities, will arouse many a reader to turn to the book itself. The novel is infinitely richer than the film and affords rare insights into the human psyche. It was completed in 1880.

Book XI, chapter 9, tells the story of the devil's visit to Ivan in lengthy and colorful detail. Ivan does not at first recognize the visiting "gentleman" but feels rather uncomfortable in his company, although the visitor fascinates him. As both ramble over a wide field, Ivan falls under the spell of the stranger's versatility and the confusing magic of his personality. Still, he strenuously attempts not to be hypnotized. Somehow the conversation turns to subfreezing temperature and suddenly an ice-cold ax is mentioned. Ivan asks whether there can be an ax in low temperature and in space. The stranger himself appears surprised and lets his fancy run over this new thought. An ax in space? He rambles along by saying that such an ax would be flying around the earth, without knowing why, "like a satellite." Scholars would calculate its regular course and naturally put it on the calendar. Ivan is confused and begins to doubt even the visitor's existence. The scene moves along for quite a while in this borderland between reality and dream.

An ax in space, a satellite, predicted as early as 1880! It is the symbol of a threat, and we are fortunate that neither Sputnik nor the Explorer resemble this weapon. There is still time to remove the threat which they might assume. That it was the devil who thought of the first man-made satellite as a weapon is all the more reason to get busy.

A Not So Unnecessary Query

The message of the Friends Disarmament Conference published elsewhere in this issue closes with six statements and questions that are likely to arouse some dis-

cussion. One concerned Friend brought to our desk a seventh question not adopted by the drafting committee, which appealed to us for reasons that need no further elaboration. It runs as follows: "Has your Meeting recently put a peaceful idea successfully into orbit?"

In Brief

The National Academy of Religion and Mental Health announced a grant of \$10,000 from the Smith, Kline and French Foundation in Philadelphia to provide fellowships for clergymen and theological students who wish to become chaplains in mental hospitals.

In the last six years Vinoba Bhave in India and his friends have collected all over the country more than five million acres of land for the landless. This goes beyond the imagination of the Western world, which attaches so much importance to real estate, but it also surpasses the imagination of the Communist world, which takes real estate by violence and threats to make it the property of the state. In the province of Orissa, in some 150 villages all landowners gave Vinoba all they had, and a collectivized system developed, without violence or state interference, thanks to which no one remained without a piece of earth to till.

Job: The Problem of Evil

By CARL F. WISE

THE Book of Job has not had the doubtful honor of being turned into a movie, as have Esther, the story of Samson, and a portion (largely apocryphal) of Genesis. But there is no other biblical narrative that has so often received from modern authors the spontaneous homage of imitation. Part of this homage is of course due to the book's intrinsic literary greatness. The rest of it comes from the greatness of its theme, for Job is unforgettable because the problem of evil is unforgettable.

The "problem" of evil is: Where does evil come from? Why is it permitted to exist? But first about Job.

The author of Job sets his stage perfectly. Incidentally, "sets his stage" is not inappropriate, for if the prose section were handled similarly to the Stage Manager's part in Thornton Wilder's *Our Town*, the book should make a most impressive one-act play. Also incidentally, since there is no room in the allotted space to discuss moot questions of origin or of interpolation, it should be said that the book as first written is here assumed to have concluded with the thirty-first chapter: "The words of Job are ended."

The prose introduction opens with the Lord in casual conversation with his sons, to one of whom, Satan, he lauds Job's perfect uprightness and fear of God. Satan asks, "Doth Job fear God for nought?" and specifies Job's many blessings. "Touch all that he hath, and he will curse thee to thy face." But after Job's wealth and children have been "touched," Job still remains perfect, saying, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." Then Satan persists, "But . . . touch his flesh." And when after Job's flesh has been touched, he is sitting among the ashes, his wife

says, "Curse God, and die." Then come Job's friends to sit seven days and seven nights, "and none spake a word unto him, for they saw that his grief was very great."

In the verse dialogue which follows, Job begins his lament by wishing he were dead. Friend Eliphaz reminds him that he used to instruct others how to act in adversity. Why doesn't he follow his own instruction? Anyhow, he must have done something wrong, for no one innocent ever perished.

But Job can think of nothing; he wants to be shown what he has done wrong. He has been a good man; if he has done something wrong and God is merciful, why doesn't God pardon it? Then friend Bildad wants to know how long the words of Job's mouth will "be like a strong wind," for can God make a mistake?

Job wants to know how in any case a man can argue with God. A perfect man sins in the very act of claiming perfection. All Job asks is an explanation. Friend Zophar's opinion is that if Job were not so "full of talk" he would realize how far God is from anyone's understanding.

Job's patience wears thinner: "No doubt but ye are the people, and wisdom shall die with you." It is no less sacrilegious to defend God than to question him. A man should not come before God a hypocrite but should declare openly what is on his mind. When the friends assert that the wicked perish, Job points to the contrast between his own ill case and the prosperity of evildoers. He is sure that if he could find God, God would let him defend himself. Yet wherever he looks, God is not there. Nevertheless, he refuses to condemn the law of God by which he has lived, and vows to continue to keep it.

This violent telescoping does scant justice to the dialogue, which contains almost all the standard arguments that have whirled around the ancient problem

Carl F. Wise is a member of Reading, Pa., Meeting.

of evil. To understand the problem correctly, one first must eliminate both pain (which is nature's device to compel the organism to protect itself) and manifest retribution. The problem of evil is the problem of the innocent. It is the question the Greeks asked concerning Oedipus: Why did the gods punish him for doing only what they had compelled him to do? It is the refusal of an English clergyman to open his doors for a service of thanksgiving at the end of the war because it seemed to him that to thank God for ending the war clearly implied blaming him for allowing it to start and to continue. It is the despairing cry of St. Augustine: "Thou hast counseled a better course than thou hast permitted!" It is the suffering of Hiroshima. It is God permitting Satan to play with Job as a cruel boy plays with a fly.

