

# FRIENDS JOURNAL

*A Quaker Weekly*

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SEPTEMBER 27, 1958

NUMBER 34

## IN THIS ISSUE

*ANYONE* who is aware that he is a doubter realizes a truth, and he can be certain about this situation which he recognizes. Therefore everyone who has doubts carries in himself something true that cannot be questioned. And anything that is true cannot be without the existence of Truth. Therefore he who is plagued by doubt does not need to doubt the existence of Truth.

—ST. AUGUSTINE

### Witness for Religion of the Spirit

. . . . . *by Sam Bradley*

### The Sixteenth Congress of the I.A.R.F.

. . . . . *by K. Ashbridge Cheyney*

### Letter from London

. . . . . *by Horace B. Pointing*

### The American Friends Conference on Race Relations

. . . . . *by Helen L. Bliss*

*Friend of Life, Book Review*

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## FRIENDS JOURNAL



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## The American Friends Conference on Race Relations

A SECOND Conference of Friends on Race Relations was held on Labor Day weekend at Westtown School from Friday, August 29, to Monday, September 1. The purpose of this conference was for a deepening of our understanding and a strengthening of our faith in terms of the great problems in human relations that are facing us. About 135 Friends and friends of Friends, representing many Yearly Meetings, the Friends World Committee, American Friends Service Committee, Friends General Conference, the Five Years Meeting, and the Young Friends, gathered for worship and discussion. This conference was well planned by a group of concerned Friends, with David H. Scull as chairman of the Planning Committee; he was assisted by Ralph Rose, Victor Paschkis, Sumner A. Mills, James O. Bond, Charles J. Darlington, William Fuson, Samuel D. Marble, and David O. Stanfield.

In the general sessions each day we were acquainted with the most recent developments in certain areas and the resulting problems and questions arising and facing Friends groups there. James McCain spoke of the Deep South and massive resistance and subsequent massive retaliation, causing most Friends to be inactive in desegregation. Martha Jaeger and John Bross analyzed the psychological basis of prejudice in the individual and in the group. In the general session Sunday evening, open to Friends nearby, David Scull read his paper "The Contribution of the Quaker Faith in Dealing with a World Split by Race," written for the meeting of the Friends World Committee held at Bad Pyrmont, Germany, this month. Both David Scull and Ira Reid, in his summary at the last session Monday, pointed out that due to faith and our deep and sincere love of humankind and our willingness to put this into action and "speak truth to power," we can be effective.

Each conference member joined two discussion groups. In one problems and questions posed in the general sessions were discussed, and in the other discussions were on common interests, including audio-visual aids, socio-drama and role-playing techniques, school desegregation, housing, and how to reopen communications and make high-level contacts.

In the last session the conference members were united in hoping it would be financially possible for Victor Paschkis to travel in many areas (after November and until May) and carry this particular conference's concern and ideas. Two epistles were written, one to all Friends Meetings and the other to President Eisenhower. The first summarized the message of the conference, and the other encouraged the President to be strong in his moral stand against segregation. It was also hoped that more race relations conferences would be held, possibly a regional one next year and a national one in two or three years. It was encouraging to have a report from the Young Friends who attended and know that, as Ira De A. Reid said in his summary, they are on the threshold and standing by, ready to perpetuate and to participate in our actions and belief.

HELEN L. BLISS

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# FRIENDS JOURNAL

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## Editorial Comments

### *World Council Work Camps*

**T**HIS past summer a thousand young people from many countries took part in forty work camps sponsored by the World Council of Churches in 25 countries. A total of 235 young Americans participated in these ecumenical projects, 130 of them going abroad. Six camps were scheduled in the United States. These projects included the building of a chapel, youth center, and recreational facilities for the use of American Indians, work as ward attendants in a mental hospital, community service with migrants, and the building of an interracial camp.

This year the first ecumenical work camp was held in Madagascar, where campers helped build a country school described as "indispensable to the work of the local parish." Campers in Jordan helped build a Moravian Mission leper colony in Ramallah. In South London they worked on a parish hall and the construction of a club house. In Porto, Portugal, they remodeled a church in an industrial section of the town and provided facilities for a primary school.

In addition to camps in Belgium, Denmark, Germany, Finland, France, The Netherlands, Norway, Austria, Switzerland, Korea, the Belgian Congo, and South Africa, one camp was held in the Philippines, where 23 campers helped clear the site for the erection of a radio station of the Philippine Federation of Christian Churches.

This brief report indicates an encouraging record of growth and enthusiasm within the ecumenical movement. Such a contribution to the inner growth of the World Council may be as important as other efforts of a more representative kind.

### *Edward Teller*

Atom bombs do not make for trust and confidence. This is true also of the internal life of a nation producing them. A recent article on Edward Teller, inventor of the H-bomb, published in a reliable German weekly, *Die Zeit*, seems to shed some light on the obscure circumstances of Dr. Teller's resignation as adviser to the Atomic Energy Commission. The article speaks of Teller's "monomaniac" hatred and mistrust of Russia and of all attempts to come to an understanding with her concern-

ing the cessation of A-bomb tests. The recent (and very tentative) successes in this direction and Teller's futile attempts to prove that no control measures of any kind could ever be reliable, made Teller resign his position. The critical opposition of his scientific colleagues may have weighed as heavily in his step as political considerations. Teller's oversimplifications in demonstrating how harmless fallout effects were aroused universal protest and indignant opposition. Friends at Cape May heard Norman Cousins publicly use for Teller epithets so strong we prefer not to repeat them at this time. The U.N. report on radiation hazards was only one more blow to his waning prestige as a public figure.

Edward Teller has been a sick man for years. It is to be hoped that his less controversial laboratory work at Livermore will serve to improve his health. Teller, the politician and historian, was so completely saturated with pessimistic hatred that he was bound to fail. We can only hope that he will channel his scientific genius into constructive pursuits.

### *In Brief*

The Modern Language Association of America reports a "phenomenal change" in attitudes toward teaching and learning Russian since last winter. The critical shortage of teachers for high school courses and the lack of textbooks are the chief obstacles to improving the situation. In the academic year 1956-1957 only 107 of the 340,000 bachelor degrees granted to collegians were given for majoring in Russian.

In May each of the forty-eight governors of the United States received a chest with fifty carefully selected books donated by German scholars and students who had been invited to visit the U. S. This unofficial action was initiated by the Germans, who wished to express their gratitude for the hospitality they received here. Most of the governors turned over the chests and books to their state university libraries.

According to a spring, 1958, Gallup poll (American Institute of Public Opinion, Princeton, N. J.), the number of people in the U. S. using alcoholic beverages declined from 59,700,000 in 1957 to 56,900,000 in 1958. The decline is almost entirely due to the decrease in the number of women drinkers.



## Witness for Religion of the Spirit

By SAM BRADLEY

I WILL not speak his name. Suffice it to say that he is an old Quaker, honored leader of many years, who cared to be remembered not for greatness but for goodness. He bore from the past what had become living, the Word not wasted. I heard not, of course, his full earnestness, for one generation but slowly comprehends another.

Memorably his spirit sought our unity in spirit. The thought that breaks the silence should be that of love. As I sat to his words, he spoke for God's love. For want of dwelling in that love, he reasoned with us, men are divided—in their families, in their worship.

