

# FRIENDS JOURNAL

*Quaker Thought and Life Today*

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*American Friends Service Committee  
relief supplies in Russia, circa 1918  
(See page 220)*

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*To discover a truth  
involves the apostolic task  
of going out and doing it.  
—RUFUS M. JONES*

## FRIENDS JOURNAL



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## Death of God and Life of the Spirit

THERE are a great many people who have grown up with the comfort of an orthodox God, a Father-in-Heaven God, Someone who watches over them, protects them, heals their wounds, and solves their problems. When these people can no longer accept the Father-God concept, many are in deep despair, feeling that they have lost their daily support and their ever-present refuge when things get rough. There is a great void in their lives, and some have serious difficulty in coping with that awful emptiness.

In each of us there is a strong urge which one might call spiritual. Those who can no longer accept and get help from a conventional religion may find a substitute in their own spiritual drives. These may include an urge to cultivate the intellect, to develop the imagination, to grow in appreciation of, devotion to, and development of the mightiest human emotions: love, sympathy, empathy, compassion. These activities, these commitments, these feelings, may be the bridge from dependence on the support of a benevolent outer Force to dependence on the support of an uplifting inner drive which some may call the inner light.

BESS LANE

## Charleston's Vanished Quakers

"IN their day the Quakers must have been an interesting group of people," reports the Preservation Society of Charleston, South Carolina, which has rediscovered in that city a seventeenth-century Friends' burial ground that it calls "the only visible evidence of the Quakers ever having been in Charleston."

Those almost forgotten Charleston Friends now face even deeper obscurity as Berkeley County threatens to remove the gravestones of the overgrown burial ground and convert the space into a parking lot for a new county office building. Adjoining the burial ground there was once a frame meeting house, built around 1682 (probably the first house of worship in the city), but it and its seldom-used brick replacement were both destroyed by fire.

"The Quakers," the Preservation Society's bulletin notes, "were a people of high morals and ideals, facts which caused their decline. If a member, for example, married without approval or married outside the faith, he was excommunicated. Such, of course, is not the case with the Quakers of today."

## The Cavern of Fear

By LORRAINE CALHOUN

We watch, in a cavern of fear,  
The shadows we cast on the wall,  
Enormous and dire.

Obsessed by their movement and height,  
We fall at their feet,  
Forgetting to turn to the Light.



# FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

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## Editorial Comments

### *Happy Birthday!*

**W**HEN the American Friends Service Committee was born, *The Friend* and the *Friends Intelligencer*, joint predecessors of the *FRIENDS JOURNAL*, were respectively ninety and seventy-three years old. How much that infant of half a century ago has eclipsed its elders in growth is indicated by the fact that both its annual budget and the number of persons on its staff are now roughly a hundred times those of the *JOURNAL*.

In the Committee's early days the Quaker publications reflected an uncertainty about nomenclature not unlike that which prevailed in the early days of the Religious Society of Friends. The *Friends Intelligencer*, after referring first to "Friends' National Peace Committee" and next to "Friends' Reconstruction Unit," did not get around to calling the newcomer "American Friends' [note apostrophe] Service Committee" until about six weeks after the organization's founding.

The national mood in which the AFSC had its beginnings is well summarized in an *Intelligencer* editorial (May 5, 1917) by Henry Ferris. "One evidence that the German spirit is prevailing in America over the American spirit," he writes, "is the demand now so often heard that those who are opposed to war should keep silence. It is even declared by some that . . . any testimony against war is disloyalty. . . . The great evil of war is that it always leads to disregard of law and lawful rights by those whose first duty it is to maintain them." (From there he goes on to point out how compulsory military service contravenes the provision in the U.S. Constitution against involuntary servitude.)

Though the spirit that the *Intelligencer's* editor refers to here is painfully remindful of the spirit that exists in many sectors today, there can be little doubt that there is a wider degree of sympathy with the conscientious objector's position in 1967 than there was in 1917. For this growth in public understanding the American Friends Service Committee deserves a substantial share of the credit. For what this service arm of our Society has done and what it is doing to demonstrate the power of love, the *FRIENDS JOURNAL*, along with the vast majority of other Friends, is deeply grateful.

### *That He Who Runs May Read*

At the recent annual dinner of the Friends Publishing Corporation there were place cards giving the diners space and opportunity to register their comments on and criticisms of various aspects of the *FRIENDS JOURNAL*. One attitude that many of these comments expressed was a dislike for long editorials and lengthy articles—a desire for short, snappy ones.

Like this.

### *But Must We Always Run?*

Being anxious to please, we are glad to oblige these subscribers (well, for the time being, anyway), but we cannot help wondering how they would have made out in the days of the early Friends to whom so many of us customarily pay lip service. Try Barclay's *Apology*, for instance. There are pages and pages that seem to run on almost endlessly, without a break even for a new paragraph. And illustrations—even discreet ones of the type in which the *JOURNAL* timidly indulges from time to time—would seem as incongruous in these solemn volumes of testimonies and journals as would the format of the modern comic strip.

What is the answer? Is our attention-span briefer than that of our ancestors? Are we shorter of patience? Or are distractions so much more overwhelming in our day than they were three hundred years ago that we are unable (or unwilling) to concentrate our attention on solid blocks of type?

We are not criticizing; we are merely asking. (We admit to preferring the short ones, too.)

### *The Case of "Project Spice Rack"*

For the comfort of vigilers, picketers, and protesters in general it is worth noting that occasionally protests do pay. Evidence is to be found at the University of Pennsylvania in Philadelphia, where for more than a year a group of faculty members and students has been bearing vigorous public witness against the university's involvement in "Project Spice Rack," a chemical-and-biological-research project sponsored and subsidized by the U.S. Air Force. Critics of the project minced no words in calling this research into germ warfare and kindred

species of slaughter illegal, immoral, and alien to the humanitarian ideals appropriate to a university. Some of them even threatened to appear at commencement exercises this spring in gas masks to call attention to the enormity of the university's commitment.

Result? University authorities have asked the Air Force to release them from active responsibility for this project by transferring it to a nearby "Science Center." It is true that under the contract's terms Penn would still be sponsor of the research, even if the work is done elsewhere, but the authorities say that they will seek to have the sponsorship transferred also.

Quite possibly this is merely a case of changing the scene without changing the objective, but in any event it does seem to indicate that sometimes protests on grounds of questionable ethics are not entirely disregarded.

### ***A Yearly Meeting to Remember***

Philadelphia Yearly Meeting, concluding its sessions just before the end of March, recorded a number of achievements which encouraged its members and attenders to believe that Philadelphia Quakers, far from being the bulwarks of reaction that some of their detractors claim, actually are capable of very heartening progress. A full report of these sessions will appear in the May 1st JOURNAL.

## **The First Civil Rights Act**

### **Letter from the Past — 228**

THOSE of us who have rejoiced at the adoption by Congress of a series of Civil Rights Acts beginning in 1957 may find interest in an account of the local response to an Act of the same name about a century ago. It is taken from a letter home written by Sarah Cadbury of Philadelphia on Fourth Month 25th, 1866. The Friends Freedmen's Association had just begun its relief and education program for ex-slaves. This is fully described by Youra Qualls in the *Bulletin of Friends Historical Association* for 1956. One of the Freedmen's Association's first ventures was sending young women Friends to teach Negro children, with a night school for adults, in the community at Slabtown-Acretown, about a mile from Yorktown, Virginia. Sarah Cadbury's closest associate was another Quaker volunteer, Elizabeth Pennock.

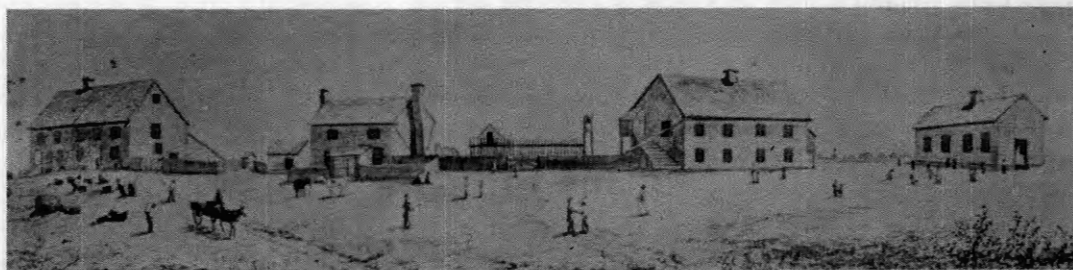
At the time of Sarah's short stay she was twenty-five years old. Copying her letters nearly fifty years later, she explains the occasion as follows: "Early in 1866 Congress enacted a measure to fortify the rights of the Negroes known as the Civil Rights Bill, which President Andrew Johnson promptly vetoed, and which was as promptly passed over his head." The local Negro celebration she has quite vividly described as follows:

"In the morning one of the committee called and invited the teachers to attend. So after dinner Mary E. [the white housekeeper], E. [Elizabeth Pennock] and I got our selves up, kid gloves and all, and after 3 went in the church. Most of the men were to march across from Slabtown, and soon we saw them coming, marching two and two, a large banner carried first and a smaller flag. They filed into the church and there was a sea of heads, men and women, and the windows were filled outside. Fortunately it was a cool day! The banner was draped over the pulpit and a youth sat and held the flag near it, gently waving it as the cheers went up, and they were many and hearty. They had no flags at the New Year celebration, so appreciated them now.

"Lieut. M. [of the Freedman's Bureau] came in and spoke first, short, good and patriotic, and then he hurried off to go to Hampton. ['Brother'] Napper was made chairman and speeches were limited to five minutes to be prolonged by request of speaker. It was interesting to hear them by men of all kinds, the upper-ten, middle aged men with good mother wit, embarrassed young men, and the fiery soldier. Of course the tenor of all was thanks to God for causing the passing of the Civil-Rights Bill; what they must do now to show themselves true men and citizens; the banner under which most of them had fought; how they would fight for it again. One man said when about to go into battle he was called on to 'come forward, come forward,' and he did go forward and left his hand on the field. Peace came and he was told he might step backward out of the way for his betters, but he thought he was entitled to come forward in the ranks now as then. One tall, very young soldier fired down his patriotic sentiments, and another tall, black young one, in jacket all out at elbows, tried hard to express some poetic ideas. He spoke well, and we wanted him to go on.

"Then there was a capital written speech by N., the

*Slabtown, Va., first Quaker home for refugees from slavery, built in 1862 by General Isaac Jones Wistar, an ex-Friend. Left to right: storehouse, mission, school-house, church.*





judge advocate [for Slabtown in the Freedman's Bureau Court]. He is a smart man and was asked to make this address. He was bitterly severe on Andrew Johnson, and his affected manner gave full force to his sarcasm. He said the President reminded him of a cat they used to have; driven by him out of one room, his brother drove it out another, while his mother gave it no rest, so the poor thing did not know which way to turn. So the Democrats do not want Johnson, and the Republicans are afraid of him. He gave us spicy anecdotes and made us laugh considerably. But Napper made us laugh when, spying the speaker's notes lying on the desk, and, not being used to notes, picked up the paper to look at, when N. made a plunge and rescued it, Napper trying to look as if nothing had happened. Then the address was to 'Mr. Chairman' which tickled him and he would shake all over with laughter, especially when he was asked, 'Did you know the President was dead?' 'No,' in sur-

prise; and then it was gradually unfolded as a political death, which showed Napper his sell and set off the room. Of course, the speaker delicately complimented the 'nigger teachers,' and altogether the appearance of the light kids, highly got up black hair and light freckled complexion was inimitable.

"When the speeches were done there were cheers for the 'lady teachers' and the gentleman who lent the flag. Then it was moved and seconded that a vote of thanks should be 'invited' to the lady teachers for their presence and kind attention to the miserable speeches. After a few more motions an elder knelt in prayer, and the meeting broke with the singing of 'The Year of Jubilee.'

"In the lovely afternoon sunlight we saw the crowd disperse. A no-top York waggon drove off with two women on the seat and a tall man standing behind with one foot on the springs and a knee on the seat-back, driving."

NOW AND THEN

## Evolution of the Soul

By FLOYD SCHMOE

IN order to appreciate the scope of our present and the prospect of our future we should have a long backward look at man's immense journey. The Bible says that God breathed into man the breath of life and he became a living soul. It is this living soul that we wish to examine.

Man did not become alive, evolve over long ages into the form and image he now bears, then somewhere along the way acquire an intellect, and at some other point acquire a spirit or a soul to guide this intellect and to give meaning to this form. It all came in one package. The "breath of life" breathed into the first living cell carried with it the potential for body, mind, and soul. They were all there in the beginning, and they all developed together.