The problem has never been answered to everyone's satisfaction in the sense that "Four" satisfies everyone as the answer to "What are two and two?" There have of course been many replies. The standard ones are to be found in Job: unswerving faith in spite of everything; putting the question aside as sacrilegious; giving the question up as unanswerable; depending upon patient submission to turn the tide of wrath. None of them satisfied Job. Another reply is to call evil the activity of Satan, possibly because this son of God was the agent of adversity in Job. But to blame all evil upon Satan is to beg the question, since Satan does nothing without God's permission. A similar objection arises to every reply that is based upon the theology of the catechism.

There is a reply not based upon the catechism, and for that reason it cannot be an answer to those for whom the theology of the catechism is a necessary part of their religious life.

The reply is that the problem of evil is a child of an unwarranted assumption and a disability of language. The unwarranted assumption is that the universe is made for man. It is unwarranted because it gets more support from man's desire to inflate his self-importance than it does from what he has learned about the world. Indeed, what factual evidence he has points rather in the opposite direction. The disability of language is the one it shares with ritual: the difficulty of remembering that the symbol is not the thing. A r-o-s-e is not the flower. Altars, images, and wafers are not God. No formula, no image made of words, can ever be more than a symbol. True, there may be symbols more or less convincing, more or less apparently apt, more or less inspiring, awesome, ennobling. But no definition of God ever captures him because nothing finite can enclose the infinite.

All verbal symbols for the Spirit use symbols that are appropriate for mundane things only. "Knowing," "loving," "present," "powerful" are applicable literally to

men but only symbolically to God, who cannot be unknowing, unloving, unpresent, or powerless. And if man was made for the universe, rather than vice versa, then the problem of evil is a human, not a divine, problem. Death is no longer an evil, for not the imminence of death but the quality of life becomes of first importance. Those who have grown up with the symbols that have been the hope of ages past, and who are still inwardly nourished by them, will be understandably reluctant to relinquish their familiarity and comfort. But the exchange for something less anthropomorphic is not for something worthless. Those who have been in the shadow of the problem of evil rejoice to see the shadow pass. Against God's "inhumanity" to man, man is powerless; but about man's inhumanity to man, much can be done.

The Shadow of Hiroshima

HIGH school students in today's Japan were only babies at the time the A-bomb fell on Hiroshima and Nagasaki in 1945. Their memory of those black hours is vague, a dream-like impression rather than a scene vividly remembered in all its realistic agony. Yet these students, with the adult world before them and the brothers and sisters born after them, have lived for years in the shadow of those bombs. They have seen friends and relatives disfigured for life, seen others die years after the bombs fell, victims of leukemia and the other dread aftereffects.

Esther Rhoads, Field Director of the American Friends Service Committee in Japan, has reported on reactions of some Japanese high school students after they viewed a film dealing with atomic weapons. The movie, *It Is Good to Be Alive* (American title, *Shadow of Hiroshima*) portrays the lives of some of the people living in Hiroshima in the years following the bomb.

In one essay on the movie an older student in the Friends Girls School in Tokyo writes:

The people who spent their lives in making such a brutal weapon, the people who killed so many people by just testing it, no matter if they have to win a war, I want to shout at them and ask them what they really think of a human being's life. Twelve years have helped wash away the fears of war from people's hearts but in contrast to this, the atomic bombs and the H-bombs are still being manufactured in many countries. We are all in the hands of danger. . . .

Another student writes:

In some corner of the world, there is always the sound of guns and someone being killed, nature being destroyed. The scientists are still studying the atoms. Improvement of the H-bomb is still going on. What for? For whom? Dr. W. F. Libby, a committee member of the U. S. Atomic (Energy) Commission answers that they had to choose atomic testings to control danger for the sake of the safety of the free world. Some politicians are busy at War

Strategy Conferences. What for? They answer to protect the freedom of the free world. Some people say that if the next World War arises, it will be the end of the world. The present H-bombs are said to be two hundred times more powerful than those used on Hiroshima and Nagasaki.

Others say that the A- and H-bombs are only instruments to be used for peaceful purposes. This is very wonderful. But people seem to be walking closer and closer to their own destruction. . . . We must realize what a great sin war is, and that by killing each other, human beings can never gain real happiness. Only those who do not know what it is to lose a loved one can continue war. Still, they must have mothers and fathers and children, too. . . .

Esther Rhoads wrote:

These reactions to the A- and H-bombs are very typical of the thinking of the people here in Japan. We run into it everywhere, at meetings of Japanese Quakers, at our Peace Lecture Series, among students, government officials, etc., etc. There seems to be a very general feeling that people in America are not much concerned and that most church people and even pacifists are doing nothing about trying to stop the A- and H-bomb tests and the danger which seems to be involved.

The responsibility for dropping the first atomic bomb lies solely on the shoulders of the United States. For that, no matter what rationalization we may offer for its use that day in August, 1945, we must answer to history. Bomb testing,

however, has not been limited to our government. Today genetic dangers of fallout are being disregarded not only by the United States but by the Soviet Union and Great Britain as well. And who knows when other nations may add to the hazards with tests of their own?

The Japanese students have spoken to all nations responsible for the continuance of bomb tests. A Japanese newspaper commentator, in reporting the news of United States plans for nuclear tests in the Pacific this April, spoke specifically to the American people when he said, "Is the job of spreading fear and working havoc to mankind the job of a Christian country like America?"

Can we fail to listen to these voices? Can we, as Americans, with our Judaeo-Christian heritage of love and brotherhood, sit by calmly, unconcerned over the knowledge that unless we act to stop it ourselves, we may be responsible for other deaths, as horrible and tragic as those at Hiroshima?

The problem has been summed up in the words of one of the Japanese students, "What should we do? What is it we must do? We must think together, for there is certainly something."

The film *Shadow of Hiroshima* (16 mm., 30 minutes, black and white), which moved the Japanese students to speak sincerely and without bitterness to the conscience of the world in the essays quoted above, has been made available to American audiences. You may rent it from the American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa., for \$3.50 a showing.

Disarmament—An Old Concern and a New Urgency

*Message of the Friends Conference on Disarmament, held in
Germantown, Ohio, March 13-16, 1958*

PEOPLE and nations able to solve conflicts without war, a world of peace and justice—this is the goal of disarmament.