My question in the silence had been: What should be the way of Friends? He spoke to it. We should find them "loving one another as formerly when it was a by-word among the people, 'See the Quakers, how they love one another.'" And is their unity manifest? "However scattered, they would feel for one another, and whenever they passed by one another, they would be impressed by the one spirit to become one body and made to drink into the one spirit. This I call religion, but I consider no profession of religion to be religion at all."

We have heard so many professions of old beliefs, so little of the heart's fresh outpouring. We have heard so much of the world's niggardliness, and expressed so little of the heart's liberality. But how deeply inward, how much of the heart, his religion! So much of our lives—words, acts, symbols—seems of little consequence, and we suppose that little comes from vital depth. I want to hear the depth spoken. He probed toward the depth of God's spell over us.

He spoke, a witness who had lived amid no shallow ways. Like a prophet, this Quaker I revere warned us against contemporary religious vanities.

Even the Bible can be misjudged. The letter is all too bendable. "We may go to books and to men," he taught me, "but they will not enable us to take one step in the right way, unless we are brought home to a knowledge of love in our own souls." Many who idolize the Bible promote works which are in opposition to its teachings. "The letter, if we trust to it, kills; but the Spirit, and nothing but the Spirit, can give us true life."

This imaginary portrait of Elias Hicks, here called the "old Quaker," is based on his writings. The quotations are his own words. In other places his ideas have been summarized.

Sam Bradley teaches American literature at Lebanon Valley College, Annville, Pa., and is a member of Sadsbury Monthly Meeting, Pa.

Since there is no recipient for God's revealing Spirit but the soul of man, we should not set the letter above the spirit, for thus we turn toward darkness. Only as the spirit turns toward the Spirit is there light. Only thus will we understand the Scriptures. "I say all letter written under the influence of God points us back to the place from whence it came." How discerning, then, we must be! If "we face the letter, we turn our backs upon the cause, just as a man turns his back upon the sun to see his own shadow. If we would see the sun, we must lose sight of the shadow."

Look, he bade me. Outward circumstance is shadow around you. It is the appearance of things as they are. Appearance may baffle you; realities lead Godward. "The letter is nothing but the effect; it is not any cause," this Friend, seasoned in meditation, maintained. "We must come back to that self-existent principle which was before all things—which created all things. We must come back to that God in our own souls, dwelling in us. For Jesus declares 'the kingdom of God is within you.'"

As he spoke, it seemed to me that we had ventured upon a rare moment. Not all sayings in meeting are revealing. Revelation is rare. But so it is with music, with poetry: they are usually partial statements, sound-patterns that go only a little way. I listen with expectant heart. I am come to find the openings, the illuminations. I wait for truth just breathed from living lips, not just to hear what has been written about life. I wait for truth as it is a stirring in the speaker's heart, and as it leads forth toward the world we want.

Literalness of interpretation, he held, had blighted us, had divided us into sects. "There never was anything made more a nose of wax of, than the Bible." The mischief, however, is in us, not in the book. It is we who are not willing to come to the Spirit. Those who proclaim, "I am of Paul; I of Apollos; I of Cephas," these men turn to the letter and to apostasy. They wear the masks of religion. "Every good thing has its counterfeit." Carefully he reasoned. Even those who mean the outward Christ when they say, "I am of Christ," blindly struggle toward a historical figure limited to a particular time and people. They fail to heed the Christ who insisted that "the kingdom of God cometh not from outward observation."

And this Quaker went on to say that we are sent another Comforter, a spiritual one, God's Spirit. This immediacy of God meant most to him. "Nothing can write God's law upon our hearts but the finger of God."

For this reason he wanted all men to be delivered from captivity to religion of the letter. He regretted that there are Christians who live and trust in the letter, who want others to submit to the letter that killeth. "It is a captivity of the very worst kind, for what has ever been more cruel than traditional religion?"

As I sat in the old meeting house, I realized that this man, gifted in ministry, would not have me follow him, nor even George Fox, but God. How futile he made it seem that some folk hire a minister "to teach that which nothing but the kingdom of God within us can teach"! I felt that I drew close to those around me who invited the light within. I marveled at how they were joined to God and to one another and to me.

And we were gathered there in the light.

### Friend of Life

**FRIEND OF LIFE: THE BIOGRAPHY OF RUFUS M. JONES.** By ELIZABETH GRAY VINING. J. B. Lippincott Company, Philadelphia, 1958. 347 pages, illustrated with photographs. \$6.00

Rufus Jones is a heart-warming memory to thousands of people who had more or less close contact with him, directly or through his books and lectures, during his life. Already in the ten years since his death other thousands have grown up to whom he is only a name. Now we who knew him, who feel his stimulating personality as a living presence, can refresh our memories and stand exalted in awe as we learn of the great services of this great man in fields of which we were scarcely aware. Now those who never knew him can experience something of his greatness and of the enthusiastic affection for people which made him so effective as leader and teacher.

Elizabeth Vining's study reveals Rufus Jones as dedicated to the service of God through the Society of Friends. More accurately than most people he understood the faults and weaknesses of the Society; yet he felt it worth while to work for it and through it. He began his working life at a time when able men and women in England and America were striving with enthusiasm and intelligence to make the Society a better instrument for God's service; there were zest and the joy of good companionship in the struggle. The reader is moved to ask himself whether similar satisfactions are not awaiting those who now, in a similarly selfless way, strive wholeheartedly to serve and strengthen the Society of Friends today.

This biography of Rufus Jones will aid those who wish to appreciate his philosophy. Incidentally, it will encourage and amaze them to see how this man continued working to an advanced age with remarkably little change in his basic principles and faith and remarkably little tendency to hold a point of view simply because it had once seemed satisfactory to him. He was an inspiring example of persistent originality.

The development of the Society of Friends during the past seventy-five years is the framework of Rufus Jones's life. It was in large part because of his effectively expressed concern

that the Society was able in some measure to meet the opportunities (or demands) that came to it in the First World War and that continue to come in its troubled aftermath in which we live. Elizabeth Vining helps us experience the struggle within the Society of Friends as well as the hopes, anxieties, and disappointments of the American Friends Service Committee. She makes it possible for us to feel something of the impact of Rufus Jones on the world outside the Society of Friends and even beyond Christianity.

Rufus Jones comes alive for us again in these pages, and with a large measure of the tonic effect which he had on those with whom he came into contact. The reader closes the book not only with the sense of having again had converse with Rufus Jones, but also with the sense that the Society of Friends deserves his best service, that worship requires expression in life, and that God lives beyond all present evil. Rufus Jones as scholar devoted himself to the study of mysticism because he felt that true experience of God tends to truly led service of God through service of His creatures on earth.

RICHARD R. WOOD

### An American in England

By RUTH E. DURR

Strange that an alien spirit  
But newly come into this mellowed land  
Should breathe so strong a sense of home!  
Yet hardly strange; for though no ancestor of mine  
Has felt this grass beneath his feet,  
Nor scanned this restless sky,  
There is no aspect of these pleasant isles  
That has not bred a portion of my being.

No thought has gathered through the corridors of mind;  
No word has shaped my tongue;  
No vision ever risen like autumnal mist  
From the God-illuminated sources of the soul,  
That has not delved its vital root deep in this parent soil.