The early Quakers, according to Howard Brinton, had some fifty words to describe God, or the spirit of God in man. "The light within" was the one perhaps most often used, and biologically I would say it is the most basic, but "seed" was also frequently used.

There is within the seed of a plant an entire new plant. This new plant, still in embryo, will not be the same plant its parent was; it will be a new individual, which means that it will be different and distinct, but it will be of the same species. Each cell of the new plant will bear exactly the same number of chromosomes as its ancestors before it. If the seed is that of a sequoia

the seedling which grows from it will be unmistakably a sequoia tree. If it grows as big as its ancestors it may, after two or three thousand years, become the largest living thing on earth. Yet every tissue of this giant tree—its roots, its woody stem, its bark and twig and leaf—is present in embryo within the tiny seed. There is even the germ cell from which will grow new flowers to produce new seed from which new generations may spring.

When I was a boy we had a brand of breakfast cereal (or was it table salt?) which came in a package bearing a picture of a boy with a package of the same material in his arms. On this picture of the package was a smaller package bearing a picture of the package. It was an "imagination stretcher." We imagined we could see dozens of packages, each getting smaller and farther away, but each identical, or nearly so, to the real package we held in our hand.

In much the same way generations of sequoias are telescoped into every seed. The substance, of course, is not there. It would take an entire Yosemite Valley to hold the possible offspring of that one seed so small that a thousand of them do not weigh an ounce. But the potential is there, and this potential is the essential quality of life. It is what makes the seed viable.

To fulfill the promise of this seed there must be growth. Growth requires continued energy from the distant sun, great floods of nutrient-bearing water from the earth, great gulps of carbon dioxide and free oxygen from the air—and time. With man I believe it is the same. The original seed of man is not the sperm and ovum of his human father and his human mother; it is the germ

Floyd Schmoie of University Meeting in Seattle, author of *For Love of Some Islands* and other books, presented the lecture from which this article has been condensed as one of a series given last fall at Pendle Hill, Wallingford, Pa.

of life breathed into the first living cell. Within this cell, shall we say, was God, or (to retain a bit of our Quaker conservatism) "something of God."

Within it also was an image of the goal it was to seek. This was spelled out in inconceivable detail in the molecules of the DNA within the chromosomes of the cell. It was still, of course, embryonic. Growth had yet to take place.

Man's body was shaped by the same earth and sun and nourished by the same warmth and sustenance as was the sequoia. But it became a far more complicated organism than was the tree, developing in its nervous system a central brain to coordinate, integrate, direct, and guide its increasingly complex activities.

In some marvelous way, this sensitive and versatile brain managed to reach beyond the purely physical. It was also nourished by experience and knowledge—intangible things. It learned to classify and to store knowledge. It helped the body to invent and use tools to extend the physical reach.

From this same primal protoplasm—plus the nourishment of knowledge, experience, ideas, personality, mind, and tradition—grew the human spirit. This new spirit guided the brain and the body in their search for goals. It was nourished by more mystical forces than warmth and knowledge. It fed on love, compassion, understanding, aspiration, wonder, and beauty. But it all came from the same source from which came the sequoia—from which came all of life. Even in its lowest manifestations, life involves body, mind, and soul. The life breathed into every living cell has a direction-finding, goal-seeking ability to organize into a living entity.

What is this miraculous substance of life, this intelligence of the cell, this spirit, this "soul"? To these profound questions we can give a number of glib answers about protoplasm, chromosomes, genes, divine vitality. They may sound good, even intelligent, but they are only so many words. Actually the answer is: *We don't know*. We don't actually know what the protein of the cell is. We don't know how it becomes living protoplasm. We don't know how it acquired this vast knowledge, this detailed blueprint of its destiny. We don't know whence came that spirit, that drive for perfection, that vital, mysterious, organizing force.

The ancient Quaker belief that there is "that of God in every man" is catalyst in the mind of a modern scientist to some rather unorthodox conclusions. A scientist, or even one who only reads scientific literature and observes the workings of nature, is not content to accept this statement simply as a tenet of the sect. Rather, he is more inclined to follow it to logical conclusions unlikely to have occurred to the ancient Friends who formulated the statement and believed it simply because they felt it must

be true. The modern scientist has much information not known to early Friends.

If there is "something" of God in man, if the "light within" which guides him is divine, then by the nature of divinity this must be the essence of man, the very deepest source of his being. The biologist is unable to separate, in his thinking, body from mind and mind from spirit. They are each intricately-related and complementary aspects of the whole organism.

Neither is he able to draw a line between life as manifest in a certain biped called a man and, for example, a quadruped called a horse or a dog. He can see them only as differing expressions of the same essential stuff he calls life.

If there is "that of God" in man, and if this manifestation of God is a divine light which guides and directs man, then there is "that of God," this same light, in *all* life. If man has a spark of divinity, so has a cat or a jellyfish.

### *The Spark Is Not Man's Alone*

The light from a hand torch that can be seen a mile away is of very different intensity from the light of a laser beam which could be seen clearly from Mars or even from a distant star. But the point is that the electricity which powers the hand torch and the electricity which powers the laser are basically and inseparably of the same stuff.

Saint Francis and George Fox, who had no concept of protoplasm, neurons, or DNA, though built of the same stuff as we are, sensed this universality of the divine and expressed it as the love of God, the light within, the divine seed. Albert Schweitzer, with the same innate feeling for divinity and the awareness of the unity of nature, but still under the restraint of Lutheran orthodoxy, expressed it as reverence for life. I, with some knowledge of modern science and the freedom of Quaker liberalism, say quite boldly I am convinced that all of life is of God, that all conception is immaculate, that all living things have the spark—however feeble—of divinity, that life itself is as much an expression of God as light is an expression of heat, and that all is eternal.

This is to say, in more common words, that if man has an immortal soul so has an insect, if there is a kingdom of God on earth, or in any other part of the universe, then this kingdom includes us all, man and beast, stone and star.

In equating life with the divine I am not in any way debasing God. Rather, I am elevating life. Life is more than physical; the physical is only the tool of life—the energy animating a machine, as electricity turns a wheel or kindles a light. Life is a universal, eternal force, not confined to the earth we know.



## French Friends Open "Foyer pour Africains"

By FRANCK REVOYRE

READERS of the FRIENDS JOURNAL may have been wondering what has happened to the project for a Home for Africans in Paris about which I wrote last year [JOURNAL, June 15, 1966]. Our plans must have seemed so perfect and precise: the Foyer was to be opened not later than October! The enthusiasm of French Friends was such that they never doubted they would carry through that plan. Alas, they were counting without the frailty of any human endeavor—even a Quaker one—confronted with all the intricacies of red tape of government administration. They also were counting without the problems and difficulties that such a vast and important project would raise for Friends themselves.

For the first time in our history we had to tackle something as a corporate concern, and—if it was to succeed at all—to conduct the business in traditional Quaker ways, which we had little idea how to put into practice. It was soon clear that some of the greatest difficulties were to come from within. These took strength and fortitude to overcome; the others took time!

I believe it is right to say that this "Foyer" has provided a very important test, both spiritual and personal, for French Friends, and that in completing it they have achieved a real victory. The Society of Friends should be strengthened by the outcome of this group concern, and a new unity may be the result.

The "Foyer for Africans" welcomed its first 150 inhabitants in February; 65 more came soon afterward. It would be difficult to realize what this new home means to the new residents unless you knew how they were living before. These men come from vacant buildings shortly to be destroyed—caves without lighting, heat, or sanitation. They had been sleeping on damp soil, exposed to rain and cold. Coming from such sordid surroundings, they literally could not believe what they saw when they found themselves in a home with central heating, hot water, light, and simple but modern comfort.

The Foyer is a three-story building near a very lovely public garden called "les Buttes Chaumont." The Avenue Mathurin Moreau (44) is a rather large thoroughfare, and there our Foyer is the neighbor of the famous Rothschild Hospital. Its clean white façade distinguishes it from the dirty gray houses in the vicinity. Near the door is a sign reading "Foyer pour Africains—Société Religieuses des Amis (Quakers)."

Franck Revoyre, the JOURNAL's French correspondent, is co-clerk of France Yearly Meeting and a member of the Friends World Committee. He has served with the United Nations, the American Friends Service Committee, and the Friends Service Council of London.

The house has twenty-seven rooms, each with ten, eight, four, or two beds. On the ground floor are the office, the meeting room, a dining room that can accommodate fifty-six people, and a kitchen with twenty gas stoves and sixty taps for washing up. On the first floor there is a room for lectures, lessons, and recreation, with a capacity of about fifty people. The rest of the building is occupied by bedrooms. Each floor has enough showers, water taps, and toilets for its occupants. There is also a private apartment for the Foyer's director and his family.

### *Not Enough Friends!*

As there was no Friend available for the job, the director we have chosen is a retired army officer who has served in Africa and who likes and understands Africans. The assistant director is an African secretary-interpreter. Two more Africans have been engaged as "chefs d'étages" to complete the staff.

We have had many long discussions with the public health, hygiene, population, and police services as to whether we would be authorized to lodge 110, 150, 215, or 240 Africans. Unhappily, and in order to have the minimum of 215 needed, we had to cut down the three workshops which initially had been foreseen as part of the project. This has been a great disappointment, because the Africans are so eager to learn. Nevertheless we do not abandon all hope of providing manual training, even if this cannot be done in the way it was planned.

The men are from Mauretania, Senegal, Mali, and the Ivory Coast; they have come to France for two main reasons: to earn a decent living and to learn a trade.

What do they earn? A minimum of \$120 to \$200 per month, according to qualifications—the same salaries that French people get for doing the same jobs. They try to send home as much as they can and to live on as little as they can. I am afraid that very often they do not get enough to eat, which exposes them to illness. Yet there is a marvelous solidarity amongst them. Whenever one of them is temporarily out of work the others pay for his rent or his food. We have decided to charge them 80 francs (\$16) per month plus a "dépôt de garantie" of \$14 against possible breakage, for which they are to be reimbursed when they leave.

In addition to bringing something of value to the Africans, the Foyer opens up very great possibilities for Friends' service and testimonies. If only we can keep the Friends' interest in sharing its running and responsibility it will give us new unity and purpose.

## Children's Art At Guilford

By HENRIETTA READ

"THAT'S my family," the seven-year-old explained in German. "And that's me," she continued, pointing to the largest figure in the painting. "And that's my *Mutti* and my brothers and my sisters," she went on rapidly in her Hessian dialect, of which I understood very little.

The conversation took place in the *Nachbarschaftsheim* in Frankfurt, Germany. My German was poor, but I memorized a sentence of "stimulation" each time, an idea to get the class launched, and then I crossed my fingers.

There really was no need to worry. Art is a universal language. I could understand what the children were saying. They were expressing themselves creatively, each in his own, individual way. This little German girl, having lived through the ravages of war, was telling me about her family. I could see depicted in the picture the rubble that was her home. Her style of big-headed figures with small arms and legs showed that she was in the "preschematic" stage of development. Her emphasis on herself,



the largest figure, was typical. She was, naturally, the most important person. She was the one who felt, saw, heard, and experienced life around her. She was the center of her world.

Next summer at Guilford College there will be an exhibit of children's art from Friends' schools around the

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Henrietta Read of the Subcommittee on the Arts for the Friends World Conference, is a member of Campus Meeting at Wilmington, Ohio. The experience with a German child described here came in 1950, when she volunteered (under the sponsorship of the American Friends Service Committee) to teach art while in Germany with her husband, James Read (now president of Wilmington College), who was then chief of the Division of Education and Cultural Relations under the U. S. High Commissioner.

world—from Kenya, from Denmark, from Australia, and from many other far-away places, as well as from the United States.

Art should be one of the most important activities in our schools, for it promotes creativity. We need people who have imagination and originality, who can dream up new ways to handle such problems as those of divorce, delinquency, crime, and poverty. Then, on a wider horizon, new, fresh, and untried ideas must be developed to resolve world tensions and to work out ways of saving the world from an atomic holocaust so that the creativeness of man may be turned to making the world a better place for all.

When one realizes that creativity encouraged and fostered though art is transferable and applicable to other areas of learning, the value of art in the lives of our children becomes more apparent. To Quakers, with their concern for the coming of the Kingdom, it should be doubly important. "The only hope of saving our civilization," says Herbert Read, "lies in the spiritual and psychological sphere. Civilization is dependent on culture; unless we as a people find a new vision we shall perish." Through art experiences we can help the new generation find this new vision.

Fritz Eichenberg, well-known contemporary Quaker artist, says in his pamphlet *Art and Faith*: "Art can deepen our sensitivity; heighten our devotion; give meaning and expression to our unformed longings for the Eternal; give us a sense of beauty and the deep satisfaction of being creative, co-creative with God."