The witness of Friends for peace is deeply rooted in the basic religious insights of our Society. The sacredness of human life and the essential brotherhood of all men demand a rejection of war. The Quaker understanding of the Christian gospel leads to a complete renunciation of war and preparation for war. Rufus Jones has said, "War and all its methods are absolutely incompatible with the teaching, the spirit, the kingdom, and the way of life of our Lord and Master, Jesus Christ. . . ."

There is an overwhelming urgency for disarmament as the keystone for peace. Today, one single nuclear bomb can contain more destructive capacity than all the high explosives dropped by all sides in World War II. The new weapons of war place mankind in mortal danger, and there is evidence that weapons now being developed will defy inspection and control. A first step toward disarmament, however small, may turn us from this path of destruction on to the path toward peace.

Disarmament is everyone's responsibility, because we are all now involved in preparation for war. Each of us shares the blame for the climate of fear which has resulted in reliance on military defense for security, in an inflexible foreign policy, and in a weakening of democracy at home. Each of us shares the obligation for asserting the religious faith from which will issue creative steps toward peace. We are not alone. We are never helpless. God works in history through men, and we feel we are under His leading.

The steps toward an unarmed world cannot all be foreseen, but two seem to us necessary and possible now: ending nuclear tests and banning ballistic missiles by placing the use and exploration of the upper atmosphere and outer space under the supervision of the United Nations.

Steps which we believe can follow in the near future, either singly or together, include: ending the production of nuclear weapons; restricting stock piles of nuclear weapons to countries which made them; beginning the conversion of existing nuclear weapons to peacetime uses; reducing conventional armed forces and terminating

conscription; banning shipment of arms to tension areas; withdrawing NATO and Soviet armed forces from Central Europe and demilitarizing this and other strategic areas; creating machinery for inspection and control of these measures.

As these steps are taken, we believe the United Nations should be brought into action as the responsible agent wherever possible. Such delegation of authority will build the UN into an instrument of international law and order in a disarmed world.

These approaches to disarmament are but a beginning, but they are essential to the solving of problems which now trouble the world, such as the need for the unification of Germany and Korea, for the growth of political freedom in Eastern Europe, for stability and economic progress in the Middle East, for a constructive relationship between the United States and China, and for nationhood and self-development for colonial peoples.

We recognize the complex problems facing nations even after they decide to move toward a disarmed world. There is no easy answer to the question "How do you meet the threat of potential aggression?" There is no blueprint for the uncharted region between our disturbed world and the world of peace and justice under law. But the risks we encounter in this venture are better justified than the risks of continuing the arms race.

1. Every program for peace and social justice requires dedicated persons.

What are you doing to clarify your concern for disarmament and to open yourself to those spiritual resources which can strengthen that concern?

2. Hatred and fear of another people deny our religious faith, corrode reason and good will, and interfere with the peaceful accommodation of differences.

Do you actively strive to overcome these emotions with love and forbearance?

3. Effective witness to the testimonies of Friends requires an informed and alert membership.

Does your Meeting endeavor to prepare its members and the surrounding community for a clear witness to the need for disarmament and the substitution of law and morality for military force?

4. Friends have an obligation to present their views on disarmament to those responsible for making decisions.

Do you seek opportunities to communicate, in writing or in person, with your governmental representatives?

5. There are Quaker and other organizations through which Friends can effectively work for peace.

Do you faithfully support and work with these groups?

6. Friends are led to many expressions of their concern for disarmament.

Are you sensitive to opportunities for direct action on disarmament, such as the voyage of the *Golden Rule*, participating in or supporting such acts as you feel led?

Quakers Confer on Disarmament

By GEORGE C. HARDIN

THE Friends Conference on Disarmament, held March 13-16, 1958, focused on (1) reasons why disarmament is a central feature of peace, (2) some information on substantive matters, (3) how America could get out of a defensive posture, and (4) an outline of some things to do.

What better place for such searchings than a former military school, now operated by the Evangelical United Brethren as Camp Miami, located in the rolling, sprawling farm lands along the Miami River, at Germantown, near Dayton, Ohio? It was near enough to Wright Field, the nerve center of American airpower, to be stimulating. One hundred and forty Friends from twenty Yearly Meetings had four days together.

Disarmament means different things to different people. To the present administration, and the one before it, it means "some reduction" in the amounts of armaments. But clearly the present administration wants to keep real fighting power and has no intention of lowering either its guard or its punch. Washington is following the doctrine of all-out armament for the prevention of war, and the doctrine of adaptable armament for waging limited wars; if A-weapons are used, they want to have "clean" bombs.

On the other hand, real disarmament means either unilateral disarmament (which is more correctly described as "defenselessness") or universal disarmament (which means all nations, all weapons down to domestic police levels, and with continuing controls and enforcement under world law).

Regardless of what Friends think of unilateral disarmament (and most Friends favor it), they now recognize that *peace requires universal disarmament*. And thanks to some good advance planning, at the Germantown conference the old threadbare argument of unilateral-versus-universal was not a live issue. Friends at this conference were concerned with the transfer from world anarchy to world order, the spiritual problems of arms, and the responsibilities of Friends in helping the world get rid of its militarism.

The decision to disarm assumes a commitment to eliminate militarism and violence as instruments of national policy, and finally to abolish war. It is a process culminating in reduction of armaments down to internal police levels, with protection against again arming beyond this point. It must be psychological as well as mechanical. Peace is the real objective. Our interest in disarmament is because it is an essential part of peace. It has been said of Quakers that we talk peace but have only a tangential interest in freedom and justice. It was good

George Hardin, Executive Secretary of Friends Peace Committee of Philadelphia Yearly Meeting, was a member of the Disarmament Conference Planning Committee.

to feel this conference had the whole vision in mind, and to feel that Friends were in fact looking beyond first steps. Disarmament is only a preparation for reconciliation. Disarmament is negative. Reconciliation is positive. Both are parts of peace.

There is a distinction between conference chairing and the Quaker term of "Clerk." There is no better chairman for a disarmament conference than E. Raymond Wilson. It is a joy to watch him operate: his summaries were almost always better than the sessions themselves.

The nicest parts about this conference were the people. It was fascinating to watch 140 Friends be themselves. There was a sense of sharing and searching together. Each added his own knowledge and beliefs, and we had a sense of belonging and of fellowship, and the richness of diversity. We felt that pacifism is relevant to peacemaking.