Here have lived the storied folk who peopled childhood's fancy;  
And when in youth's first aching ardor  
I fell enamored of the earth,  
The lark, the tossing daffodil, the rainbow, and the errant cloud

That kindled my delight were England's,  
Sweetly canted in England's deathless song.

Here first were seen my glimpses of the Lord,  
And here was forged a mighty human heritage of soaring intimations,

To which the hand of history has chosen me coheir.

To England's quiet loveliness, reflective and alone,  
I come, a stranger-kinsman nearly native as her own.



## The Sixteenth Congress of the I.A.R.F.

SIXTY-FIVE years ago, in 1893, the first World's Parliament of Religions was held at the Columbian Exposition in Chicago. All the major faiths of the world—and some of the minor sects—had representatives present, and it was said that "twelve hundred millions of the human race were represented." When the parliament was projected, an enthusiastic response came from all parts of the world, but the venerable man who was then Archbishop of Canterbury declined to participate because, as he said, "The Christian religion is the only religion."

A number of members of the Society of Friends were present, among them Joseph B. Braithwaite and Howard M. Jenkins.

In the spirit of the original parliament the Sixteenth Congress of the International Association for Liberal Christianity and Religious Freedom was held in Chicago, Illinois, August 9 to 13, 1958, on the dignified and spacious campus of the University of Chicago.

About 800 delegates and attenders registered, including 130 from overseas. At least 17 Friends were in attendance, three of them as official delegates of Green Street Monthly Meeting, Philadelphia, and five as representatives of Friends General Conference. Twenty different countries were represented. The participants made up a colorful and extremely interesting group of people, many of whom were outstanding personalities. One of the most picturesque was the retiring President of the Association, the Rt. Hon. J. Chuter Ede, C.H., J.P., D.L., M.P. He was always charming, though sometimes brusque, and proved himself again and again an "old man eloquent."

The distinguished guest with the highest visibility was a Buddhist monk, the Venerable Induruwee Panetisa, Head of the Buddhist College in Ceylon, who is slated to be President of the new Buddhist University of Ceylon. His bright yellow or saffron robe made a vivid spot in every assembly he attended.

The spokesman for Islam was Sir Muhammad Zafrulla Khan, Judge of the International Court of Justice, The Hague (formerly Foreign Minister of Pakistan). He was tall, slender, and very distinguished in appearance.

Arthur E. Morgan, our Friend of Yellow Springs, Ohio, made an important contribution to the deliberations of the congress. We hardly needed to be reminded that he is one of the leading civil engineers of America, having served as chief engineer of fifty water-control projects, and that he was chairman of The Tennessee Valley Authority and president of Antioch College. Notwithstanding his many hard-earned honors, he is a person of humility and simplicity, as are all the truly great. A casual remark of his made in conversation between sessions deserves to be preserved like a fly in amber, *videlicet*: "There are so many widely different points of view in the Society of Friends that so long as they do not throw me out I am satisfied."

Another impressive guest from overseas was the Honorable Justice U. Chan Htoon, Judge of the Supreme Court of Burma and Vice President of the World Fellowship of Buddhists, from

Rangoon, Union of Burma. He had an important part in writing the new constitution of the Union of Burma.

The beautiful Gothic Rockefeller Chapel of the University of Chicago was the scene of the congress service of worship on Sunday, August 10. Dr. André Bouvier of Geneva, Switzerland, preached the sermon.

The theme of the congress was "Today's Religions Can Meet the World's Needs Today." This was an expression of hope rather than of expectation, and it was pretty generally agreed that while it may be true that the world's religions can, perhaps, meet the world's needs, they have not yet succeeded in doing so.

An outstanding feature of the congress was a series of five largely attended public meetings devoted to a presentation of the points of view of each of the five great living religions. Each was limited to the treatment of but one facet of the faith under consideration, its liberal aspect; and it became quite clear that each had a liberal aspect.

(1) The first of these large evening meetings was held Saturday, August 9, in Rockefeller Chapel. The subject was Christianity, and the speaker, Dr. Wilhelm Pauck, Professor of Church History, Union Theological Seminary, New York. His specific subject was "The Prospects of Christian Liberalism." "Protestantism," he said, "will remain the dynamic movement in Christianity only if liberalism will actually come to determine the life of the Protestant churches."

(2) On Sunday evening Sir Muhammad Zafrulla Khan of Pakistan presented a two-hour address from the point of view of Islam. With the aid of numerous quotations from the Koran, he showed that the prophet Mohammed had worked out a procedure for resolving armed conflict between nations, which resembles the methods used today by the United Nations.

(3) The lecture on Hinduism was given on Monday evening by Dr. Kalidas Nag, a well-known writer and member of Brahma Samaj, from Calcutta, India. He was a very engaging personality with a strong sense of humor. His address showed how Hinduism had evolved from polytheism to monotheism, a form to which he himself adheres today.

(4) Buddhism was presented in a learned lecture by the Honorable Justice U. Chan Htoon. He brought his address to a close with a beautiful little prayer or benediction, which should be quoted: "May the Triple Gem of the Buddha, the Dhamma and the Sangha shed light and tranquility on all present here. May they and all beings be happy, and may peace prevail in the world."

(5) On Wednesday evening Rabbi Solomon B. Freehof, D.D., of Rodef Shalom Temple, Pittsburgh, Pa., gave the final lecture on the subject of Judaism. He discussed Reformed Judaism and its impact on our culture. Many who heard all five lectures thought that this address was the most helpful of all.

The I.A.R.F. business meeting was held on Tuesday afternoon. Dr. Ernest W. Kuebler was elected President for the ensuing triennium. The requests of Green Street Monthly Meeting and four other groups (all foreign) applying for membership were "acceded to."

Both the Right Honorable Chuter Ede and Dr. John

Howland Lathrop, a former President, recalled pleasantly their visits to Green Street Meeting, and Dr. Lathrop spoke appreciatively of the continuing interest of Esther Holmes Jones over a period of years, as a result of which Green Street sought membership in the Association.

The real substance of the congress was, of course, developed in the panel discussion groups, of which there were six. The writer was in Group 6. Lucy P. Carner attended Group 2, and Pauline Cheyney, Group 5. The subjects of the panel discussion groups were (1) "Philosophy and Theology"; (2) "Growing Tensions—Social, Racial, and Religious"; (3) "Science in the Modern World"; (4) "Worship, Education, and the Arts"; (5) "Ethics and International Relations"; and (6) "Human Values and Economic Forces."

The discussion in Group 6 was opened by Dr. Arthur E. Morgan, who read a lengthy paper based on his long experience in professional and government service, both here and abroad. Social and economic problems are, at bottom, he showed, moral and spiritual problems. Corruption is rampant in business, in labor unions, and in government, in the U.S.A., and throughout the world. He drew from personal contacts and experience for his source material. Each and all of us share the responsibility in some measure for these conditions. His final conclusion was that personal integrity offers the only solution for these evils and the only means for improving the social order.

Some who heard Arthur Morgan felt that, for them, his paper was the high point of the congress.

Professor Pierce Beaver of the University of Chicago then gave us a general review of the three-century history of Christian missions, stressing the good that had been done through hospitals and medical care, schools and education, efforts to improve living standards, etc.

The Venerable Panetisa then took the microphone and made his devastating criticism of the wrong kind of missionary. He was smiling but relentless, and he based his case on first-hand experience. At a later session he made a very strong, positive contribution in a lecture on human values.