The exhibit at Guilford next summer will be worthwhile for many reasons. A display of children's art is always refreshing. I think that from working with children I have learned to appreciate all forms of adult art more than in any other way. Representing a variety of different cultures and experiences, the exhibit will make possible an interesting comparison between Quaker schools in different countries, as well as their approaches to art as a creative experience. It will be interesting to note how children of all cultural backgrounds express themselves in the same ways as they go through the same stages of development.

Our exhibit probably will include the work of young people from the ages of nine to seventeen. At the nine-year level a "baseline"—a line drawn near the bottom of the picture to represent ground—will be prominent in many pictures. There may also be a line at the top for sky. People will be represented in a rigid, schematic way. With children from about eleven to thirteen, the approach will be very realistic. Many details will be used—not just simple symbols or schema. From thirteen on, most young people struggle hard to reproduce what they see in nature. They become self-conscious and inhibited.



The challenge in art education is to stimulate each child as he progresses from one period of development to the next. He should express what he feels, becoming involved in whatever experience he is trying to interpret in paint. If he can be given the proper stimulation, the chances are that he will not become inhibited but that his imagination and creative ability will continue developing and show results in other fields of knowledge. Through experimentation he will develop a creativity and a new vision which some day may benefit the world in any number of different ways.

### The Stranger Within the Gates

By GERARD FRYKMAN

*Reprinted (and slightly abridged) from The Friend (London)*

ONE assignment in a program for teenagers that I am following reads: "Find out what happens in a Jewish home on a Friday evening." Having been helped on in this by an introduction to a Jewish student, I met with the great kindness of an invitation to visit his home from 7:30 until 10 p.m. for the inauguration of the Sabbath.

We numbered about a dozen, from Grandmother down to two beautifully mannered small children who joined in the introductions and then went up to bed. I alone went with Mother into the dining room to watch her light the two Sabbath candles. She said a prayer aloud in Hebrew and made reverent motions round the candles with her hands, then explained that she was about to pray silently for her family and remained standing, her face covered with her hands.

We went back to the others, and then I went again into the dining room, this time with the three men of the gathering. I was given a plain black skull cap to wear on the back of my head; my friend's was blue, with Hebrew writing on the side. Father led the devotions, which were sung, the music consisting of chant, apart from one hymn in the middle. I followed the English translation opposite the Hebrew in the prayer book, which read from back to front. There were prayers and psalms, and then the women came in for the meal.

On the table was a long plaited loaf, covered by a beautiful scripture-embroidered cloth, which I was told had a long history. Father said the blessing, and a chalice of sweet wine and slices of the bread were passed round. Fish and potato pie were served, then trifle, jelly, apple tart, and cream. (Whereas meat and milk should not be eaten together, fish with cream is permissible.) Conversation was general, mostly about music and the learning of languages; and before we dispersed from the table, hymns or songs were sung to folk tunes.

We went back to the other room for coffee, and now the conversation was held in smaller groups. Father and

Mother talked to me about the theater and music, and my friend joined in a discussion of Quaker and Unitarian beliefs. I was made less aware of being an inadequate just-turned-fifteen than of being a most welcome guest. Mother remarked humorously, as she poked the fire, that if she were more orthodox she wouldn't be doing this, and my friend had earlier made a similar observation concerning music. He presently joined in the playing of a Schubert concerto for three hands on a very fine grand piano. The time passed all too quickly before my father's knock on the door.

Later, many thoughts crowded into my mind about this experience. I felt how greatly the Jews are to be envied for their Sabbath evening, yet I realize that this tradition has not been lightly come by, and that its strength is, to a considerable extent, a measure of the great difficulties and restrictions which the Jews have had to face in the world at large. I thought how unusual, to a Christian, can seem such piety in association with modern sophistication. In doubting whether we could ever now have anything comparable, I am reminded of the recipe for a lawn which an Oxford college gardener is said to have given to some American tourists: "You sow it, and then you cut and roll it for a few hundred years."

### "Be Ye . . . Even as Your Father"

By WILBERTA M. HARDY

I, perfect, Lord? You jest!  
Knowing my human-ness, you surely jest.  
I do my best.

That is your meaning? Only that—my best?  
But surely—!  
Oh! My very, very, *very* best. But, even that,  
Though nearer far, would still be far from near  
Perfection!

My very, very, *very* best—and then  
You'd enter in, your spirit fuse with mine—  
And thus, Perfection?

Thank you, Lord! I'll try. I'll really try.  
And I'll not boast, if all goes well.  
'Tis you, not I.  
You *and* I?  
Humility!

So, you did not blaspheme.  
"I am not the Father." "The Father and I are One."  
The Father and the Son.  
The Father *in* the Son.  
Divinity!  
Yea, Lord, the same in me—  
Unworthily.

## Profile of a Famine

By JOSEPH D. ALTER

**A**FTER an increasing number of reports of drought, starvation, and famine in the state of Bihar had aroused concern among New Delhi Friends, I decided to go to Bihar as a concerned Friend to see how bad conditions really were and what small groups of people could do to help. Although I was not there long enough to make anything like a scientific survey, I did read enough, see enough, and talk to enough people to get some impressions of the situation. Later Arthur Pritchard, an Irish Friend teaching in Delhi, visited English Friends George and Phyllis Dorling, who had volunteered for three months' service at a hospital in a drought-stricken area of Bihar. Their reports all point to the probability of widespread famine.

Bihar, with about 52 million people, is located in northeast India just south of Nepal. The river Ganges

figures available on percentages of crops lost paint a gloomy picture. It is probably safe to say that in 1966 only about a third of the normal crop was obtained in a state which is chronically underproducing.

I was pleasantly surprised to see that the Government of Bihar is probably doing more than has been credited to it. There is, of course, a great deal more that *should* be done; with encouragement from the Central Government and voluntary agencies, a lot may yet be done.

Our impression was that the majority of the population was not yet starving, although most people have had to adjust their diets and many are no doubt eating less than normal. There are, of course, authentic reports of people actually starving in more remote areas.

Throughout the state there have been set up fair-price shops where people are supposed to be able to get rations



*Man and wife in Bihar State digging well by hand. Wife, down in well-hole, does the digging while husband hauls up the dirt.*



flows through its northern part, as do other rivers. Many areas have not received enough rainfall through the years to grow two crops annually, even though the soil and the climate would apparently permit this. A number of irrigation schemes have been dreamed up and put on paper, but not enough of them have been implemented to prevent serious drought in the absence of good rains. All the

Joseph Alter (a member of Eastside Meeting at Bellevue, Washington) is a physician who with his family has been in India for a number of years as deputy director of the Rural Health Research Projects of Johns Hopkins University's School of Hygiene and Public Health. The Alters plan to return to Johns Hopkins this summer.

at a decent price. I saw people waiting in line at several of these. Stopping at one, I found the people there were expecting to get 800 grams of grain per person for a week. This is a helpful supplement to an insufficient diet, but if it is all they have it certainly won't be enough. Eight hundred grams of grain, with maximum utilization of calories, could not yield much more than 3000 calories, while at least 16,800 calories a week are needed for a person doing manual labor.

The Bihar Relief Committee reports quite a network of volunteer officers spread throughout the state. They



have plans for opening more free kitchens for distribution of food to needy people, including some in remote tribal areas. They also want to distribute blankets and clothing. Many people ordinarily rely on fodder and hay to help keep them warm in winter, but there is a great shortage of these items as well. CARE is working out some feeding programs through which as many as four to six million meals a day may be served to school children.

We saw vast areas of empty fields. Some were ploughed, but with nothing coming up. Others were left barren and unploughed after the cutting of meager rice stalks. Some shriveled-up rice stalks remained in the fields. Many streams and river beds were dry. Only around wells were there a few green patches of fields.

In an area hard hit by drought, I spoke with the doctor in charge of a small government hospital. Starvation or even malnutrition increases the danger from common colds, flu, intestinal infections, and the like, which take a greater toll because of lowered body resistance. There is danger that other diseases like cholera, smallpox, and typhoid will spread in epidemic proportions, for the scarcity of water is likely to result in the drinking of polluted water by a larger number of people.

Why this barrenness, drought, and threatened famine? Nature and man, of course: nature because of her uneven distribution of water, and man because of his inability to comprehend and cope with the complexities involved, and also because of his lethargy, poor planning, and even poorer implementation of helpful schemes. (State politics and inefficient government and administration are also reported to contribute to the problem.) Water in the right place at the right time is both the immediate and the long-term need. Where nature has failed, man can take over if he has the resources, incentive, and drive to do so.

New wells are being dug. I stopped to talk with a farmer and his wife who were digging their own well with hand tools. Other wells have run dry; they really need to be dug deeper. A development officer told me that the Government was granting needy farmers sixty to seventy rupees for well-digging, while the forestry department was supplying the necessary poles at reasonable rates. There are many catchment areas being built. Let us just hope that they will soon have some water to catch in them!

The Government is purchasing and supplying some pumps. At the block office where I stopped (a "block" is a district subdivision of from 80,000 to 100,000 population) there was a diesel pump for use by farmers to pump water from nearby streams onto their fields. This was rented out by the block office at five rupees a day, plus diesel fuel. In a land of shortage in food and money I don't know how many farmers could really afford this.

Peter Stein, who is with the Friends Rural Center in Rasulia, Central India, has been busy with well-digging

in that area. He has shown some volunteers how to use the rigs and will train others who wish to learn.

Indian and international participants in the Quaker Meeting at Delhi have raised a little money and have sent some blankets, food, and financial help to Bihar. We are not attempting any large-scale relief work, but we see to it that any money sent to Quaker House is used in Bihar or some neighboring state for food or well-drilling.

The urgent need for food will continue for at least six months, as will the need for well-digging and other irrigation schemes. The danger is that if one good crop is obtained this coming summer or fall people will think the emergency is over and will tend to forget the long-range schemes that need to be carried out. The greatest need (as Agnes Stein writes from Rasulia) "is to turn this emergency to good use by making permanent agricultural improvements that should have been made years ago."

## A Seeker at Friends Meeting

By BETTYANNE GALLOWAY

What is demanded of one? Nothing and everything. No handful of offering, no wordy prayers, no genuflections, no votive candles, but one's whole spiritual being and unsegmented attention.

Who is there? Very few and very many. Very few worshipers, perhaps, but there is oneself confronted by one's God—two significant and interacting spirits.

What does one do? Outwardly little, inwardly much. Sitting in silence, one may appear to be idle, but inwardly one is intensely alive and sometimes fierce in concentrated worship.

What does one hear? Perhaps the ticking of the clock, a deep sigh, the whispering wind, but above all is heard an inner voice which speaks to the heart.

What does one see? A plain room with common objects, the trees outside the window, a cloudless sky; but one sees with secret vision beyond the material to the spiritual dimensions of the universe.

What does one receive? Sometimes peace with pardon, sometimes turmoil with chastisement, but always an answer to unspoken questions and a compass to uncharted seas.

How long does the meeting last? Too long and not long enough. Too long for those who have no time to consider where their frenzied steps are leading and not long enough to savor fully the communion with human and divine influences which may become less intense as the meeting closes but does not perish with parting.

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Bettyanne Galloway, office secretary for the Christian Association at Bucknell University, attends Lewisburg (Pa.) Meeting.

## Easter Pilgrimage to Canada

Reported by ANN SEILER and WALTER LUDWIG

**A**T dawn on Easter Sunday an interfaith group of some two hundred persons brought together by Friends in New York State stood in the park at the approach to the Peace Bridge in Buffalo, in quiet expectation of our walk across the Peace Bridge to affirm our concern for those who suffer in Vietnam. We had gathered (many of us after a two-day pilgrimage) to carry funds and parcels of relief supplies to Canadian Friends for transshipment to all parts of Vietnam to show our faith in the power of the Spirit to overcome evil.

From midnight to six a.m. a continuous vigil had been conducted, ending in the sunrise service. Friends do not come readily by tears at worship, but many eyes were wet as the post-breakfast service progressed.

Our purpose was threefold: to witness personally to the suffering in Vietnam, to confront the United States Government regarding its refusal to allow shipment of funds and relief supplies to Canada for use in Vietnam, and, by our actions, to encourage others to carry their gifts to Canada and thus to help to open the gates of mercy for those who suffer at our hands in Vietnam.