Here are a few samples of the wit and the wisdom from our notebook.

Kenneth Boulding, commenting on dualism of terms: "Scratch a Friend and you occasionally find a Quaker. A Friend is like a cuddly teddy bear, but a Quaker is angular, difficult, and often outrageous. . . . There's a difference in people who live in a world of ordinary common sense and those who see something else."

David Stafford, collating and summarizing round-table findings: "Here is a list of 120 different things Friends are now doing for disarmament."

Samuel Marble: ". . . the dynamics of war are related to natural resources. Why, then, are businessmen not interested in disarmament?"

Samuel Levering: "We must have some will to peace to get some machinery of peace. . . . Self-interest dictates peace for the first time in history. . . . The place to start is nuclear disarmament."

Lawrence Strong: "For example, American Quaker scientists, like the 43 English Quakers, might sign a statement agreeing not to work on military equipment or research. . . ." "It isn't by bread alone, but it includes bread."

Stephen Cary: "Arms now differ not so much by their atomic nature as by their total dimensions."

Edward Snyder, quoting Robert Matteson: "It is often more difficult to negotiate with the Department of Defense and the Atomic Energy Commission to establish policy than to negotiate with the Russians on that policy."

Sydney Bailey: "The package proposal was for years a good plan. . . . But it would be useful to have another string for the bow. . . . Important for Quakers to remember is that even a small disarmament step could change the atmosphere and open the way. . . ."

Benjamin Seaver: "We match our ideals against the enemy's practice and never our practice against their ideals; rarely our practice with their practice, or ideals with ideals."

Emile Benoit: "The U.S. Government should undertake an expanding economy."

Lyle Tatum, quoting Robert Frost: "I bid you to the one-man revolution, the only kind of revolution that is ever going to come'. . . . Personal commitment has great relevance."

A stage whisper: "What we need is some high-visibility action."

Dorothy Hutchinson, on three points of view: ". . . cynical pacifism, that thinks government is too evil or too stupid to take the necessary steps . . . sentimental pacifism, that visualizes men as more Christlike than they are . . . and a pacifism that finds it quite possible to believe that there is that of God in every man without believing they are all saintly and Christlike. . . ." And this little gem: "It's safe to counsel perfection because that guarantees nothing will be done."

Ray Newton: "It's hard to tell the sinners from the saintly, especially when you know both of them pretty well."

It was good to see the Friends Coordinating Committee on Peace (F.C.C.P.), the roof organization that planned and called the conference, become an action body as well as an advisory and consulting group. In the government there are very people working on disarmament. Is the Society of Friends doing its share? At this conference, yes. At home? That remains to be seen.

Letter from Japan

By JACKSON H. BAILEY

CHANGE is unsettling—even frightening—and Japan is in a period of such rapid change that many find themselves completely without orientation. Yet one cannot but view the present situation with optimism. There is a ferment here, intellectual, spiritual, social, and economic, which, barring war or economic disaster, is laboring to produce something new and better.

One of the striking features of postwar Japan has been the hold of Marxian ideology in intellectual circles. Even those who have eschewed its political and social implications have been deeply influenced. For a decade Marxian economics ruled without serious intellectual challenge. Such is no longer the case. A group of keen and vigorous political scientists has challenged this hold and the battle is now joined, with the economists for the moment on the defensive. Scholarly journals and popular monthly magazines run lengthy articles and sponsor symposiums which analyze current thought and deal broadly with the inter-

With the return to this country of our Contributing Correspondent for Japan, Bruce L. Pearson, FRIENDS JOURNAL feels fortunate in having this role now filled by Jackson H. Bailey, a member of Cambridge, Mass., Monthly Meeting. With his wife, Caroline Palmer Bailey, who is a member of Chester, Pa., United Meeting, he spent the years 1951 to 1954 in Japan, in charge of the American Friends Service Committee international student seminar and work camp program. For the next three years he was working at Harvard University on a doctorate in history and Far Eastern languages. Since October, 1957, he has been in Japan again on a Ford Foundation Fellowship, doing research on modern Japanese political development for his dissertation. In February, 1959, he will take up his duties in Earlham College, Richmond, Ind., as Assistant Professor of History, helping with the development of a program of Far Eastern studies. He and Caroline Bailey expect to return to the states toward the end of this year.

national and domestic scenes in terms of this new intellectual frame of reference. This ferment is healthy and one can hope it will continue.

The successful launching of the American satellite was greeted warmly—and with a sigh of relief by many. Admiration for the earlier Soviet success was spontaneous and genuine. A spate of books and magazine articles on Soviet science soon appeared and "space age" became an overworked cliché in writing on any subject. The initial reaction of awe and admiration for the Soviet accomplishment soon gave way to an uneasiness over its implications in the cold war, especially with the fiasco of the Vanguard blowup in December.

Yet there was an encouraging balance in the evaluation and comparison of the two systems that occurred. Admiration for American technical achievement has been universal and, at times, uncritical. Most moderate opinion, while recognizing great Soviet advance, continues to consider the American scientific base as broader and more secure. There has been less depreciation of American education than in the United States itself. The comments of Yoichi Maeda, Tokyo University professor and son of a prominent Friend, recently returned from the U. S. as an Eisenhower Fellow, are perceptive. Writing in the vernacular *Asahi Press* he compared the United States and Japanese educational systems. In Japan young people work extremely hard as high school students but once over the hurdle of a difficult college entrance exam, they tend to relax and drift through. In contrast American high school students have few intellectual demands made on them but once in college they are expected to respond energetically and creatively.

For all the criticism and distrust of American policy here (and there is much) there is a basic feeling that the U. S. position and line of action is predictable, in a way that the Soviet position is not. The current difficulties Japan is experiencing in her negotiations with the USSR on fishing rights in the Bay of Okhotsk lend support to the revival of latent fear of Russia, which has a long history.