Hon. Justice U. Chan Htoon of Burma gave a brilliant and almost passionate discourse on social and economic problems in the Union of Burma. Its people have had a revolution and are trying to build a new and better society, raising the standard of living. They know only too well the meaning of want and poverty. The task of construction is enormously difficult and complicated.

Space limitation forbids more. One can see why sharing in this brave facing of issues came like a fresh breeze through the musty chambers of the past. Stale pietism has no answers for the burning needs of today's world. We require honest grappling with complex, concrete problems in the spirit of Him who said, "He that would save his life shall lose it."

K. ASHBRIDGE CHEYNEY

## Illinois Yearly Meeting

August 29 to 31, 1958

ILLINOIS Yearly Meeting moved temporarily from its traditional setting in McNabb, Illinois, and held its 84th session at Camp Wakanda on the shores of Lake Mendota, Wisconsin, August 28 to 31, 1958. Approximately 225 Friends lived and worshiped together. From the outset the theme of the Yearly Meeting, "The Faith That Unites Us," gave life to all gatherings, and it became apparent that unity did not depend on organizational agreement but on the deeper oneness that grew out of worshipping together.

The business sessions progressed smoothly under the able guidance of the Clerk, Francis Hole, who deftly fitted the ever-increasing matters of business into the ever-diminishing amount of time. The Yearly Meeting decided to enlarge facilities at the Meeting House in McNabb to accommodate the Yearly Meeting by 1960. It is encouraging to learn that eleven of the twelve Monthly Meetings have First-day school programs, teaching some 210 children. Seven Meetings are using the regular First-day school methods, while four Meetings are using the family worship program.

Reporting for the Friends Committee on National Legislation, Wilmer Cooper felt that evidence of change in the attitude and thinking of men in Washington was further encouragement for progress in disarmament. Friends were reminded that the draft law will again come up for consideration, and the FCNL welcomes the thinking of Friends on this matter. Marvin Fridley, reporting on his recent trip to Washington in answer to the call of the Social Order Committee of Friends General Conference, said that Friends in their urgency to act suffered greatly. "Truly, Friends sat in the darkness of self's will. We were disciplined—the light did not come." It was pointed out that the American Friends Service Committee is the only organization administering relief in Lebanon.

Interest was keen in round table discussions, which considered the following topics: (1) "Affiliation with the National

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*THE world has its own idea of blessedness. Blessed is the man who is always right. Blessed is the man who is satisfied with himself. Blessed is the man who is strong. Blessed is the man who rules. Blessed is the man who is rich. Blessed is the man who is popular. Blessed is the man who enjoys life. These are the beatitudes of sight and of this present world. It comes as a shock and opens a new realm of thought that not one of these men entered Jesus' mind when he treated of blessedness. "Blessed," said Jesus, "is the man who thinks lowly of himself; who has passed through great trials; who gives in and endures; who longs for perfection; who carries a tender heart; who has a passion for holiness; who sweetens human life; who dares to be true to conscience." What a conception of character! . . . For the first time a halo rests on gentleness, patience, kindness, and sanctity, and the eight men of the Beatitudes divide the Kingdom of God.—JOHN WATSON*



Council of Churches," (2) "Spiritual Life in the Family," and (3) "Problems of the Menominee Indians." There was no general feeling of agreement for joining the National Council of Churches at this time; in fact, one poignant statement, which seemed to reflect the feeling of several members, was on the uniqueness of this issue, in which for five minutes one sees valid points for one side and in the next five minutes one sees equally valid points for the other side. In order to avoid imposing creedal statements on sensitive individuals, a committee was appointed in business meeting to present a clear statement of the implications of membership for further consideration of this subject. The round table on "Spiritual Life in the Family" was well attended, and members who sought help on ways of strengthening spiritual life in the family were rewarded during the ensuing discussion. A regular pattern of family attendance at meeting, grace before meals, reading aloud together, and the practice of thinking through with our children the principles of Quakerism were stressed as values which give stability and character to family life. The round table on the "Problems of the Menominee Indians" was addressed by Mrs. Christine Webster, a member of the Menominee tribe.

Twenty-six high school boys and girls made up the Young Friends group. Using the theme "Quakerism, Myself, and the World," they conducted a separate program of business meetings, discussions, and meditation. The sincerity with which they accepted their role as Young Friends of the Yearly Meeting can be evidenced in the tone of the questions considered: "Is Quaker faith grounded in man or God? Does man have a spiritual nature as well as a physical being? What is it that stands in the way of comprehending spiritual reality?" Completing the circle of well-planned activities was a wholesome recreation program which included swimming, group singing, and square dancing.

The Junior Yearly Meeting spent class and craft time studying the Menominee Indians in northern Wisconsin. Under talented leadership, these children became aware of some of the Indian's problems today, while at the same time they gained an appreciation of his culture.

The introduction to worship on Friday morning was led by Eugene Boardman on "The Life of Rufus Jones" and on Saturday morning by Edwin Oldendorph on "The Practice of Meditation." In addition to the regular program there were tape recordings of Cape May talks given by Martin Luther King and Norman Cousins.

The thread of unity continued through the evening talks; only brief reflections can be included here. On Thursday evening, Eric Curtis, Dean of Earlham College, said that unity is realized when Friends concern themselves less with organization and more with the ends they would achieve; less with proclaiming the inner light and more with acting upon it. Friends are grateful for the insight and experience which Levinus Painter brought to the meetings for worship and business. Gilbert White of the University of Chicago told Friends of his concern that we train our young people to look forward to giving periods of service to lessening the great economic gap between peoples of the world. McClure Mc-

Combs of the American Friends Service Committee, Chicago, spoke on "The Faith That Unites Us." Faith cannot be defined; it can only be seen in its manifestations. If we really have faith in God, then we really have faith in man, the faith that unites us.

The Clerk's prayer at the beginning of the Yearly Meeting, that we be lifted above our lesser selves and pulled together in a new unity, was surely answered as we sought together for a clearer light for guidance. In these troubled times, when crises follow crises and our words speak eloquently for action, let us wait for the light within, which will show us the paths of action.

GERTRUDE WOOD

### Letter from London

I AM beginning to feel old. Having become eligible by age and payment, I have just received my first week's National Retirement pension. But as I have not yet retired from earning, I cannot go on receiving it. The first week's money is paid in such cases; I don't know why. Perhaps it will serve to underline the fact which I am already well aware of: I am now among the ancients.

We have in Britain compulsory insurance for all workers covering unemployment, retirement pensions, sickness benefit, children's allowances, and payments to widows and at the death of the insured. Besides this, we have an elaborate health service. Both these schemes bear the hallmark of the welfare state; I say "hallmark" because the notion that the schemes were "nickel-plated" from the first, and would wear through after a few years, has proved false. They have come to stay. The health service is available to everyone in the country. It covers free treatment by doctors, specialists, hospitals, and (with some part payment in these cases) provides medicines as well as dental and eye care. Help can also be secured in the homes for midwifery, nursing, and the like. There is even a state old-age pension for those who are not in the contributory scheme already mentioned. As to the cost of all this, the usual weekly payment made for each insured and employed man worker is now 18/2, of which the employer pays 8/8, and the worker himself the other 9/11. (The average weekly earnings of the male industrial workers here—including overtime—would, I gather, be about twelve pounds a week.)