As each of us arrived at the bridge, an official of the United States Treasury Department asked us if we knew that bringing funds to Canada for transshipment to North Vietnam is in violation of the Trading With the Enemy Act and could subject us to up to ten years' imprisonment. (We know of none who turned back at these questions.) There was no attempt to hinder our walk across the bridge or to prevent our transfer of funds to Canadian Friends at the northern end. Among those crossing were an eighteen-month-old infant pushed by carriage and a ten-year-old boy who got separated from his father and crossed on his own, carrying his money gift and answering customs and Treasury Department questions. We understand from the CFSC that a total of \$4875 was transferred.

Things did not go as smoothly for those carrying parcels of bandages and medical supplies as for those carrying money. Apparently the directive from Washington had been to confiscate packages. However, one of the group refused to be parted from his parcel, and several others also were prepared to refuse. This action prompted the Treasury Department to question the accuracy and completeness of the customs declaration forms accompanying the parcels. After two hours of deliberation and telephoning on their part (with the Buffalo police standing by) and amendment of the forms on ours, the parcels and carriers were allowed to pass without further incident. These individuals did have their names and addresses recorded by the Treasury Department. A wry touch was the attempted impounding on the return to the U. S. of one orange of unknown origin carried by the individual who had initiated the refusal to give up the parcels.

What the Federal Government's next actions will be, if any, remains to be seen. Many of us have mixed feelings about the final resolution of our confrontation with American authorities. What, if anything, have we established? At the very most we have demonstrated that perhaps others can do as we have done and can carry funds and goods to Canada for trans-

shipment to Vietnam. But what of the many who cannot travel to the Canadian border with their donations? What of our right, as we see it, to provide relief directly? How can we make it possible for others to reach out to our brothers in Vietnam who suffer so unimaginably at our country's hands?

## Letter from Argentine Friends

*Having been receiving for several years dribbles of information about a tiny Friends' group that meets monthly in Buenos Aires, the FRIENDS JOURNAL made inquiry about it recently of Edmund Cronon of Friends Meeting of Washington, who, with his wife, returned not long ago from a trip to Argentina that included a visit to these isolated Friends. He, in turn, relayed the request for more information to Hedwig and Eva Kantor of Adolfo Alsina 865, Vicente Lopez, Buenos Aires. Hedwig Kantor's reply appears below. There can be little doubt that visits or communications from Friends temporarily in Buenos Aires or nearby would be welcomed by members of this modest Quaker outpost.*

**T**HE Quaker group in Buenos Aires (first suggested by Olive Johnson from Cambridge Meeting, who now lives in New Zealand) has been meeting since August of 1943. Generally there are ten to twelve members, most of them non-Quakers in real sympathy with the Quaker spirit. We meet once a month, at 4:30 p.m. on Saturdays, at the home of a friend.

One great problem is distance. Some have to travel three hours before reaching Vicente Lopez. So everybody gets a cup of tea first, after which we hold a kind of business meeting. Then Marjorie Rodgers reads either a passage from the Bible or some devotional book to allow centering down. Then follows silence. Sometimes one of the attenders adds some word filling in the considered theme.

Another problem is the language barrier. All the reading and talking are done in English. Most of the attenders are from Germany or Austria, and their knowledge of English is on varying levels—but we manage.

Activities? We collect worn clothes and distribute them to orphanages. We also have a small fund of money which comes in handy if we hear of some emergency. One Friend travels all the way from Uruguay to attend; she is a pillar of the Meeting. We also have welcome visitors from all parts of the world. One great drawback is that we have no special concern which would raise enthusiasm for activity.

Attenders are mostly middle-aged or rather elderly. An advertisement in the FRIENDS JOURNAL brought us two new members. English and American Friends who get our address either from Friends House in London or from Friends World Committee in Philadelphia (to which we send yearly reports) come and go according to the time their jobs last. There is a small core of attenders, however, who have been with the group since 1943. The spirit of the Meeting is definitely a very friendly one—there are no internal problems. Nor is there any antagonism from outside; we are too small for that.

Unfortunately there are no young people or children among us; this poses a problem for the future. We also need a good cause to work for. But the spirit of friendship in our group is a real help to all of us and to those we are in contact with. And how wonderful to be in touch with the world family of Friends!

HEDWIG KANTOR



## Friends and Their Friends

**The Seventh General Reunion of Friends in Mexico**, from April 29 to May 1, will bring Friends and their friends together at Casa de los Amigos in Mexico City for a session of study and discussion of *No Time But This Present* in preparation for the Friends World Conference. Thirteen chapters of the Conference study book have been translated into Spanish by Friends in Spain under the title *No hay otro tiempo sino el presente*.

A meetinghouse telephone on a professional answering service is one Meeting's creative solution to the problem of communication. Committee chairmen are asked to keep the service advised as to who should be notified when inquiries come in.

**Rhode Island Senators Pastore and Pell** begged the recent Friends-in-Washington delegation from Providence (R.I.) Monthly Meeting to "keep the letters coming." The senators are receiving more mail critical of their stand against the bombing of North Vietnam than in support of it. Senator Pastore said he was never known Congress to be so upset and concerned as it is over the Vietnamese situation.



**Arrival of the "Phoenix."** Lawrence Scott, co-chairman of A Quaker Action Group of Philadelphia, called the Western Union Office on the evening of March 29th and told the agent he was expecting a cablegram from abroad. He was informed that the office closed at 10:30. At 10:45, however, the agent called back to report. The Western Union man, realizing that the message was about the *Phoenix*, was nearly as excited as Larry. "I knew you'd be anxious to hear," he said.

The cablegram, from Phil Drath in Hanoi, reported: "Trip successful—Welcome with flowers—Large reception—Medicines formally and gratefully accepted—Full week's program—Please inform spouses."

The photograph above shows part of the *Phoenix* crew with some of the medical supplies which they carried from Hiroshima to Hanoi by way of Hong Kong. From left to right are Robert Eaton, Horace Champney, and Earle Reynolds.

New members of the Friends Journal's board of managers, named at the recent annual meeting of Friends Publishing Corporation, are Lawrence Jaeger of Poughkeepsie, New York; Walter H. Partymiller of York, Pennsylvania; and Eleanor B. Webb of Baltimore. Lawrence Jaeger of Stamford-Greenwich (Conn.) Meeting, a former advertising man, is a member of the faculty at Oakwood School and has written for the JOURNAL. Walter Partymiller of York Meeting is editorial cartoonist for that city's *Gazette and Daily*. Eleanor Webb of Stony Run Meeting at Baltimore has been working actively on the uniting of the two Baltimore Yearly Meetings. She will not assume her place as one of the JOURNAL's managers until next fall; meanwhile Emerson Lamb, who wishes to retire from the board, of which she has been a useful member for years, will continue to serve.

**Peter Feinauer**, a former member of Providence (R.I.) Meeting, has been imprisoned in East Berlin since October 7, with no formal charge placed against him. It is believed that he probably was apprehended for undertaking film work without permission.

**Quaker Seedlings in the Midwest.** Where two or three young families are gathered together for worship, chances are that a new Friends Meeting is in the making. The *Newsletter* of Illinois Yearly Meeting recounts the progress of seven such groups in the wide area the Meeting serves. From Carlinville, where college students gather to worship in a Quaker home, to Decatur, where five families with six children constitute the nucleus of the newly established Decatur Monthly Meeting, there are Meetings in all stages of development.

Eight families are sharing worship sessions in Duluth, Minn., seven at Carbondale, Illinois, and eleven at Columbia, Missouri; while at Grand Forks, North Dakota—260 miles from the nearest Quaker group and 320 miles from the nearest organized Meeting—two families for the past year have been holding meetings together on alternate weeks in their homes. The Beloit-Rockford group, which increased its membership by three families in the past year, has set its sights on becoming a Monthly Meeting soon.

**"Volunteers in Individual Community Service,"** a new program sponsored by the American Friends Service Committee in the Pacific Northwest, provides opportunities for college youth to spend an academic quarter during the college year serving a community and learning about social conditions at first hand. Participants may serve a Northwest Indian community by working on construction, tutorial, or recreational programs under Indian direction, or they may join the VIVA (Volunteers in Vanguard Action) program started by Mexican ex-emigrants to help other Mexican-Americans settle in the Hillsboro-Forest Grove area of Washington County, Oregon. Some colleges will give academic credit for the work.

A new Friends' worship group at Albion College, Albion, Michigan (where a previous Friends meeting went out of existence), is now meeting at 10 a.m. every Sunday at the Kappa Delta Sorority House. Visitors are welcome.

At Cambridge (Mass.) Meeting, which has a custom of granting to children a special form of "junior membership," the junior members make a regular practice of holding junior business meetings, complete with clerk, recording clerk, the reading of Queries, minutes, and the responsibility for welcoming junior members. Among the items of business at the junior business meeting in March was the weighty one of deciding to change the method of welcoming new members, the new method being to give a party after First-day School with refreshments and games!



## When Friend Meets Friend\*

### or Friend meets friend

there's much to talk about, and the FRIENDS JOURNAL makes a Friendly third—informative, inspirational, companionable. Why not have your own copy always at hand?

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\* In this case the two Friends (both of whom are subscribers) are Lydia Stokes and George Lakey, pictured at Philadelphia Yearly Meeting of 1967.

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**Bedtime Story for Friends.** Once upon a time a Religious Education Committee decided to pay special attention to service programs in the First-day School.

On the one hand, it contributed funds to the American Friends Service Committee's effort to provide medical aid for burned and wounded Vietnamese children. Part of the sum was raised by third and fourth graders who held a sale of baked goods.

On the other hand, the same First-day school, at approximately the same time, sent candy and cookies to a member who is serving as a helicopter pilot in Vietnam.

Is there anywhere a little child bold enough to say that the Emperor has no clothes on?

In the spirit of Barrow Cadbury, speaking at the 1952 Friends World Conference:

Oh, Lord, we are in a fix—  
Help us now.

**Easter Pilgrimages.** New York Friends' crossing of the Peace Bridge on the American-Canadian border on March 26 to hand contributions for Vietnamese medical relief to Canadian Friends is described on page 196.

At the same time and for the same purpose, four Michigan Friends and one attender, with a minute of support from Ann Arbor Monthly Meeting, gave \$1300 in personal contributions to Canadian citizens at the Detroit-Windsor (Ont.) Bridge on the international border.

These dramatic encounters were last-resource public witness (without placards) against U.S. Government attempts to stop nondiscriminatory contributions by Americans. Both actions had been announced in advance and were under the surveillance of agents of the U.S. Treasury Department, which had notified the Ann Arbor group that their action would be a violation of the Trading with the Enemy Act.

**A debate on Vietnam** on April 23 at 3:30 in the auditorium of the Cherry Hill (N.J.) High School will bring together two eminent leaders of Washington's contending hawks and doves, U.S. Senators John G. Tower of Texas (hawk) and Ernest Gruening of Alaska (dove), representing points of view as far apart as the states they serve. George Lord, radio and TV personality, will moderate this session of the Cherry Hill Community Forum, and it will be broadcast, at least in part, by network television and radio stations.

**The John Woolman School**, near Grass Valley, California, will be the scene from June 25 to July 23 of residential summer sessions for forty-five secondary-school students interested in the cultures of Africa and Latin America. The program will combine all the usual recreational features of a summer camp with classes in literature, writing, mathematics, music, ceramics, and conversational French and Spanish under the direction of experienced teachers and resource people. Now in its tenth year, the summer school is sponsored by the College Park Educational Association, a nonprofit organization under the care of College Park Meeting of Pacific Yearly Meeting.

(News notes continued on page 219)



# AMERICAN FRIENDS SERVICE COMMITTEE

## FIFTY YEARS OF QUAKER SERVICE



### Preface

By Mary Hoxie Jones

**T**HIS collection of essays has been written by twelve different authors at the request of the editor in anticipation of AFSC's fiftieth anniversary. The authors have not had a chance to collaborate, and there is in consequence a certain amount of overlapping in subject matter.

The authors represent various AFSC connections, most of their roots going back over a long period. Henry J. Cadbury was chairman of the original Committee which met in Philadelphia on April 30, 1917 and named itself the Friends National Service Committee, thus marking the beginning of our organization. On May 11, the name was changed to the American Friends Service Committee. No one can go back farther. Harold Evans became an integral part of the AFSC soon after it was organized.

Obviously it was not possible to include all fields of work during the fifty years. These essays touch only here and there, and the authors have felt the heavy hand of their editor because of limited space. These samples are drawn from AFSC's enormous territory, both in the tangible and the intangible world, and illustrate our Committee's response to changing conditions. There are accounts of the Committee's early response to the uncomplicated needs of housing, food, and clothing, made in the hope that war was being eliminated from the earth forever, as well as later responses to the very complex situation of today when war and violence have become the accepted norm and hunger is likely to be the fate of millions in the

not too distant future. AFSC's role is not just binding up the "wounds of war" but trying to find a way out when the immovable is struck by the inevitable. Harold Evans, in the lines quoted from Rudyard Kipling's "Song of the Dead," indicates that a Soul greater than man's soul has to lead us.