The new trade agreement with the People's Republic of China is welcomed, though the difficulties of negotiat-

ing in a situation where there is no official governmental relationship have been starkly apparent. A private business group which included members of both the ruling Liberal and the Socialist parties concluded the agreement. The basic problems were political, not economic, and included questions of the size of the missions to be sent, the raising of the national flag above the mission, and continuance of Japanese recognition of the Chiang K'ai-shek government. Japanese businessmen with whom I have talked are anxious to develop this trade to a point, but they see it as only one of many sources of economic strength, not as a cure-all.

People here are deeply concerned over official American preoccupation with deterrence and the military response to recurring crises. Even those most sympathetic to the West feel that this policy fails to come to grips with the basic challenge, which is economic. People watch and compare China and India as each struggles with problems of development. Depending on the point of view, there is a haunting fear or a firm conviction that freedom and concern for the individual are incompatible with the demand for material progress and national growth that rises all around us.

Friends returning from the United Nations recently (Taki Fujita as an official delegate and Kiyoshi Ukaji as a member of the Quaker team at the UN) have brought insight into the everyday problems of peacemaking. Their reports to Meeting groups and the general public have been greatly appreciated.

A Friends wedding in Japan is so rare an occurrence that it is of more concern to the total group than in the United States. Early in February Yuri Abe, recently at Pendle Hill, and Shukichi Kuno were married under the care of Tokyo Monthly Meeting. The depth of the spirit of worship was a testimony to the leadership of the Meeting and to the spirit of the young couple. The familiar vows (spoken in Japanese, of course) carried the conviction of faith and the humility of true search. The joy of the occasion will long stay with those of us privileged to share in it.

WHEN the Soul cometh into the Nameless State, there she resteth; when all things are God within God, there resteth she. The state of the Soul which is God—that is without a name. I say that God is not to be spoken. One of our most ancient masters who long and long before God's birth found the Truth, believed that all which he could outwardly express as to the nature of things contained perforce somewhat of strangeness and untruth. For this reason willed he to be silent; nor would he even say: Give me bread, or Give me to drink. He would not speak of Things, forasmuch as he was not able to utter of them that purity of essence which they possessed when they sprang from the First Cause. Hence he preferred silence; and to convey his need he would point with his finger. Since thus he could not speak of Things, it behooveth us even more to remain silent as to that which is the Foundation of all that is.—MEISTER ECKHART

Friends and Their Friends

The offices in Geneva, Switzerland, of the Quaker Centre and of the American Friends Service Committee (Clarens Conferences for Diplomats and for Parliamentarians) are now located at 12, rue Adrien-Lachenal. Telephone: for Quaker Centre, 35 47 15; for Clarens Conferences, 36 88 77.

The UNESCO radio series "Easy as ABC," to which our article in the March 8 issue referred, is carried on the American Broadcasting System network Thursday evenings at 9:30. The ABC stations in Philadelphia and Atlantic City are WFIL and WLDB respectively. Since local stations sometimes carry programs at different hours it would be well for anyone interested to inquire of the ABC station he uses when the program is carried locally. In New York the program is broadcast Sunday evenings at 11:30 over WABC.

Pendle Hill's latest pamphlet is *Inner Liberty: the Stubborn Grit in the Machine*, by Peter Viereck. This essay calls to account the prime determiner of American tastes, opinions, recreations, human relationships: our vain "age of conformity." Peter Viereck won the Pulitzer Prize in 1949 for his first book of poetry, *Terror and Decorum*; he is now Professor of European History at Mount Holyoke College. Available from Pendle Hill, Wallingford, Pa., or Friends bookstores. Price 35 cents.

Charles Palmer, member of Chester Monthly Meeting, Pa., has been made an honorary life member of the Pennsylvania Temperance League, an organization composed of church representatives. Four Friends are members. He has also been made an honorary member of its Executive Committee, on which he has served as an active member for many years.

A seminar at the United Nations, February 27 to March 1, sponsored by the Friends World Committee under a grant from the Lilly Foundation Endowment, Inc., of Indiana, for the purpose of acquainting leaders from the Middle West with the UN, was attended by Christopher Wadsworth, assistant professor of architecture in the University of Cincinnati College of Applied Arts, as a delegate recommended by the East Cincinnati Monthly Meeting. The group consisted chiefly of Friends, with a few others.

In the Sesquicentennial Symposium of Moravian College, Bethlehem, Pa., on March 7 and 8, Howard H. Brinton, Director Emeritus of Pendle Hill Graduate School of Religion and Social Studies, took part in the Saturday morning program on "The Impact of Denominational Influences on Colonial Higher Education."

The first marriage to take place under the care of Central Africa Monthly Meeting occurred on February 22 with the wedding of members Diana I. Burnell and Edward R. Swart.

Pending erection of a meeting house in Salisbury, Southern Rhodesia, the wedding was held in the Salisbury Congregational Church. A reception followed in the Llewellyn Wing of the University College here, where Edward Swart is a lecturer in physical chemistry.

On March 25, S. Emlen and Lydia B. Stokes of Moorestown, N. J., Meeting left for a visit of about six weeks in Japan. They will spend four days in Honolulu with Friends and then visit in Tokyo a relative and Friend, Elizabeth Babbott, who is teaching at the International Christian University. After a three weeks' sojourn in the Kyoto area they will return to Tokyo for a visit at the Friends Girls School. They consider themselves fortunate in being able to attend Friends Meetings four of their six Sundays in Japan.

In the Young Friends Committee of North America a summer visit from four Soviet young people is being planned for. The invitation to be sent to the Committee of Youth Organizations of the USSR has been drafted, and two itineraries have been drawn up, including visits to New York, Philadelphia, Washington, North Carolina, the Tennessee Valley Authority, Richmond, Ind., and Chicago, with a return by way of the east or west coast. Toward the \$3,000 needed, \$1,600 has thus far been raised.

Emil Fuchs, a somewhat controversial figure among the membership of Germany Yearly Meeting because of the strong support he gives to the Democratic Republic (East Germany) has now published his autobiography. Emil Fuchs, father of Klaus Fuchs, is 84 years old and occupies the chair of religious sociology at the University of Leipzig. He took an active part in last year's German Yearly Meeting, the first one held behind the Iron Curtain. We hope to publish a review of the book at a later date.