Now that I have joined what my sister disrespectfully refers to as the "Gnat-Gnats" (the over-sixty-fives), I am absolved from most of these payments. Theoretically, too, I should have—were I retired—time to read all the rules and regulations governing the schemes. That, however, must remain a pleasure for the future. In the meanwhile I can truly say that though the schemes may creak here and there in operation, they are a great boon to the vast majority of British people. They have already had



an enormous effect on the standards of health and patterns of life.

We should keep in mind these rising standards, in many countries besides our own, when nuclear warfare nightmares tempt us to despair. I wonder sometimes if we realize how much is being done quite unobtrusively by the nations working together against the real enemies of man, the diseases which destroy us. I have been looking at a recent number of the UNESCO *Courier*, in which there was a review covering the last ten years of the World Health Organization's work. This body was founded in 1948 as one of the specialized agencies of the United Nations. Wonderful progress has been made in reducing the awful toll of such diseases as tuberculosis, malaria, yaws, leprosy, cholera, typhus, and pneumonia. "Modern drugs," I read, "have in the past ten years saved more lives than have been lost on all the battlefields of history."

Britain and the United States are, of course, among the countries with highly developed medical services. There are fourteen countries with one doctor for each thousand of the population—or less; but there are twenty-two countries with only one doctor for each twenty thousand—or more. We cannot be happy about that. Yet it seems to me that the proper pride which the West has in the wonders of its drugs and surgery may have tended to obscure other factors in health and well-being which "more backward" people still to some extent rely on, but which we mistakenly have neglected.

A few nights back I heard a woman traveler speaking of the people in distant islands who in some cases were literally frightened to death by the witch doctor's curse, or in others "miraculously" restored to health when the curse was broken. This power of the mind and the emotions over the body, to kill or cure, has never been fully explored; but, perhaps by the influence of psychological research, we in the West are slowly but increasingly re-studying it. The churches are putting on some pressure in this direction. What is called "nature cure" may be regarded as a secular movement, but "divine healing" or "spiritual healing" are the rediscoveries of contemporary Christians.

The latest report which bears on this was issued here since my last letter. It is from a commission appointed by the Anglican Archbishops in 1953 and made up of clergy and medicals. It surveyed all the health movements which claim a Christian background, including Christian Science, and referred to the quiet work of co-operation already developed to some extent among doctors and clergy. The British Medical Association, in an earlier report, spoke of the doctor-patient relationship as "a mysterious, little-understood element in medical

work," but as one which is productive of healing. The medicals seemed not to deny the possibility of "miraculous" physical cures from spiritual ministrations, but they appeared to dwell rather exclusively on spiritual comfort as of helpful worth to the afflicted. The archbishops' commission makes larger claims. Its members believe that healing and even health can come by personal and group prayer, when "the mind is stayed on God." The church's ministry in this matter, they say, "cannot be completely described in terms of psychological medicine"; nor is it a mere tranquilizer for the anxious heart. It is that, but it is more: a *direct* means by which the soul and body of a person, sick or well, can in unity seek and discover wholeness.

There is in London Yearly Meeting a Friends' Spiritual Healing Fellowship, with an office in Friends House. It also has a House of Rest—and restoration—in a lovely part of Southern England. It is associated with the Churches' Guild of Health, and has many supporting groups up and down the country. We find that the influence of groups in all this work is very important. The individual sufferer may turn to God alone, but he needs what he gets by knowing that others are with him and are bearing him up in their prayers. We may be thankful for what is already done in this direction; but I have been thinking how much the whole life of our Society would gain if this deep fellowship were widespread.

HORACE B. POINTING

### The Fourteenth World Conference on Christian Education

CHRISTIAN leaders and workers from 64 countries or territories attended the Fourteenth World Conference on Christian Education, held in Tokyo, Japan, August 6 to 13, 1958. There were 4,500 delegates, 1,500 from overseas and 3,000 Japanese. The theme was "Christ, the Way, the Truth, and the Life." Thirty-eight years ago the Eighth Conference was held in Tokyo, and now the emphasis is on the significant role of Asian Christian leaders in our critical age. In this part of the world new experiments are under way. There is a new sense of responsibility and urgency because of recent independence.

At the opening plenary session there were 12,000 persons in the Tokyo Gymnasium. The main address was given by Toyohiko Kagawa, in which he pointed out the great evils in our world today. He said: "We must be born again, become as little children. The world has become a small place, but yet we are fighting." The President, Bishop Shot K. Mondol, a Methodist from India, presided. Large choruses of young people, nearly filling the large front gallery, sang at each session. The very beautiful conference song was often sung, and sounded so much better in Japanese that the rest of us either listened or tried to learn.

At a later plenary session Bishop Otto K. Dibelius of East and West Germany, President of the World Council of Churches, spoke of the enslavement of man by materialism. Out of this mechanization has come his dehumanization. "The center of all things must be life." Bishop Dibelius flew here by "SAS polar flight, refreshed and vigorous," according to the paper. Almost all of the overseas delegates came by air.

Five thousand school children from different parts of Japan came Saturday afternoon, and delegates from overseas wore their native dress. They filed up to the platform, where representatives from Tonga, Sarawak, Lebanon, Angola, Nigeria, Uganda, and the Philippines spoke to the children. The worldwide outreach of Christianity was apparent and throughout was one of the striking aspects of this conference.

The delegates were registered in one of five divisions: Children's Work, Youth, Home and Adult Work, General Christian Education, and the Responsibility of the Layman. Since Friends are laymen, Edward and I attended this division. Each morning all members of a division met together first to hear delegates from different parts of the world. In our section they came from Singapore, Canada, Pakistan, the Philippines, and Japan. They spoke on the layman's responsibility in the home, as employer and employee, in the community, and in the world. After this address and a period of worship we broke up into eight different discussion groups of 25 persons. Here this large convention was more meaningful for the individual. We became acquainted with people and their problems, the different local situations of the members of our group from various lands. A pastor from the Philippines had suffered torture from Japanese soldiers. Here he learned that the Japanese interpreter of our group had gone to prison during the war. As "a Christian and a follower of the Prince of Peace" he could not accept the command of the Emperor to kill. We learned there were many who went to prison rather than fight.

When we discussed the outreach of Christianity in the community, the delegate from Borneo told us he lived in a "long house." Each section of it was the home of a family. On certain days of the week this "community" came together for religious service and helpfulness. The question of political interest and activity by the pastor in Japan seems to present problems. In the U.S.A., it was pointed out, some Churches invite all candidates to a community meeting for the information of their members. There was a good interchange of information on actual problems and conditions in these small groups.

At a regional gathering of all representatives from North America—here we needed no translation—several persons spoke on "What the Conference Has Meant to Me." One told of the love of children she saw in Japan. Another said, "There have been for me many new experiences with cultures, ways, and pictorial panorama. . . . 'Good luck,' I said to the bell boy. He looked at me and asked, 'Are you a Christian? Luck is not Christian.' Then he said, 'God bless you.'" One national youth leader from the United States spoke very forcefully: "Christians carry the Bible in one hand and an A-bomb in the other. . . . Young people search for that which is per-

manent. They see the instability of a transitory existence. This results in a couldn't-care-less philosophy."

Other remarks were along the theme that here we have realized Christianity to be "one great fellowship of love" and that we need to understand the backyards of the world. There is a call for a more intelligent and trained laity in the work of the Church.