Two men who have been an inherent part of AFSC are not here to add their present words, but their past words still ring true and prophetic. Clarence E. Pickett, executive secretary from 1929 to 1950, wrote in his book, *For More Than Bread*, "To live in that state of tension which enables us to be at the same time critic and friend of government, to study its workings sufficiently to be able to help religious insight become political action, remains part of our duty and call. And withal and beyond all, to maintain an abiding faith in the power of good to overcome evil, to live in that way of loving service for which we all most deeply yearn: nothing less than this kind of energetic commitment of our whole lives can satisfy the inner sanctuary of the human spirit."

Rufus M. Jones, chairman from 1917 to 1928 and from 1935 to 1944, wrote a statement for a meeting in 1924 when it was almost decided to lay down the AFSC: "We have often felt, I am sure, a strange sense of awe as we have seen the way the hand of God has led us forth and opened doors for us. The past is secure. . . . We should not go on unless we are sure that we have a vital mission to perform. . . . I can hardly bear to think what would be the effect if the AFSC should end its work and disband. . . . I believe, instead, we should gird ourselves for a forward step, into which we should put the same energy and spirit that met the crisis of 1917. . . . Let us then once more say, 'yes, send us to the work and anoint us for it.'"

Mary Hoxie Jones: Former AFSC staff member, present board member. Author of several volumes of poetry and prose, including *Swords Into Plowshares* covering early AFSC history.

## Establishing Priorities

By JULIA E. BRANSON

I AM one of the fortunate people who participated in AFSC work when it was a young temporary organization. I was in the first group of the German Child Feeding Mission, reaching Berlin on January 2, 1920. Two and a half years later I went to Russia as a member of the Famine Relief Mission, but I was located in Moscow, not in the field. I came back to the USA at the end of 1924 and was not again actively engaged with the AFSC until I came to Philadelphia in 1944 as associate foreign service secretary. Later I became foreign service secretary, remaining in that post until retirement in 1955. Then I undertook a brief assignment as head of the rapidly dwindling relief program in Germany. When, in the fall of 1956, Hungarian refugees started pouring into Austria, I was transferred to Vienna, where I remained until December, 1964. By that time the refugee program there had almost ceased to exist.

As I look back over these years of participation a few points stand out. When the AFSC was formed it was a new type of venture. It is probably correct to say that there were almost no other private organizations in the field. I remember none in Germany, but few people would have been interested to work in the "enemy's country." By the end of World War II there were many such groups; the problem of cooperating and not overlapping became a real one.

The way new programs tend to have roots in previous ones has always interested me. A simple example is that of the International Centers in Paris, Berlin, and Vienna, which to a large extent grew out of AFSC relief activities. These had aroused questions, particularly in Germany, which gave opportunities for the Centers to interpret both the work and Quakerism. After the relief programs were over the Centers remained. When people tried to escape Nazism in the 1930's they flocked to the Centers which, though swamped, were able to help many to leave. Then it was soon clear that refugees reaching the United States were also in need of help in getting established. A Refugee Division was set up which cooperated with other newly established private agencies in developing projects intended to aid newcomers in their adjustment.

An interesting post-World-War-II development has been the holding of student seminars and conferences for

diplomats. Many European governments already knew the AFSC as an impartial relief agency to be trusted. They understood Friends' basic concern for peace and reconciliation among people. On that base was built the successful branching out of international conferences.

Rightly AFSC has moved into new fields as changing problems and interests have demanded, such as work in "developing" countries after the second World War, and, more lately, in the field of race relations. This is right, but I am concerned about a problem confronting us now which, I think, will grow worse. This is the problem of establishing priorities.

If my theory is right that new opportunities tend to grow out of our previous work, there is likely to be an ever-increasing volume of opportunities knocking at our door. We must not get so interested in the new that we endanger ongoing projects. A commitment undertaken must be seen through to its completion.

AFSC's most valuable side effect has been the education of those privileged to participate. I am sure that an experience with AFSC has, in many cases, changed the direction of a person's life, perhaps sending him or her to the field of education, social work, government, or diplomatic service at home or abroad. That is all to the good and emphasizes the importance of AFSC projects for younger people.

AFSC projects call for a great variety of skills (only the best is good enough), but skill and understanding must go hand in hand, as can be brought home by a story which a German woman told me in 1921.

She was the head of Stettin's welfare department. Early in 1920 she decided that she would have to humble herself and go to Berlin to beg the "enemy" to feed her children in Stettin. She came to the office of the "Quäkerspeisung," where she was received by two Quaker workers, one English, one American. They were delighted to see her because there had been difficulties in making the right connections with Stettin, where the need was known to be great. The program was explained to her and the necessary contacts were thus developed.

This woman said to me, "After I left this office, I walked the streets of Berlin for an hour. This meeting had been a sacrament and I did not want to break it." She had come to beg of the enemy; instead she had met friends.

Yes, we must speak out on many subjects, but our person-to-person contacts are all-important in this conflict-ridden world.

*Julia E. Branson:* Member first German child feeding and Russian famine relief units, 1920-1924; acting foreign service secretary, 1946; associate, 1946-1950; foreign service secretary, 1950-1955; head of German relief; Hungarian relief, Vienna, 1944-1964; current Board member.



## On the Peace Path

By HENRY J. CADBURY

SEVERAL features of the AFSC have been, in spite of its changing history, relatively continuous from the beginning. One of these has been its involvement in the problems of war and peace, because the last half-century in America's history, unhappily, has been full of wars and rumors of wars. We have been forced to face the problems of a turbulent age in international affairs. In looking back one may ask: How did these problems arise and how satisfactorily have American Friends and their associates related themselves to these problems, either in theory or in practice?

From memory or written record the fact is clear that the AFSC was formed in 1917 in response to the crisis for Quakerism in the United States when the country entered World War I. For the first time since the Civil War a major conflict was already in process into which Friends were pressured. Wide-scale conscription of young men raised problems scarcely considered for fifty years, at least as immediate issues. While most of the American people accepted the war with a fanatical enthusiasm not repeated since, Friends found themselves ill-prepared to play an independent role. The creation of the AFSC provided an outlet that was much needed. It expressed an idealistic alternative to the prevailing war fever. Its emphasis on relief made human welfare the goal and the immediate means, at a time when warfare's obscurer goals and questionable means were much more popular.

Conscription as a national policy, in "peace" time as well as war time, has remained with us, including in the second World War when AFSC found itself deeply involved in administering, under the government, Civilian Public Service for conscientious objectors. Today the draft is again a subject of public debate. It is, however, not the main issue but a symptom of the disease of militarism, though conscription has been in the past sometimes the cause of militarism. Obviously our present concern is with the cause, whichever that is, and also, as in the early days, with the alternative as an example.

Over the years voluntary humanitarian service has continued in that capacity. Rarely has relief been possible on both sides at once, though we have felt this the most satisfactory evidence of dissociation from military methods. This disinterested service was what was recognized by the Nobel Award in 1947, and continues a major element in the AFSC program. Thus the twin expressions



*Haverford unit in France, 1917*

of 1917—support for conscientious abstention from war and attempts to alleviate the evil effects on war victims—run through our whole first half century. Neither expression has lost its value, but they are not enough to express full duty to the cause of peace when we regard the total problem.

For this reason the AFSC has been impelled to interpret the peace testimony more directly. In doing so it has not been without allies, but they have differed in motives and methods. The other peace churches, the Mennonites and the Church of the Brethren, have been our close partners. With the Fellowship of Reconciliation and the Women's International League for Peace and Freedom, both founded in 1915, we have much in common besides belonging to the same period of origin.

Opposition to war and sound bases for propaganda against it have been intermittently represented in many other individuals and groups. We have recognized the complexity of the problem of international peace. While not ignoring the moral argument, we have been glad to

*Henry J. Cadbury:* Founding committee, April 30, 1917; chairman, 1928-1934, 1944-1960; served on subcommittees, overseas missions, and as acting secretary; accepted Nobel Prize, 1947; current Board member, and honorary chairman.

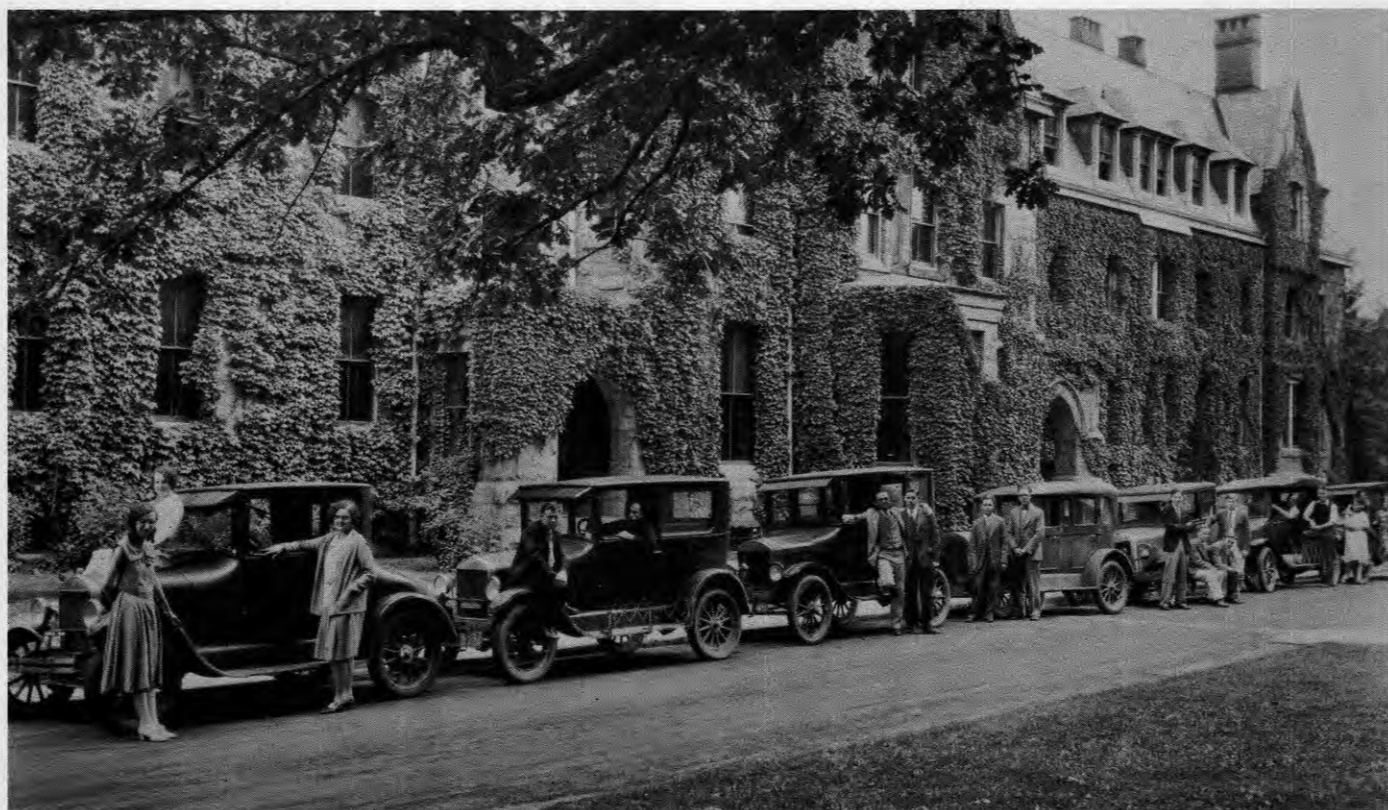
cooperate in voicing several of the grounds for an increasing recognition of the unreason of the unhappy human habit of trying to solve conflicting interests by force.

Peace education and organized extension, through public meetings, conferences, and the printed word, go back before 1917; its methods were part of AFSC's program soon after. Local Institutes of International Relations were, in the 1930's, the forerunners of the present regional offices concerned with all aspects of our work. Only in the area of attempts to affect directly legislation favorable to peace have we withheld implementing our concern, transferring it to the Friends Committee on National Legislation. But at the United Nations and elsewhere, by smaller and larger conferences and friendly personal contacts, we are free to pursue the path to better understanding.