On Wednesday evening, March 5, James M. Read, United Nations Deputy High Commissioner for Refugees, with offices in Geneva, Switzerland, appeared on the TV program "This Is Your Life," honoring Belden Paulsen for his agricultural project on the island of Sardinia for the rehabilitation of refugees. This project is significant not only because of the important work it is doing but also because it may serve as a model for further rehabilitation projects. James Read, on behalf of his organization, heartily commended the undertaking. James Read spent some years with the American Friends Service Committee abroad. He is a member of Gwynedd, Pa., Monthly Meeting.

Eight Friends coming from Iowa, Indiana, Virginia, North Carolina, and the District of Columbia were participants in the Churchmen's Washington Seminar during the week of February 4-7. The 280 participants included representatives from sixteen Churches. The Friends Committee on National Legislation was among the sixteen sponsoring church groups cooperating with the Washington office of the National Council of Churches.

The purpose of the seminar was to acquaint ministers and other religious leaders with the political process and to show them how to make their views effective. Participants heard lectures on political questions from the point of view of Protestant Churches, political scientists, journalists, and politicians. Opportunities were made to consult with administrators as well as Congressmen in order to press views of special concern.

One of the high points of the seminar was the evening public meeting devoted to "A Responsible Course in Race Relations in the United States," under the leadership of Hodding Carter, editor and publisher, of Greenville, Miss. During this meeting Ralph Rose suggested that the churches might do something to break the custom in employment of Negroes of "last hired, first fired." Mr. Carter emphasized that the quest for equality could not depend on the law alone; that strategy must be devised for each different community situation. He also expressed the fear that the North would get tired of southern intransigence and wash its hands. He reminded us, however, that the race issue is not confined to the southern states and is more than a narrowly political issue.

RICHARD W. TAYLOR

Southeastern Friends Conference, March 7-9, 1958

In the midst of belated but most welcome "shirt-sleeve" weather, over two hundred Friends from Florida and Georgia gathered at the beautiful new Orlando-Winter Park Meeting House for the 1958 Southeastern Friends Conference. The theme of the gathering was "The Life of the Meeting, and Its Relation to the Community."

Just prior to the Conference proper there was a well-attended meeting called by the Peace Committee, at which Calhoun Geiger, Peace Education Secretary from the High Point, N. C., office of the American Friends Service Committee, displayed Raymond Wilson's slide-and-recording account for his recent trip to the Far East.

After the Friday evening and Saturday morning sessions which were devoted mainly to reports by the various Meetings on developments during the year and items of particular concern, the Conference broke up into three round-table discussion groups following the "Life of the Meeting" theme: Worship and Ministry; Social Responsibility and Oversight of Meeting and Conference. This "workshop" type of discussion group will probably be a regular feature of Southeastern Friends Conferences in the future.

The greatest attendance at the Conference was reflected at the Saturday afternoon address by Clarence Pickett, who spoke on attitudes toward, and opinions of, this country he encountered in his recent trip to Asia. He spoke also of the changes in the Southeastern Friends Conference since the last one he attended some ten years ago.

Attendees at the Conference received a heartwarming thrill. After it had been reported that a large number of Latin-American Friends, at one time members of Cuba Yearly Meeting, were now living in Miami and we had discussed how we might contact these Friends and overcome the language barrier, two carloads of these Friends, family and relatives of

Filiberto Diaz, arrived at the Conference Saturday afternoon and stayed through the rest of the sessions.

The hard work and organization of the Orlando-Winter Park Monthly Meeting and the Planning Committee resulted in an enriching and fruitful Conference. Officers elected for the coming period were Rembert Patrick of Gainesville, Fla., Clerk; Ruth Lynn Fraser, of Lake Worth, Fla., Recording Clerk; and Sue Greenleaf, of Jacksonville, Fla., Registrar.

J. WM. GREENLEAF, Clerk, 1955-58

Letters to the Editor

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

Many of you will have received our Christmas greetings with the Christmas card of our future Centre, Vossiusstraat 20 in Amsterdam. Maybe you have planned to visit that new home this year during your holiday. We regret that the mentioned "future" is not as close as we had hoped for. So this year you will be as welcome as ever at the old Centre, Raphaelplein 2.

Amsterdam, Netherlands

Jo HOSSMAN, Hostess

In your issue of December 7 you printed a letter of inquiry from me, asking for addresses of Friends in Turkey. No one from this side the ocean answered me, but under date of February 7 came a letter from a Friend on the staff of the Child Health Institute in Ankara. He and his wife are members of Central Philadelphia Monthly Meeting. He is a "career" man with the American Board of Commissioners for Foreign Missions of the Congregational Church, and is currently "on loan" to the Child Health Institute. His letter also gave me the name of another Quaker family shortly going to join him. He asked me for the name and address of my Turkish (engineer) correspondent. I wrote him at once, with a copy to the latter. Today I have word that the day he received my letter he had some vacation time coming and at once went to Ankara where he met the Friends and had a delightful time. They were also able to give him the name and address of a Friend in Istanbul, his home city.

What an amazing world-wide fellowship we have!

130 Farrand Park,
Highland Park 3, Mich.

WILLIAM H. ADAMS

I note a letter from Ernestine Lamoureux in which she gives the address of the Humane Society of the United States. The address of the Society has been changed to 1111 E Street, N. W., Washington 4, D. C.

A strong humane slaughter bill, H. R. 8308, sponsored by Representative Poage of Texas, has been passed by the House and been sent to the Senate. I do not know whether any action has yet been taken by the Senate on this bill or on a similar one, S. 1497, sponsored by Senators Humphrey, Neuberger, and Purtell; but the important persons to write to are Senator Allen J. Ellender, Chairman of the Senate Agricultural Committee, and Senator Lyndon Johnson, Senate Majority Leader, as well

as your own Senators. All Senators addressed—Senate Office Building, Washington 25, D. C.

Strong support by the public will no doubt be required to insure passage by the Senate of this legislation.

Baltimore, Md.

ELIZA RAKESTRAW

(This letter will conclude the extended discussion which Peter Hill's article evoked.—EDITORS)

BIRTHS

COLSON—On March 4, to Philip Robert and Dorothea Colson, their first child, a son, ROBERT PHILIP COLSON. His father, his paternal grandparents, Edward H. and Erma Colson, and great-grandparents, Charles C. and Rena F. Colson, are members of the Mullica Hills, N. J., Monthly Meeting.