The last plenary session was quite impressive. In answer to the question as to the follow-up of this conference, the chairman introduced members of twelve international teams who will go out in a few days to carry on in the "hinterlands of Japan" and in many parts of the world. Each team is composed of men and women of different races and nationalities.

The final address was given by Dr. Gerald Knoff of the National Council of Churches, U.S.A. The teacher must make clear what it means to be a Christian. The nurture of Christianity is through small, intimate groups. The way the laity live is the way we evangelize. "If Christ has made so little difference to Christians, what makes you think he would do us?" said the Hindu. The speaker replied, "No one can answer that. No words will suffice. Little groups of faithful people can show the way."

Friends at the Conference gathered at the Mita Meeting House by the Friends Center in Tokyo for meeting for worship on Sunday. Afterwards everyone gathered for a rice-bowl and watermelon luncheon. Dorothy Cadbury of Birmingham, England, who is a Vice President of the World Christian Education Association, spoke about Friends in England. John Johnson of New Zealand and we from the United States answered questions. Esther Rhoads of Friends Center here was also a delegate, and Japanese Friends from different Meetings were with us. We had a good period of fellowship.

ESTHER HOLMES JONES,  
*Delegate for the Religious Education  
Committee of Friends General Conference*

## Orie Shimazaki

1913—1958

**O**RIE SHIMAZAKI, the very able principal of Friends School in Tokyo, was killed July 31, 1958, by a truck while she was on a camping trip with thirty of her beloved students.

She was born in Nihonbashi, Tokyo, and went to Primary School in downtown Tokyo. Her father was a merchant, and when he planned to retire Orie alone sought out a school on the west side and discovered Friends School. As neither her parents nor her teachers had ever heard of the school, it took some persuasion; but Orie was patiently persistent and entered Friends School that spring. Throughout her student days she was at the top of her class. She was chosen to read greetings when Princess Chichibu visited Friends School in 1929, and was President of the Student Government in her Senior Year.

After graduation Orie served at Friends School, helping efficiently in the office for several years, and then was admitted to Tokyo Women's College, where she majored in Japanese literature. The war and total destruction of Friends School made her desire to give up her literary ambitions and return



to the humble task of teaching and helping to revive her Alma Mater. Two years' study in America (1948-1950) deepened her Quaker experience. She returned, prepared for heavier responsibilities, and was appointed Principal of Friends School in 1955.

It is for us to feel that her beautiful Christian spirit lives on, for us to see her appreciation of God's beautiful world, her love of her students and friends, her spirit of service, and her untiring perseverance are kept alive.

ESTHER B. RHOADS

## Friends and Their Friends

Plans are under way for celebration of Universal Children's Day on October 6, 1958, sponsored by UNICEF and the International Union for Child Welfare. Dr. M. G. Candau, Director General of the World Health Organization, says that WHO is "concerned with helping governments in their efforts to bring about the best possible care for children everywhere, with special emphasis on public health and its preventive aspects, including the control of environmental conditions, protection against certain common communicable diseases, measures for proper nutrition and health education, adequate maternal and child health services, and mental health programs with all their social implications on the satisfactory adjustment of the child in the family and the community." David A. Morse, Director General of the International Labor Office, declared, "I am happy that this year particular attention is being given to those children who need special help, those who for one reason or another are handicapped with a disability which isolates them physically and spiritually from the community."

Westtown School, Westtown, Pa., opened its 160th year with the largest group of Friends in its boarding department in several decades. There are 196 Friends, and the total percentage in the boarding department is 70 per cent. Including the day students in the seventh, eighth, ninth, and tenth grades, the percentage of Friends in the upper school is 66 per cent. The total number of Friends in the upper school is 235, plus 35 Friends in the lower school, or an over-all total of 274 Friends attending in the first through the twelfth grades.

Students this year are from 29 states, plus the District of Columbia, and approximately ten foreign countries are represented, though most of the students from the foreign countries are American.

Plans are being made for a weekend camp this fall for Boy Scouts who have received the God and Country Award using the Friends requirements and for other Scouts actually working for it. Religious counselors are to be included.

Invitations will be sent only to those whose names are on file at the office of the Friends General Conference at the time of mailing. If not sure they are so registered, Scouts desiring to be included should check with their religious counselors or send their names, addresses, and ages to Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

Friends in The Netherlands have submitted to their members their annual report about the Friends Center in Amsterdam, formerly located at Raphaelplein. In 1957 they acquired a new Center in the Vossiusstraat, and a group of young volunteers renovated the new house during several months of labor. The Center, designed for discussion groups, lectures, social gatherings, and overnight lodging, was extensively used in 1957. On 14 special evenings 400 people attended, and 105 guests stayed one or more nights at the Center. Among the visiting speakers were Sigrid Lund, Sweden; Marie Pleissner, East Germany; Errol T. Elliott, Richmond, Ind.; and Douglas V. Steere, Haverford, Pa.

Friends in The Netherlands are always happy to welcome visiting Friends from abroad.

Ruth Nichols of Purchase Meeting, N. Y., who is well-known as a leading woman aviator, is also field director of the National Nephrosis Foundation. In a plane made available to the foundation by the Atlantic Aviation Corporation, she recently toured the chapters of the foundation in preparation for a major research effort to conquer kidney diseases, which are responsible for the highest mortality rate in the country after cancer, pneumonia, and cardiovascular disorders. More than 25,000 persons die each year of kidney diseases, she said recently. The National Nephrosis Foundation raised \$300,000 last year but is seeking \$700,000 this year, mostly for research.

Pendle Hill's autumn term begins on October 3 and will offer two courses open to the public without charge. Douglas V. Steere will give a series of five lectures on Monday evenings at 8 p.m., starting October 6 and continuing through November 3, on "Significant Contemporary Religious Literature." The lectures will deal with Thomas Kelly's *Testament of Devotion*, Alan Paton's *Cry the Beloved Country*, George Bernanos's *Diary of a Country Priest*, Evelyn Underhill's *Selected Letters*, and C. F. Andrews, a narrative by Bernasidas Chaturvedi and Marjorie Sykes. Howard H. Brinton's course on "The Faith and Practice of the Society of Friends" will be given on Wednesday afternoons at 4 p.m., beginning October 8 and continuing through December 10. This course will consider the place of Quakerism in the history of Christianity, the meeting for worship, the meeting for business, the social doctrines of community, harmony, equality, and simplicity.

Howard H. Brinton has an article, "The Quaker Contribution to Higher Education in Colonial America," in the July, 1958, number of *Pennsylvania History*, the quarterly journal of the Pennsylvania Historical Association.

In a study of attitudes of high school students toward science and scientific courses the following by a student is given by Dael Wolfe, American Association for the Advancement of Science: "When I think of a scientist I think of the great Isaac Newton who invented gravity, and that is important for without gravity we would be sunk."