Because of the many sides of the task of "changing the national mind set," political, economic, psychological, and spiritual considerations have been recognized. There is no one panacea, and we have been conscious of the difficulty of choosing. In a succession of obvious immediate choices can we, or should we, confine ourselves to the immediate issue? And what is the most hopeful approach? We have tried not to get bogged down by these dilemmas nor to ignore approaches which we had not time nor resources to pursue. World government, arbitration, inter-

national cooperation, increase of understanding between peoples and between rulers—these and many other legitimate means and goals have been known to us, not as alternatives to quarrel about, but to engage in under concern. To keep aloof from the misleading and divisive slogans of national or party policy, and to have courage to persist in clear analysis of what we should think and do, will require, in the future, our maximum effort and dedication. The past eloquently reminds us of our needs and of the difficulties.

But the past is not evidence of our right and sufficient service. The transient present situation raises embarrassing questions. Why have so many Friends found excuse or reason to be so lukewarm toward what historically must be regarded as a chief inherited duty as well as an urgent contemporary need? Are we tired of facing the old problem in the old way? Are not a whole series of imaginative and challenging new approaches awaiting our discovery? Is there not for each of us some costly personal involvement which, for insufficient reasons, we are inclined to shun? Ought not, even on the negative side, our protest against mass murder be more articulate, courageous, inconvenient, and, if necessary, illegal? After fifty years of struggling with the problem of war one can welcome signs of new thoughtful analysis and of personal dedication.



*Early peace caravan at Haverford College*



## The AFSC—A View from Within

By STEPHEN G. CARY

AS we reflect on the character and life of AFSC at its fiftieth birthday, we can say with appreciation that those who built it built well. Their names come readily to mind. But there is one less obvious name that should be added to the list: General Lewis M. Hershey. His familiar "Greetings," lifting some ten or twelve thousand young conscientious objectors out of their diverse pursuits and depositing them in Civilian Public Service Camps during World War II, may not have shaken the country, but it certainly shook the peace movement and, with it, the AFSC.

Many an argument has raged over the morality of the Peace churches' involvement in the administration of wartime conscription, but none can argue the significance of CPS as an instrument for the production of lifetime pacifists. Its graduates, together with their colleagues who emerged from James Bennett's federal prisons, have staffed the peace movement ever since, and without them many an agency, including AFSC, would have lacked a dimension and a dynamic that have characterized this last quarter of a century. As one who counts himself in this fortunate company, I record here my appreciation to the General whose orders changed my life.

In my case, four years of forced marriage with the AFSC in CPS were followed by two more years of voluntary marriage as one of its European relief commissioners. It was while wandering through the human wreckage and the agony of postwar Europe that my commitment to peace, so stimulated and developed in CPS, was transformed into a decision to abandon a nascent business career and return home instead to work for peace in a nation whose power and tradition made it at the same time both the world's greatest threat and its greatest promise.

For the instrument of my labors I chose the AFSC, and I have been its satisfied customer ever since as sometime administrator of its U. S. program, counselor to its regional offices, editor of various publications, traveler on its behalf to the Soviet Union and to Vietnam, and performer on its lecture circuit—a frequent victim of what has become known as the AFSC's program of speaker genocide.

From the perspective of all these diverse endeavors, I am sure that the special quality of AFSC, and its source of influence, lies in its unequivocal commitment to the faith that *love overcomes*. As it has looked at the imperatives of Jesus it has consistently been a *therefore* organ-



*C.P.S. forest fire parachutist*

ization, not a *but* organization. I know of no other that has followed through to see what love can do in so many ways in so many places and under so many conditions. During the AFSC's lifetime the world has chosen up sides several times, and AFSC, out of its own unchanging witness, has found itself with a variety of transient bedfellows as it has gone about its manifold enterprises.

At one time or another over these fifty years we have been accused of a great variety of sins, including, in turn, affinities for Prussianism, Bolshevism, Fascism, nationalism, isolationism, and, in recent times, Communism. During one difficult week in 1962, we were under simultaneous attack in Richmond, Indiana, for the alleged pro-Communist character of a high-school work camp, and in Leningrad, USSR, for being Fascist lackeys in the conduct of a student seminar. In both we were pursuing our standard course, refusing to make devils out of "enemies" and exploring an approach to conflict that neither surrendered in the face of evil nor compelled us to be made over into its image by doing evil in the name of doing good.

I think it is precisely this persistence that is AFSC's greatest contribution, for whatever may be said about its

Stephen G. Cary: Civilian Public Service, European relief commissioner in Paris, staff member, 1941-1959; associate executive secretary, 1959-

theological and its human shortcomings — and much might be—the AFSC has at least been out in the world, year in and year out, grubbing around amidst the ugly realities of violence and hatred, seeking to feed the hungry, reconcile the estranged, and restore faith to the despairing. In so doing, it has, I believe, helped breathe new life and meaning into the message of Jesus for our time. For we have found that it works. Love *does* overcome. Not always, because the human instruments who employ it are fallible, and the power of evil is strong, but often enough to convince us, beyond argumentation, that love is relevant.

In this connection I recall an occasion in Amsterdam late in 1947 where AFSC and British relief workers in Europe were meeting in conference. For three days we grappled with our problems—inadequate resources, overwhelming need, poor communications, worse transport, personnel frictions, administrative bureaucracy. The mood was a mixture of frustration and discouragement when, almost at the hour of adjournment, a Dutch Friend came in carrying a newspaper whose banner headline announced that Quakers had won the Nobel Peace Prize for their humanitarian service. We were stunned to silence, which was broken after some minutes by these words: "All I can say is . . . a little love . . . goes a long, long way."

It does indeed. Because of it our work has won recognition and we enjoy some modest influence. While this is pleasant, we should remember that it is also dangerous. There is so much temptation to "protect" influence. The world is littered with organizations that once spoke to their moment of history but whose relevance could not survive the subtle impact of things that come to those who have acquired status, riches, bureaucracy. Such organizations linger on, more or less usefully, but their power to change history is gone.

This fate also awaits AFSC, for we too are acquiring status, riches, and bureaucracy. Will they cause us, in the years ahead, to value esteem more highly than controversy, caution more than daring, and the safety of controls more than the mistakes of freedom? The odds are that they will, but if in the midst of our work we can remember Clarence Pickett's eight-word speech after he heard that the Nobel Peace Prize was being given to AFSC and FSC, "Beware when all men speak well of you," we may yet be spared for more and greater work.

Let us, therefore, wear our influence and our possessions lightly, lest we become enamored of them and it be said of the AFSC what Milton Mayer said in discussing the decline of the Christian Church: "Its power was greatest when its real estate consisted of one corner of a stable."



Nobel Peace Prize, received in 1947



## And Ye Clothed Me

By ELEANOR STABLER CLARKE

THE phone rang at AFSC's clothing warehouse in early December, 1947. "This is Henry Cadbury," came the voice of AFSC's chairman. "I am flying to Oslo next week to receive the Nobel Peace Prize on AFSC's behalf, and a full dress suit is required. I don't have a coat with tails. Have you one at the warehouse?"

It just happened that AFSC was collecting dress suits to send to Hungary to help outfit the Budapest Symphony Orchestra, soon going to London to give a concert. War years had left the musicians' suits shabby, and there was no possibility of buying new ones. Our warehouse had several on hand not yet baled for shipment overseas. A coat was found that was a perfect fit and a good match for Henry Cadbury's tuxedo trousers. After receiving the Peace Prize, Henry Cadbury returned the tail coat to the warehouse, where it was baled for Hungary. The musician who wore it little guessed that his coat had played a part in the music of world peace.

During a half century, AFSC has sent clothing overseas as well as to many places in the United States where there was need. The Nobel tail coat was certainly the most unusual request, but there are other stories, such as the one about the girdle in which was sewed \$580 in bills, and that about the young man's wedding suit that accidentally was sent in but was found and returned in time for the wedding!

The collection of clothing began at AFSC's inception and is its only program to continue without interruption throughout the fifty years. A 1917 bulletin entitled "Service in Sewing and Knitting" contained information about patterns "made to our order by a large pattern house" for clothing to be sent to France, Russia, and Serbia—Magyar shirts, "one pattern to be adapted to men, women, and children". In that first year, the 80,000 garments shipped came from four hundred communities in thirty-two states, representing nearly all Yearly Meetings.

Although not much clothing was received or shipped during the 1920's, the little old stable at 1515 Cherry Street in Philadelphia—the AFSC's clothing storeroom until the 1940's — was never closed down. An annual report of this period had a victorious note: "The Committee has brought all of its relief service to an end!" This happy situation was only the calm before the storm.

In 1929 there was a textile strike in North Carolina where AFSC brought relief, and in 1931 President Hoover asked us to feed children of miners out of work in the bituminous coal fields. Once more donors of clothing were

*Eleanor Stabler Clarke: Volunteer staff member, active with clothing, material aids, nominating committees, 1931-*



*Henry J. Cadbury in formal attire from warehouse*

called upon, for the children were cold as well as hungry. This work was hardly over when civil war broke out in Spain, and the second world war was just around the corner. Never again—at least not yet—has AFSC “brought all of its relief service to an end.”

The roll call of countries to which AFSC has shipped clothing, shoes, bedding, soap, textiles, drugs, school supplies, and other things gives the locations of AFSC's programs for its first fifty years: France, Russia, Serbia, Poland, Germany, Austria, Spain, England, Italy, Switzerland, China, Sweden, Finland, Greece, Syria, Holland, Yugoslavia, Denmark, India, Pakistan, Hungary, Japan, Korea, Peru, Ecuador, Cuba, Morocco, Tunisia, Jordan, Israel, Algeria, the Congo, Vietnam and the United States. Some of these countries, (France and Germany, for instance) appear more than once on the list of recipients. Materials have been given often for refugees and sometimes for the work of other organizations, such as the Friends Service Council of London.

The other side of the coin in the material aids program shows the sources of these gifts, which over the years have amounted to millions of articles and represent contributions from kindergarten children and great-grandmothers, invalids and manufacturers. Gunnar Jahn, Chairman of the Nobel Committee, when presenting the Peace Prize to AFSC and FSC in 1947, said, “It is the silent help from the nameless to the nameless.” Nowhere in AFSC is this truer than in the material aids program, where individuals and groups have contributed their gifts with no expectation of knowing the ultimate users or of being known to those they help.

What should be AFSC's future program of material aids? Some say AFSC should give up all other programs and use its workers and substance to help the suffering people of Vietnam. Others say it should give up all other programs, using workers and substance in all-out efforts to stop the war in Vietnam.

Throughout the fifty years it has been AFSC philosophy to keep both types of work going along together, caring for those who suffer because of man's inhumanity to man and striving to correct the situations causing the suffering. Thus AFSC cares for the man who, traveling along life's way from Jerusalem to Jericho, falls among thieves. But it is concerned, as well, that the thieves who deprive their fellow men of life itself, of health, happiness, and human dignity, may be turned to the way of brotherhood.

As AFSC goes forward into its second half century it is to be hoped that the time will come when there will be no more wounds to bind up; but until that day we must continue to help meet the world's suffering, using the services of thousands of contributors. There is still the need to feed the hungry and to clothe the naked.

## Through Love to Light

By HAROLD EVANS

AS I write, the sun is sinking behind the Sangre de Christo Mountains in New Mexico—a range of jagged peaks not unlike the ups and down of the AFSC which some of us have had the privilege of knowing for half a century. At times the trail has not been clear, nor the footing sure; mistakes have been made and false trails followed, but the course has been set by the star of service to those in need, whoever and wherever they are, and by confidence in our Quaker belief for three hundred years that lasting good to our fellow men comes only through love and service.

Many of us remember the anguish of World War I into which AFSC was born in April, 1917. Much of Belgium and northern France had been devastated by German armies; the torpedoing of the *Lusitania* had marked a new low in the barbarities of war (how much lower have we sunk in the ensuing fifty years!); the United States had just declared war against Germany, a war “to make the world safe for democracy”; military conscription was about to be enacted by Congress; and young C. O.'s, both Friends and others, were seeking some form of nonviolent service. England had entered the war in 1914, and British Friends, through their War Victims Relief, under the red and black star so familiar to us today, were doing what they could to repair the ravages of conflict in France.

In this dark time a small group of American Friends met in Philadelphia and formed the AFSC with the immediate objective of training young C. O.'s to render relief in France in cooperation with British Quakers. Much was accomplished, and high standards were set, both of motivation and of work. Men and women went not only to France but to Russia as well, also working with British Friends. During the early 1920's the AFSC was engaged in famine relief in Russia and in fighting the scourge of typhus in Poland. Several persons lost their lives in this dangerous work.

The close of the war in 1918 left a waste of misery and want throughout Europe. Children were the worst sufferers, especially in Germany and Austria. Anti-German feeling ran high in the United States, and no national relief agency was ready to feed “enemy children.” Herbert Hoover, head of the American Relief Administration, turned to AFSC, offering the necessary supplies if they would use them, for the undernourished children of Central Europe.