ERICKSON—On March 3, to Kent and Joan Brinton Erickson of Baltimore, Md., a second daughter, REBECCA ERICKSON. She is the twelfth grandchild of Howard and Anna Brinton.

SMITH—On March 7, to C. Arthur and Melva P. Smith of Wycombe, Pa., a second daughter and fourth child, DEBORAH JOANNE SMITH. The parents, grandparents, and other members of the family are members of Wrightstown Monthly Meeting, Pa.

SWALGEN—On March 18, to Antonia J. Swalgen and Casmier S. Swalgen, a son, STUART ANTHONY SWALGEN. The mother is a member of Flushing, N. Y., Monthly Meeting.

DEATHS

JOHNSON—On March 3, at Ann Arbor, Mich., DORIS CAMPBELL JOHNSON, formerly of Glenside, Pa., wife of Kenneth W. Johnson. She was a member of Abington Monthly Meeting, Jenkintown, Pa. She is survived, in addition to her husband, by her parents, William S. and Bertha B. Campbell.

WILCOX—On February 26, in Chester, Pa., E. HERRICK WILCOX, son of the late Eldaah and Elizabeth Wilcox, at the age of 60. He was a member of Muncy Monthly Meeting, Pa. Survivors are his wife, Edith Wilcox; a stepson, Frank Mower; two grandsons; two

sisters, Clara Finch and Jean Smiley of Binghamton, N. Y.; and a brother, Jesse Wilcox of Corning, N. Y. Funeral and burial were at Chester, Pa.

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

MARCH

27-April 2—Philadelphia Yearly Meeting, at the meeting house at 4th and Arch Streets, 10 a.m., 2 p.m., and 7 p.m.

29-30—Mid-Year Meeting of Iowa Yearly Meeting (Conservative), at Bear Creek Meeting House (Conservative), north of Earlham, Iowa. Sessions will be devoted primarily to worship. Report on the Friends Conference on Disarmament on Saturday evening. All Friends and others interested are welcome.

APRIL

6—Merion Friends Community Forum, at Merion Friends School, 615 Montgomery Avenue, Merion, Pa., 8 p.m.: Eric Johnson, Assistant Principal, Germantown Friends School, and Chairman, 1957 International Student Seminar at Warsaw, Poland, "Does Communism Appeal to Youth?"

6—New York Meeting, Open House, in the cafeteria of the meeting house, 221 East 15th Street, 3:30 to 6:30 p.m. About 4:15 the American Friends Service Committee film, "Christ Did Not Stop at Eboli," will be shown; Margaret Sheldon will comment on it and speak of her trip to Italy. All invited.

8—Women's Problems Group, at the meeting house, 1515 Cherry Street, Philadelphia, 10:45 a.m. Ruth Ferguson will talk about what Friends can learn from other churches.

10—Wrightstown, Pa., Monthly Meeting, religious education conference on "Teaching the Bible," at the meeting house, Route 413, north of Newtown, 10 a.m. to 3 p.m.: 10:15 a.m., talk by Stuyvesant Barry, Principal of Buckingham Friends School; lunch, 75 cents; 1:15 p.m., round tables. Luncheon reservations before April 5 to Mrs. Sol Jacobson, R. D. 2, Box 313, New Hope, Pa., Phone, Volunteer 2-5458.

MEETING ADVERTISEMENTS

Beginning with the April 5 issue the rate will be 22¢ per line, an increase deemed necessary by the Board of Managers to equalize the revenue per page from all types of advertising.

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

LA JOLLA—Meeting for worship, 11 a.m., at the Meeting House, 7380 Eads Avenue. Visitors call GL 4-7459.

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

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Mountain View Meeting. Children's meeting, 10 a.m., meeting for worship, 10:45 a.m. at 2026 South Williams. Clerk, Mary Flower Russell, SU 9-1790.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

DAYTONA BEACH—Social Room, Congregational Church, 201 Volusia Avenue. Worship, 3 p.m., first and third Sundays; monthly meeting, fourth Friday each month, 7:30 p.m. Clerk, Charles T. Moon, Church address.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVERgreen 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk: TU 8-6629.

ORLANDO-WINTER PARK—Worship, 11 a.m., in the Meeting House at 316 East Marks St., Orlando; telephone MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 812 South Lakeside Drive, Lake Worth.

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

HAWAII

HONOLULU—Honolulu Friends Meeting, 2426 Oahu Avenue, Honolulu; telephone 994447. Meeting for worship, Sundays, 10:15 a.m. Children's meeting, 10:15 a.m., joins meeting for fifteen minutes. Clerk, Christopher Nicholson.

INDIANA

EVANSVILLE—Friends Meeting of Evansville, meeting for worship, First-days, 10:45 a.m. CST, YMCA. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7778).

MASSACHUSETTS

AMHERST—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Long-

fellow Park (near Harvard Square). Telephone TR 6-6883.

SOUTH YARMOUTH [Cape Cod]—Worship, Sundays, 10 a.m. all year.

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

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street. Unprogrammed worship at 10:45 a.m. each Sunday. Visiting Friends always welcome. For information call HA 1-8328.

ST. LOUIS—Meeting for worship, 10:30 a.m., 2539 Rockford Avenue, Rock Hill. For information call TA 2-0579.

NEW JERSEY

ATLANTIC CITY—Discussion group, 10:30 a.m., meeting for worship and First-day school, 11 a.m., Friends Meeting, South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m., Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW YORK

BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

LONG ISLAND—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

NEW YORK—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.). Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc. **Manhattan**: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m. **Brooklyn**: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

Flushing: at 137-16 Northern Boulevard.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

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

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted. For information about First-day schools telephone Friends Yearly Meeting Office, Rittenhouse 6-3263. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race Street west of Fifteenth Street. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.

4th & Arch Streets, First- & Fifth-days. Frankford, Penn and Orthodox Streets. Frankford, Unity and Waln Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

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

READING—108 North Sixth Street. First-day school at 10 a.m., meeting for worship at 11 a.m.