The *New York Times* of July 5, 1958, devoted considerable space to the adventurous story of Gus Borgeest, a 45-year-old Friend, and his Chinese wife Mona, who chose, with their five-year-old daughter Naomi, the island of Chan Kung, popularly named Sunshine Island, near Hong Kong, as the site for an experiment in the rehabilitation of 40 refugees. Five years ago Gus Borgeest, an English citizen of Italian descent, born in China, started on the island to plant crops and get some livestock growing on the fairly barren soil of Chan Kung. British officials were skeptical but finally leased the island for \$25.00 per year. Now the main crops are ginger, pineapples, sweet potatoes, bananas, citrus fruits, guava, apricots, plums, and figs. The 40 settlers are living a hard life, and some of our luxuries, notably electricity, are missing. But they have regained faith in life. The Borgeests extend their care in the pilot scheme to the spiritual and mental welfare of these broken lives. In the course of his work, Gus Borgeest contracted tuberculosis, but he is recovering now. He and his wife, married now for 22 years, have more plans for the use of the remaining parts of the island. Their original capital was \$115, and contributions are now slowly trickling in. But they have amounted to only \$36,000 during the last five years.

Edith W. Cope, Media, Pa., sent us the text of "A Prayer for Persons of Seventy and Over" which she has frequently found helpful because it combines gratitude and appreciation with humble petition. We quote the following: "... Grant us new ties of friendship, new opportunities of service, joy in the growth and happiness of children, sympathy of those who bear the burdens of the world, clear thought and quiet faith. Keep us from narrow pride in outgrown ways, blind eyes that will not see the good of change, impatient judgments of the methods and experiments of others.

"Teach us to bear infirmities with cheerful patience. Let Thy peace rule our spirits through all the trials of our waning powers. Take from us all fear of death and all despair or undue love of life that, with glad hearts at rest in Thee, we may await Thy will concerning us. . . ."

*George Fox et les Quakers* by Henry van Etten will be published in the fall in London by Longmans Green, with the same illustrations as were in the French original. The translation was made by an English Friend, E. Kelvin Osborn, teacher of French at Saffron Walden Friends School, England. The text has been brought up to date and a new concluding chapter added.

A Friends meeting for worship has been held regularly since May, 1958, in the home of Yvonne Niset and Norah Fraser, 65 rue Vanderbroeck, Brussels 4, Belgium, from 6 to 7 p.m. each Sunday. Both French and English are spoken in this home. Visits at times other than that for the meeting for worship should be arranged in advance. There is no actual member of the Society of Friends in Brussels, but a few friends of Friends keep in touch with France Yearly Meeting and have contacts with some Friends in Britain.

An exhibit of "The Holy Experiment" by Violet Oakley and items related to the founders of Germantown, Philadelphia, will be held at the Carl Schurz Memorial Foundation, Inc., 420 Chestnut Street, Philadelphia, October 1 to 31. The hours are 9 to 5, Mondays to Fridays.

A group of Friends formed the Newtown Preparative Meeting, Conn., in February, 1957, under the care of Wilton Monthly Meeting, Conn. The Meeting was the outgrowth of a deep concern of the few Friends living in Newtown, who in the fall of 1956 held meeting for worship every Sunday at the home of one of the group. Immediately a First-day school was started, and on some Sundays there are more children than adults. Newtown, which is in Fairfield County, Conn., 14 miles north of the Merritt Parkway, is surrounded by towns without a Friends Meeting. The modest notice of the new Meeting in the local paper, *The Newtown Bee*, caught the eye of neighbors in Southbury, Woodbury, Brookfield, Bethel, Danbury, and Redding. As a result the Meeting is composed of Friends who are members of Meetings in Washington, D. C., New Orleans, Baltimore, Swarthmore, New York, Brooklyn, Flushing, Stamford, Wilton, and a few attenders. The Wilton Friends have been most helpful in giving encouragement and spiritual guidance. Catherine and Felix Korman of the Wilton Meeting act as liaison for the two Meetings. The Newtown Board of Education a year ago graciously consented to permit the holding of meeting and First-day school every Sunday, 11 a.m., at Hawley School, Church Hill Road (Route 6), Newtown. Kerstin T. Tribby, R.F.D., Sandy Hook, Conn., a member of Wilton Meeting, is Clerk. A warm welcome awaits Friends sojourning in New England.

MARGARET W. MASON

Approximately thirty Friends gathered at Chattanooga, Tenn., on August 31 for a daylong First-day School Seminar, arranged to help solve some of the difficulties that beset a small Meeting. The morning period passed quickly with a meeting for worship and informative talks by Agnes Coggeshall of Philadelphia Yearly Meeting and Russell Rees of Indiana Yearly Meeting. A pleasant box luncheon was enjoyed at 1 p.m. The afternoon was devoted to a question-and-answer period, with a discussion of material available to small Meetings. Friends from Chattanooga, Knoxville, Nashville, and Atlanta areas departed, much enriched and inspired by the seminar and with plans for closer communication with each other in this area.

MARY JANE S. COBBLE

### Meeting Concerns

The close connection between concerns of a personal nature and the spiritual life of our Meetings becomes once more evident in some of the reports which Monthly Meeting Letters share regularly with our membership.

Abington Meeting, Jenkintown, Pa., felt the need for a thorough study of race relations, prompted by the housing incident at Levittown, Pa., as well as by the existence of anti-Semitic prejudices elsewhere. Three meetings were held by approximately 20 Friends; the discussions benefited from

the presence of competent Negro leaders. Integration, so the final report says, "will take place in our schools, but it will also ultimately be taking place in housing." Friends were critically conscious of their reluctance to supply the much needed leadership in this field.

Chestnut Hill Meeting, Pa., dealt recently with the state of the meetings for worship and business. John H. Arnett's report says, "... Often our meetings give evidence that Friends come to them with hearts and minds prepared for worship, but at other times we fail even to take the first step toward worship, and, again, perhaps one or another of us may come with heart and mind prepared to speak rather than to worship.

"Most of us feel that our meetings are a source of strength and guidance for our daily living, but if the life and growth of the early church had depended upon us, probably most of the world would never have heard of Jesus; nor is our impact upon the local or world scene to be compared with that of the early Christians or Quakers upon theirs. . . ."

At the session of Ministry and Counsel and the Advancement Committees of New York Yearly Meeting, held in April, Charles R. Downing gave a searching address entitled "Our Commitment as Friends Today; Witness in the Meeting." We quote only the following passage: "... Seeking is submission; it is relaxation, letting happen, allowing God to act through us, for it means living this moment now in utter openness, being completely aware of what Eckhart calls the 'is-ness' of things. The attitude of commitment seems to imply reliance on grace, on what is given, and the recognition that it is not by effort or trying that we attain love, faith, hope, and insight; for these are gifts that come through experiences which cannot be 'made,' although we can learn to draw closer to them. The commitment that we have been discussing could be described as the determination to make our life one of drawing closer to God. . . ."

Finally, the *Newsletter* of 57th Street, Chicago, Ill., quotes an anecdote which contains a lesson to be applied to individual as well as to group concerns. It is all the easier remembered because of the pleasant note it conveys:

"Perhaps we need some of the spirit of Nicholas Waln, a spirited Friend from early Philadelphia, whose sharp tongue sometimes got him into trouble with the Elders. After one such occasion the Elders saw fit to visit with him. They rang his doorbell loudly and long, but got no answer. Finally Nicholas put his head out the second-story window and called, 'Friends, you need not come in. The Master has been here before you.'"

## Letters to the Editor

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

To the readers who liked Paul Blanshard's article, "The Challenge of Housing," in the August 23 issue, I would like to direct the following:

There are several communities in the Philadelphia area which are offering equal access to both new homes and resales.