*Harold Evans:* Early Committee member; member first German child feeding unit; commissioner to Germany, 1941; appointed by U.N. as Municipal Commissioner of Jerusalem, 1948; chairman of the Board, 1960-1963.





*Child-feeding program in Germany*

I was one of a small group of American Friends who went to Germany and in February, 1920, started the program which in its first year furnished 100,000,000 supplementary meals to children and expectant mothers. At its height 1,000,000 meals a day were served. The program in eighty-eight cities was carried on by local committees, the feeding was done through the schools, and the duties of AFSC were chiefly ones of supervision, bulk distribution, and interpretation, which continued until 1924. In addition to the millions fed, the program involved hundreds of German teachers, social workers, and other administrators.

The impact was enormous on all segments of the population; even today Germans in important positions refer to the fact that they were "gequaekert" as children. It was the largest and most widely publicized project AFSC has undertaken, and while its significance is often overlooked today, even in Quaker circles, for those of us who had the privilege of taking part the experience is unforgettable.

By the mid-twenties the principal relief projects of AFSC were completed, and some of the ablest participants urged that the organization go out of existence until some new emergency arose. While it is true that Quaker programs sometimes lack terminal facilities, I am glad that this advice was not followed. In the depression of the 1930's much relief was administered in the United States, and in Europe the Nazi persecution of the Jews

became so intense that three Friends, under a sense of great personal concern, went to Germany in 1938 as AFSC emissaries to plead with the authorities for a change in policy.

By 1941 conscientious objectors, both Friends and non-Friends, were faced with a situation somewhat similar to that of 1917. This time, specific provision was made for religiously motivated C. O.'s to do work of national importance in lieu of military service. Friends differed widely on AFSC's role, but it was finally decided to conduct Civilian Service Camps where, under AFSC supervision, men could do constructive work. There was strong opposition on the ground that AFSC should not cooperate in any way with conscription. As one who was a member of the CPS Committee I believe the right course was taken, in spite of the many difficulties. What we should have done during these subsequent years, in the Society of Friends and in the AFSC, without these able and dedicated young CPS men, I do not know.

Many of them, as a form of alternate service, worked in mental hospitals where the work was menial and difficult; but in bringing to light the existing deplorable conditions these men and women made an outstanding contribution to the progress being achieved in the care and cure of mental patients.

I have stressed the German child feeding and the CPS program not because I believe they were AFSC's most important undertakings but because I have known them most intimately. As we turn to the next fifty years I hope we shall continue to be adventurous, following the admonition over the outer first and second doors of the temple, "Be Courageous," but not neglecting that of the innermost door—"But Not Too Courageous." "Through love to light" must be our watchword in a sensitive but hard-headed, clear-visioned way.

One of our greatest problems will be to avoid spreading ourselves too thin. We must view our programs clearly, willing to lay them down when the right time comes. We must ever try to evaluate them objectively, remembering that self-evaluation presents many difficulties and that there is no computer which can give us the answers.

For such evaluation we should examine the following: the specific needs and objectives; the effect on AFSC participants; the cost both in money and effort. With so many imponderable factors the judgment of Board, Committee members, and staff will have to be relied upon to keep us on this trail that leads through love to light. If we can do this, the trail hikers of the next fifty years will be able to say:

Came the whisper, came the vision, came the power with the need,

And the Soul that was not man's soul was lent us to lead.

## Creating Friendly Relations

By WALTER MARTIN

**I**N the Spring of 1951 I was working at the Quaker Center in Paris with a Friends Ambulance Unit team. A vacancy occurred in the staff of the Service Committee neighborhood center in St. Nazaire, Brittany. It was for someone "technically-minded": the washing machines of the center laundry were in constant use and were frequently breaking down. Someone was needed to repair them, and I volunteered.

The simplest machine is a source of wonder to me; how it works is beyond my comprehension. I had no beneficial effect on the washing machines, and fortunately a more competent FAU person arrived fairly soon. But I remained for about six months and returned the following spring for a period of a year and a half. The chance to get involved in the lives of a working-class, underprivileged community living in crowded "temporary" houses because their city had been ravaged by American, British, and German military operations was not to be missed.

The neighborhood center grew out of material-relief program that the AFSC had started in that part of France in the mid 40's. Circumstances were propitious for its establishment: we had known a good number of the people in very adverse circumstances and had been able to gain their friendship and trust. Yet our previous association militated against our successfully running a neighborhood center: we had been donating and giving, and suddenly, with the setting up of the center, we had to stand back, encourage local initiative, delegate responsibility.

For six or seven years the center was a hive of community activity and proved the one place in the area where Communist and Catholic young people could meet. It was a success story. But in one sense we failed. We struggled in the early 50's to establish a balanced local committee which would carry on when the AFSC withdrew. We were unable to do this and finally handed it over to the local council, a left-inclined group. The center continued to run for some years, but evidently is no longer active.

Did we waste our time? If we use a simple yardstick and merely note that the center is no longer functioning, then we did. But to finish there would be to judge superficially. Our main task was not to establish an institution but to relate to people. We know we made friends with some, assisted many, added dimensions to the lives of others, and inspired a nearby community to set to and build its own center.

Moreover, one can safely say that a number of AFSC

workers benefited enormously from involvement in this project: they were wiser, more mature, and more compassionate because of it. In my own life I can trace my five years' work of running the Quaker Center in Nairobi, Kenya, directly to the St. Nazaire experience. That center is still running: indeed, it has flourished since my departure!

Ten years of Friends Service Council work in Kenya represented formally a break with AFSC, but the two Quaker service bodies have enough in common, in terms of their basic spirit and purpose and their joint programs, for me to feel I was still "in touch." Formal reuniting came in September, 1965, when I joined the staff of the Quaker Program at the United Nations.

Along with the representatives of many other "non-governmental organizations" who sympathize basically with the ideals for which the United Nations stands, the staff of the Quaker U. N. Program strives to be knowledgeable about some of the issues with which the organizations deals. Peacekeeping, disarmament, human rights, the welfare of refugees, and colonialism are some of these we take particular interest in. This involves a good deal of reading and attendance at committee meetings. It requires, too, the creation of friendly relations with delegates and officials of the United Nations Secretariat, with a view not so much to "plugging a Quaker line" as to standing with people who carry a good deal of responsibility for international harmony and to expressing support for the ideals toward which they are working. In the process of introducing oneself to individual delegates, one is frequently surprised and enormously aided by such remarks as, "Oh, yes, I attended a Quaker Conference for Diplomats in . . ." or "When I was an impecunious student, a Quaker lady used to send me \$20 a month."

It is an expensive undertaking to maintain a staff at the U. N., and the project should be looked at critically. To my mind, the element that, beyond all else, warrants its continuing is what goes on in Quaker House, situated a few blocks away from the United Nations headquarters. Here live the director of the program and his wife, and it is their task to create a homey, relaxed atmosphere in which diplomats and U. N. officials can feel free to discuss international problems in an off-the-record, informal manner. It is extremely difficult to assess the value of these meetings. What really encourages us to persevere with them is the way in which diplomats, extremely busy people, respond to our invitations. What is it that makes it worthwhile for a senior ambassador, for instance, to take time to attend an evening gathering at Quaker House? During the General Assembly, particularly, he is an extraordinarily busy man who has a full day of committee meetings and then arrives fifteen minutes late at Quaker House, explaining, apologetically, that he has

*Walter Martin: British Friend with Friends Ambulance Unit and AFSC, 1950-1953; Nairobi (Friends Service Council), 1956-1965; Quaker United Nations Program, 1965-*





*QUNP director with African delegate*

just attended three receptions. A good meal, an interesting discussion, and—three hours later—he makes his way to his office to prepare for the next day. Why does he do it? I don't know. But so long as he feels it worthwhile to come to us, for so long I trust that Quakers will feel it right to run a program at the United Nations.

My brief experience in New York has made me ponder two main thoughts relating to the future of the AFSC. First, an increasing amount of time and energy is being devoted by diplomats at the United Nations to the problems of Southern Africa. There will be no reversal of this process. But the AFSC is scarcely in touch with this area. One can understand and fully support the considerable efforts which we are making with regard to Vietnam. But one hopes desperately that we will relate to Southern African problems before open conflict breaks out—indeed, that we will do whatever can be done to prevent such an outbreak. In Southern Africa and elsewhere, we must

seek every opportunity to create conditions in which true peace can reign, rather than wait until violence has erupted and then offer to help pick up the bits.

Second, Quakers are at the U. N. in the name of the Friends World Committee for Consultation. Our daily existence involves international thinking. We work for friendly cooperation between nations, and, beyond that, for a withering away of cramping national sovereignties and the gradual establishment of a world government. Some day this will come to pass. There is a parallel in the Quaker field, with our Yearly Meetings and national service bodies on the one hand, and the Friends World Committee for Consultation on the other. Eventually the time will come when the international work of AFSC of other service bodies, and of regional and national Quaker groups will be undertaken under the auspices of the FWCC. We need to start thinking now of how we can speed up this change.

## AFSC—An Evaluation and a Perspective

By NANCY KOEHLER NEGELSPACH

**C**OLIN BELL'S office, where I worked my last few years at AFSC, is the hub, the heart, of all major decisions, the point of closest relation with the Board, the office with its ear tuned in on all the many programs across the country and across the world. It is where a shy but friendly Corporation member comes to learn about his new role, and it is where friends and critics of AFSC come to be heard.

Perhaps because of this very vitality which I felt on the job itself I felt, by contrast, a heaviness in AFSC Board meetings. Perhaps because it is too difficult for any one person to keep up with this pace of concern, I many times felt the Board meetings to be dead as a tomb. It still remains a riddle to me. A grayness seemed to sift around the room and I felt deeply for the person just back from war-torn Algeria or "exploding" Hong Kong trying to give a vivid report. Perhaps this is the nature of all board meetings, and I like to think that the decisions were made with much gravity rather than what I saw only as a certain apathy.

AFSC Board members never impressed me this way individually but, strangely enough, only as a group, as if the catalytic agents needed to make a strong blend were somehow missing. At times I felt an undercurrent of impatience and antagonism from some of the staff towards the Board and even an apathy among some staff members towards programs other than their own. I always hoped the Board was not aware of this. Sometimes the Board seemed merely to "rubber stamp" an already plotted, planned, and structured program. But perhaps the largeness of any organization shrinks its collective heart.

From the perspective of Spain, from which I write, I feel the necessity for and importance of AFSC, in spite of the numerous organizations founded since 1917 and doing similar jobs. The world holds a very high opinion of AFSC, and here in Barcelona the word "Quaker," which is synonymous with AFSC, is revered because of the impartial relief work during the Civil War in 1935-1937. It is a kind of magic word—that of "cuaquero"—which means a selfless giving without strings, connected in some inexplicable way with peacemaking.

This definition, vague as it may seem, holds to me the worth and future of AFSC. I say this in spite of some period of personal doubt about its effectiveness and a cer-



*Workcamp in Sodus, Michigan, 1960*

tain questioning about the possibility of paid workers living within a comfortable American economy being able to comprehend problems of voluntary or near-voluntary workers out in the field of human need.

AFSC's special contribution is an awareness of the past only in order to renew a humble dedication to the efficacy of the power of love over evil. As an organization it is worth only what the individual parts are worth, and since it is religiously based it seems clear to me that its members must hold complete dependence on the working of God in the world. AFSC should grow mainly in quality and never merely in quantity. Many organizations can grow in the latter: a purity of heart can be gained only by a few. AFSC should attempt to be more "Quaker" and not attempt to compete with power organizations regarding technical workers and skills.

I feel that an attempt to stress the latter at the expense of the former will see an end to AFSC. I would like to see it less budget-minded, less surrounded by the fear of involvement in areas outside of budgets, and more experimental, based on the teachings and leadings of the Inward Light—a return to the spirit of 1917, with an awareness of AFSC's presence as a religiously oriented, pacifist, and—above all—Quaker organization. This demands a constant inward searching and honest doubt as to its effectiveness in the world.

New life might come to AFSC through more rotation between field and office or some other technique. But more important must be the daily renewal of awareness of the dependence of the individual members of AFSC—staff and committees—upon the Source of all creative action.

*Nancy K. Negelspace:* Secretarial assistant in National College Program, Friends Peace Service, Youth Services, 1956-1962; to executive secretary, 1962-1965. Now living in Barcelona, Spain.



## AFSC in Japan

By ESTHER B. RHOADS

**A**LTHOUGH World War I was far away for Japanese Friends, and the knowledge of AFSC relief in France, just beginning, was rather vague, Japan was an ally of Great Britain and had helped clear the Pacific Ocean of German ships and the Pacific coasts of bases. I was then a teacher at the Friends Girls School in Tokyo, and a small group of us began sewing garments for AFSC distribution in France.