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

TENNESSEE

MEMPHIS—Meeting for worship each Sunday at 9:30 a.m. Clerk, Esther McCandless, Jackson 5-5705.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

DALLAS—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; Jackson 8-6413.

UTAH

SALT LAKE CITY—Meeting for worship, First-day, 9:30 a.m., 232 University Street.

AVAILABLE

THE QUAKER CENTRE, AMSTERDAM, Raphaelplein 2, kindly invites guests for bed and breakfast. Cost, 7 Holland florins per person per night (approximately \$2.00).

AT THE ONLY HOTEL in Philadelphia belonging to Friends: a three-acre garden; comfortable rooms and tempting meals for transient or permanent guests. Call Arch Street Centre, Market 7-2025.

FOR SUMMER EMPLOYMENT: George School graduate, experienced as waitress and in the care of normal and retarded children. Driver's license; enjoys working; references exchanged. Box S33, Friends Journal.

MOTHER'S HELPER, Oakwood School student, to assist mother with children during summer. Box C29, Friends Journal.

FURNISHED HOUSE WITH GARDEN, Mount Airy, Philadelphia; reasonable rent to responsible adults during owners' absence June, 1958 to March, 1959. Box J21, Friends Journal.

WANTED

SMALL PIANO FOR SMALL HOUSE with three small potentially musical giants. Larry Miller, New Britain, Pa.

HOUSEMOTHER for eight little girls, ages five and six years, at Sunny Hills School, Hockessin, Del. For further particulars call Cedar 9-5230.

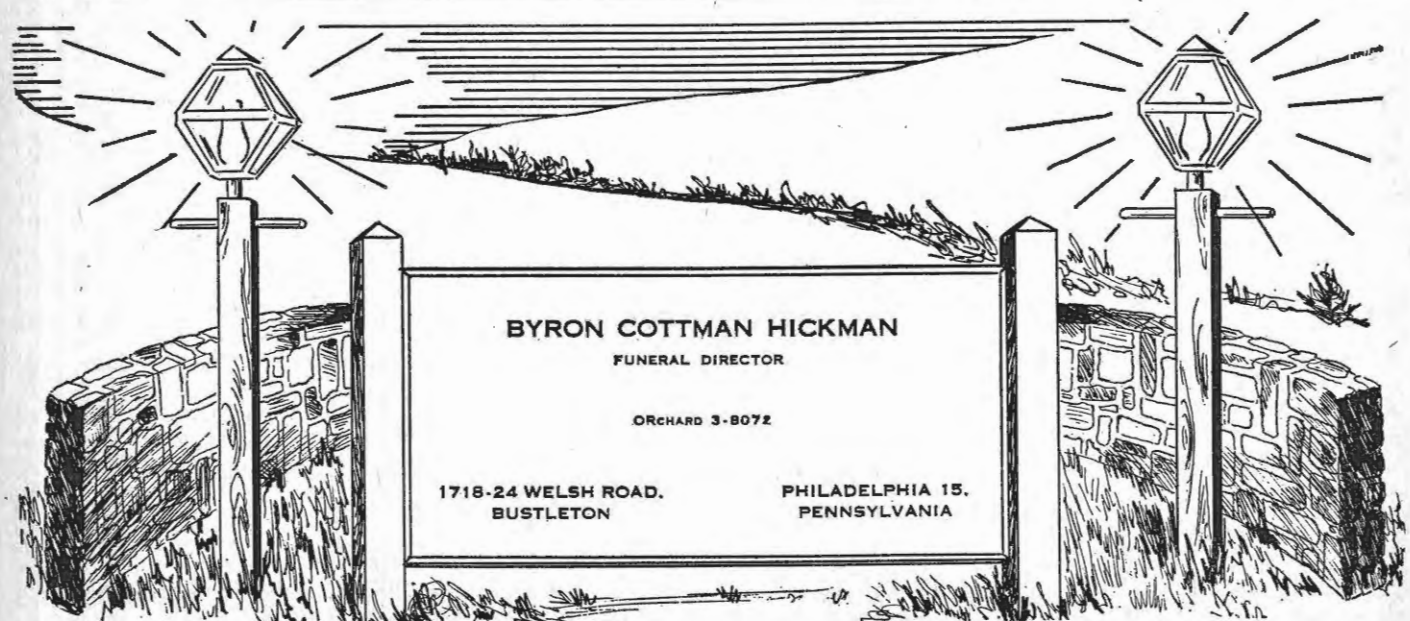
COUPLE TO ACT AS superintendent for Friends' Boarding Home, Moorestown, N. J. Contact Marian G. Haines, 501 East Main Street, Moorestown, N. J.

SUMMER CAMP NURSE, 1958 season, Camp Pocono in the Pocono Mountains. Private infirmary, doctor on call. International group, Quaker management. C. F. Paxson, Penns Park, Bucks County, Pa.

HOUSEKEEPER FOR MOTHERLESS home. Two children, 2 and 3½. Own room and bath, good salary; attractive old farmhouse, Pennington, N. J. Write Box S31, Friends Journal.

WOMAN TO DO PART-TIME housework and some cooking in country 8 miles from Easton, Md. Small cottage near our house with two small bedrooms, kitchen area, bath, living room. Could have husband with job not on place or not able to work, parent, or child. \$100 a month, plus light, heat, vegetables in summer. Mrs. J. K. Stoddard, Easton, R. D. 4, Md.

NURSE-HOUSEKEEPER, not servant class but cultured and mature, to be treated as member of family; take full responsibility of housekeeping and nursing invalid wife for elderly couple living in Swarthmore, Pa., apartment six months, Poconos two months, and Florida four months each year. Kindliness and patience most important. Good salary and living. Apply to Arthur C. Jackson, 2027 Arch Street, Philadelphia 3, or Box J34, Friends Journal.



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Oakwood is committed to the encouragement of "that of God in every man," and it seeks to be a community where each member grows in the ability to express the best in himself and to appreciate and encourage the best in others. It desires to help the individual grow mentally, physically, emotionally, and spiritually and to derive his happiness from a sense of this growth.

It believes that the individual should share responsibility in and for the group and should try by democratic means to promote the welfare of larger social units both within and beyond the school.

—FROM *The Philosophy of Oakwood School*

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