These communities are Concord Park, Trevoise, Pa., 139 homes; Greenbelt Knoll, Philadelphia, Pa., 19 homes; Glen Acres and Maplecrest, Princeton, New Jersey, 40 homes.

What has impressed me most about Concord Park is the fact that this community is composed of residents in all age groups, income ranges, and occupations which range from semiskilled to professional people. Yet a more harmonious community would be hard to find elsewhere.

Concord Park  
Trevoise, Pa.

CARL B. PALLAVER

As one who has worked with problem boys, I should like to say that Joseph W. Lucas's suggestion in your September 13 issue of a summer conservation corps for premilitary-age boys is a good one. It might well be supported by the Army and commanded by the Army in cooperation with the Forestry and Parks Services. Such a corps could drain off potential delinquents from our cities, and if properly run, provide fresh air, exercise, good food, discipline, etc., for boys from all over the country. Juvenile court judges might well suspend sentences in many cases on condition that young offenders "volunteer" for the corps at the next opportunity.

I believe no one should be compelled to join such a corps against his wishes unless he had committed some offense against the community.

Friends could, I believe, support an Army-run volunteer summer conservation corps without committing themselves to support of military training for war.

Bernardsville, N. J.

BETTY STONE

I wish to add, emphatically, my approval of the statement recently published in the *FRIENDS JOURNAL* by Howard Kershner and others concerning the activities of the Friends Committee on National Legislation. I for one do not believe that the Kingdom of God will be brought appreciably nearer by political high pressuring in Washington or elsewhere; nor do I believe that the Society of Friends should join in the approval of High Court ukases and armed forces surrounding southern schools. All of this seems entirely contrary to what this lifelong Quaker conceives to be Quaker methods.

Kansas City, Mo.

CLYDE L. CLEAVER

## Coming Events

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

### OCTOBER

4—Twenty-ninth Autumn Fair, Buckingham Monthly Meeting, Route 202, Lahaska, Pa. Plants, homemade foods, needlework, books, antiques, music, trash and treasure, fun things, 11 a.m. to 4 p.m. Luncheon served at noon by the Meeting Hospitality Committee. Event for the benefit of the First-day school, certain charitable activities, and the Meeting Kitchen Fund.

5—Open House in the Cafeteria of the Meeting House, 221 East 15th Street, New York City, 3:30 p.m. About 4:15 p.m. Gilbert and Grete Perleberg will give an illustrated talk about their summer in



Europe. They visited France, Germany, and Italy, and will especially emphasize the World's Fair in Brussels. All welcome.

9—Illustrated Address at Chestnut Street Meeting, West Chester, Pa., 8 p.m.: Caroline N. Jacob and Ruth R. Vail, "Africa Today."

11—Fall Report Meeting of the American Friends Service Committee at Race Street Meeting House, Philadelphia, 10 a.m. to 4 p.m. Morning, under the care of the American Section; report on "Housing, the North's Greatest Challenge." Afternoon, 2 p.m., Dr. Joseph Stokes, recently returned from a month's cultural exchange visit to the Soviet Union, "Meeting Our Russian Counterparts," and Elmore Jackson, just back from a year as AFSC representative in the Arab Middle East, "Quaker Response to Middle East Problems."

### MARRIAGES

MAGEE-JACOBSON—On September 13, at the Wrightstown, Pa., Meeting House, JUDITH JACOBSON, daughter of Sol and Barbara Jacobson of New Hope, Pa., and Wrightstown Monthly Meeting, and JAMES SHALLCROSS MAGEE, son of Leigh and Esther Magee of Rosemont, Pa., and Radnor Monthly Meeting, Pa. They will be living in Washington, D. C.

McKEAN-GREGORY—On August 27, at Iowa Falls, Iowa, JANE GREGORY of Iowa Falls, Iowa, and MICHAEL ELLIS McKEAN, son of Barbara McKean of New Hope, Pa. The groom is a member of Wrightstown Monthly Meeting, Pa. They will reside at Earlham College for the next year.

### DEATHS

COLLINS—On August 20, after a long illness, JULIA COPE COLLINS, a member of Haverford Monthly Meeting, Pa., aged 92 years. Julia Collins was an Overseer and later an Elder of Haverford

Monthly Meeting. For more than fifty years she was active in the Philadelphia Friends Foreign Missionary Association, now the Japan Committee of Philadelphia Yearly Meeting. Her husband, the late William Henry Collins, a member of the faculty of Haverford College, died in 1939. Her father, the late Edward Drinker Cope, was a well-known expert on fossils. A memorial service will be held at Haverford Meeting on October 5 at 4 p.m.

SPICER—On August 7, after a long, serious illness, ESTHER E. SPICER, in her 86th year, a member of Baltimore Monthly Meeting, Stony Run. She was a daughter of the late Simeon and Adeline Spicer and a sister of Robert Barclay Spicer, who was for many years Editor of the *Friends Intelligencer*. She is survived by a sister, Abra Ella Spicer.

She graduated from Swarthmore College in 1893, and after a period of teaching in Friends schools she took the three-year course at Johns Hopkins School of Nursing. Following several years of social work she became Director of Prenatal and Social Work of the Obstetrical Department of Johns Hopkins Hospital, where she served thirty years.

*Jeanne Cavin*

Under the weight of a great sense of loss in the passing of Jeanne Cavin, Willistown Monthly Meeting, Pa., met September 7, 1958. Members have missed her cheery smile, pertinent comments, and contributions to the life of the Meeting, particularly her love of poetry, which she shared with them. Her activities as former Superintendent of the First-day School and her role in the past few years as Chairman of the First-day School Committee were carried out efficiently and in her own inimitable manner, which endeared her to all who knew her. Willistown Friends Meeting is enriched by the legacy of Jeanne's spirit, which lives on.

SARAH P. BROCK, Clerk

## MEETING ADVERTISEMENTS

### ARIZONA

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

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

### CALIFORNIA

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

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

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 927 Colorado Ave.; DA 5-1369.

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.

### DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

### FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 10:00 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.

### ILLINOIS

CHICAGO—The 57th Street Meeting of all

Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

DOWNERS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOODland 8-2040.

### INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

### MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone SPRING 4-5805.

### MASSACHUSETTS

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

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

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

### MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Richard F. Newby, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

### NEW HAMPSHIRE

DOVER—Friends meeting, 11 a.m., Central Avenue opposite Trakey Street. S. B. Weeks, Clerk, Durham 413R.

### NEW JERSEY

ATLANTIC CITY—Meeting for worship,

11 a.m., discussion group, 10:30 a.m., 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, 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 MEXICO

SANTA FE—Meeting, Sundays, 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

### NEW YORK

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 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 144 East 20th 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, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at TR 1-4984.

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



**OKLAHOMA**

**STILLWATER**—Meeting for worship, 11 a.m., 417 South Lincoln Street; telephone FRontier 2-5713.

**PENNSYLVANIA**

**HARRISBURG**—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

**LANCASTER**—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.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, 20 South 12th Street. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Waln Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

**PITTSBURGH**—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue. **READING**—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

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

**TENNESSEE**

**MEMPHIS**—Meeting, Sunday, 9:30 a.m. Clerk, Esther McCandless, JA 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, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JAcKson 8-6413.

**UTAH**

**SALT LAKE CITY**—Meeting for worship, Sundays, 11 a.m., 232 University Street.

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