In 1923, when the great earthquake and fire in the Tokyo area brought destruction and loss of life—several times greater than in Hiroshima in 1945—American people, almost unsolicited, sent thousands of dollars to AFSC. These funds were distributed by a quickly formed Japanese Service Committee consisting of two Quaker missionaries and eight Japanese Quakers. Already a "Quaker work camp" had distinguished itself by digging cesspools for use by 15,000 homeless people who found refuge in a park near the Friends School and Meeting House. Three projects were chosen: support of a milk station in Yokohama, an informal "neighborhood center" carried on in tents beside a group of crowded refugee barracks in the destroyed factory section of Tokyo, and the building of a small housing project for low-salaried white-collar workers who had lost all in the fire. This proved to be a model for company housing and community cooperation in the care of small children and the provision of cultural and recreational programs planned by local committees.

The passage of the 1924 law restricting Japanese immigration to the United States hurt the Japanese, and America fell from her pedestal as the symbol of freedom and friendliness. AFSC was able to arrange for a few Japanese students to secure scholarships to American colleges. Personnel and funds were given during the 1920's to aid influential Quaker peace efforts.

During the 1940's, AFSC was called upon to provide services to the Japanese evacuated from their homes on the west coast to relocation centers. Our assistance in getting students and young people into colleges and jobs developed into a fairly large program, which became known in Japan and helped build confidence in the sincerity of later Quaker efforts.

At the close of the war, from 1946 to 1952, AFSC became one of the largest contributors of relief goods

to Japan. We received supplies totaling several million dollars in value, and these were distributed by the efficient Ministry of Welfare, pooled with supplies from other agencies under LARA (Licensed Agencies for Relief in Asia). I served as AFSC representative on the committee which determined policy, visited recipients, and had general oversight. Supplies included food, medicine, soap, clothing, blankets, and, later, cattle and goats. Until 1960 we continued to give U.S. surplus milk to many children's institutions.

By 1949 we were allowed to increase our staff. This enabled us to open two Neighborhood Centers in Tokyo, to hold international student seminars, and to enlarge the work camp program started by Japanese Young Friends. Able Japanese formed the main body of committees in charge of these projects. One site chosen for a center was, as in 1923, a refugee camp caring for nine thousand almost destitute persons. The other center was in a housing project occupied by a thousand low-salaried officials, teachers, and business families.

In the former, a day nursery for children between two and four years of age was opened in an old warehouse; the four-to-six-year-olds were already cared for in a Buddhist kindergarten. Our first work camp there cleared a play space in front of a little temple, which was providing a quiet study place for older children. Later a new building provided space for the activities of older children and adults, led for the most part by the refugees themselves.

The other Neighborhood Center, in Toyama Heights, opened both a kindergarten and a library and, along with various other activities, started English classes for children and adults. Both Centers continue, but after nearly twenty years their programs have been adapted to fit changing needs and the demands of self-support. The Meeting for Worship at Toyama is now an established Monthly Meeting of Japan Yearly Meeting. Another small Center was opened in Mito, ninety miles north of Tokyo, where a kindergarten still continues.

Youth programs, especially work camps, were built up, thanks to a succession of able conscientious objectors doing alternative service, and more than a thousand young people have participated. They have been invited to Vietnam, Hong Kong, Taiwan, India, and Korea to help develop similar activities in these areas—the beginning of an East Asian, rather than a Japanese, AFSC program.

Programs for high school students included work camps and school affiliation. Fifteen Japanese schools now claim affiliation with American schools, with some exchange of students and faculty. International student seminars, where half the students have been Japanese and most of the foreign students have come from formerly

*Esther B. Rhoads:* Staff member of Philadelphia Friends Mission Board, Japan Committee and of AFSC; teacher in Friends Girls' School, Tokyo; with Civilian Public Service; Japanese Relocation centers; Licensed Agency for Relief in Asia; Tunisian relief program, 1917-1961. Tutor to Japanese imperial family, 1950-1960; current Board member.

Japanese occupied countries, have offered unique opportunities for prejudiced youth to know one another. The demand to attend AFSC seminars, usually two each year in separate localities, has been so great that there have been as many as ninety applicants from one university. But we could choose only five to avoid overmonopolization. Peace lecture series in spring and fall have given similar opportunities for lively, open discussion, too little experienced in most Japanese colleges. Conferences for young leaders and the monthly diplomats' luncheons held at International House, as well as weekend diplomats' conferences, are keenly enjoyed by all participants.

AFSC's work in Japan has had two advantages not always shared by its work in other countries: the cooperation of Japanese Quakers, with their deep interest in peace nurtured by the Friends Mission personnel from the beginning and by the influence of six or eight Japanese Quakers serving with diplomatic missions, the League of Nations, and the United Nations; and also the continuity of AFSC personnel having adequate knowledge of the Japanese language, thus making the adjustment of short-term workers comparatively easy.

East Asia is an exciting part of the world in which to live and work. Change is rapid as modern industry disrupts age-old customs. Japan, with a compact, literate population and its remarkable recovery after tragic war experiences, stands in a peculiar position of leadership to help solve problems of East Asia and to help interpret the West to East Asia. What lies ahead? Will United States aggression in Vietnam destroy bridges being built? Can Japan help bring the United States to a wholesome relationship with China? AFSC's program in East Asia is small, but I, for one, firmly believe it is a truly significant one and I pray that new avenues of service will continue to open to us in this important part of the world.



*Relief to Japanese-Americans, 1942*

## A Symphony of Service

By HEBERTO M. SEIN

OUT of a deep sense of gratitude for having a share during more than twenty-five years in numerous AFSC projects come these reflections as the fiftieth anniversary approaches.

—Participation in Friends' volunteer units serving in over one hundred villages in Mexico, Central America, and the Caribbean where young men and women from many countries lived and worked with peasants on upward-looking projects to meet human needs. Projects have ranged from playing children's games, through drilling wells, draining swamp land to fight malaria, building privies (volunteers organized a Privy Council!), planting trees to combat erosion, and assisting nurses in rural health centers, to community development.

—Participation in the Quaker United Nations Program in the very heart of the problem-filled forum of our world: in international student seminars, in world affairs family camps, and in well-planned AFSC speaking tours dealing with U.N. issues, East-West tension, Cuba's social revolution, and explosive situations in Latin America. All of these seem now to fit like parts of a symphony of service.

Great is my indebtedness! These opportunities brought a deeper understanding of the nature of the world human drama and of the ideas, forces, and aspirations at work changing a departing world into a new and different one with new fears, new powers, new needs, and new visions. Thankfulness also for opportunities to observe significant social change within the mightiest world power, wrought by people who courageously uphold civil rights, freedom of conscience, the right to dissent, civic duty to oppose unjust laws, vigorous opposition to war, and fearless statements of truth exposing war as a crime against humanity. How encouraging the multiple expressions of opposition to the war in Vietnam!

AFSC was inwardly impelled to serve in a spirit rising above party, creed, ideology, and nationality. Inspired with a deep sense of human solidarity and belief in the potentiality for good through the Spirit within man, AFSC from its start was non-national in its vision and in its effective world outreach. Motivated by a compassionate universal concern, conscious of its limitations yet aware of a sustaining Presence, it affirms by deeds. No human suffering, no distress, no conflict, no war, no effort to prevent war, is alien to AFSC.

The adjective "American," perhaps helpful at home, certainly does not reflect the organization's motivation or

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*Heberto Sein: Associated with Mexican projects; team member of Quaker U.N. Program.*



purpose. The words "Friends Service" express the real character and Quaker yearning of the Committee. It is service free from flag-waving. This is something of its greatness and is what makes its projects acceptable to people of all countries. Its staff workers and volunteers have been both Quakers and non-Quakers—men and women from diverse spiritual homes and nations who find a deepening sense of their spiritual unity through dedicated, disinterested service. This has contributed to an expanding network of non-national Friends centers around the world.

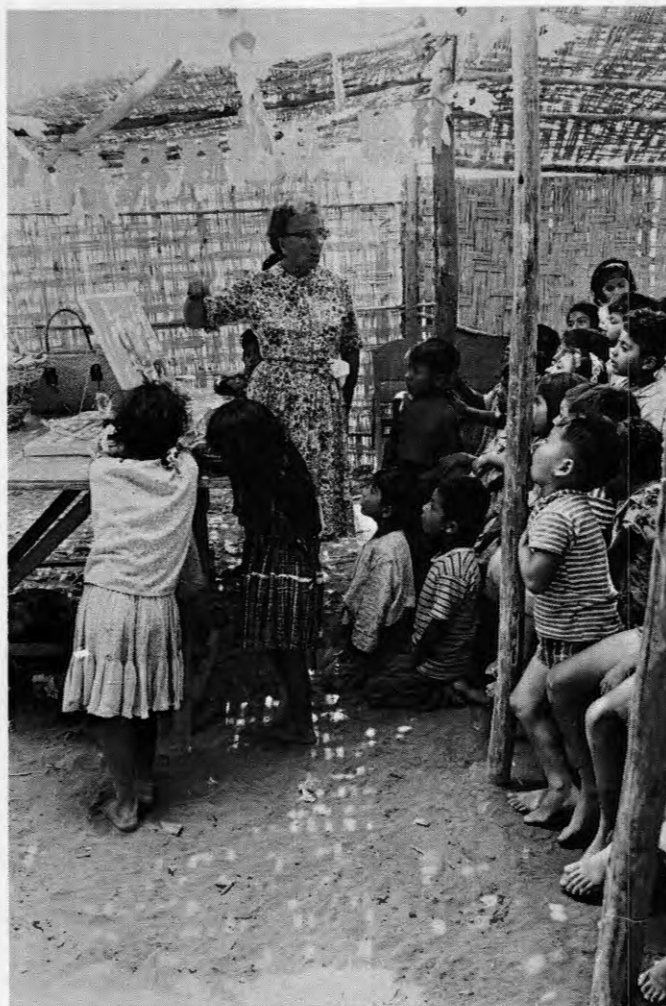
Said a man in South America, "How can one keep them down to routine? Clasp hands, from worship in silence, they rise to quiet planning with a sense of Inner Guidance. Then they are off in service adventures of love. With a mind for non-conformity, how can you keep the Quakers down to routine, once they become possessed by 'concern'?"

Travels as a conference interpreter enable me to meet fellow-Quakers around the world, working hard like bees. Through sharing of truth they achieve cross-pollination of opposing views in tension situations. A man in France said, "Le Bon Dieu is not so dumb. Men could take to bee culture everywhere. Then with millions of God's bees working with them, men could lick world hunger with honey." Is there a sweet rural project in this for AFSC?

Reaching beyond humanitarian relief, AFSC is tackling also the causes of war. Consistent and sustained is its effort to reach the minds of men, turning them toward positive peace-building action. Its techniques reflect characteristic Quaker directness coupled with a feeling for critical areas. Washington seminars on international affairs, conferences for diplomats in Europe and Asia, a goodwill team to the Soviet Union, the pioneer exchange seminar, the Conference for Young Leaders in Africa, are outstanding, purposive events. Who can estimate the influence of this seed-sowing in the minds of men and their decisions in favor of peace and nonviolent methods?

Personal contacts made at the United Nations and in international conferences enable me to affirm that there is a conscience-searching power in AFSC publications. *The United States and the Soviet Union, Speak Truth to Power, A New China Policy, and Peace in Vietnam* communicate truthfulness in their statements and purity of motivation. More translations are necessary for global readers. These publications have opened a channel of communication with the peoples of the world.

There is need for similar statements on problems which AFSC will face—such topics, for instance, as these: international tensions caused by political and economic domination over weak countries; potential conflict situations caused by the growing gap between rich and poor



AFSC schoolroom in Lima, Peru

nations; the debt incurred for meager development and the oppressive development of debt in underdeveloped areas; the role of nationalism in new nations as assumption of responsibility for economic and social growth; the role of the big powers in the increasing world armament trade and its contribution to international tensions, disunity, and hostile attitudes. What will the harvest be?

Quakers, like all other men, are and will be possessed by concerns. They are not alone, I believe. The living creative Spirit, the Giver of Life, has not abandoned His creation nor His Spirit-sharing creature, man. For man He bears a concern. I feel that the Spirit hovers over the spiritually motivated concerns of men—those concerns evoking in men truthfulness, fearlessness, and the application of love. Concerns in harmony with the Spirit, yearning to make real the abundant, fulfilling life for all men, will in time be fruitful because such concerns rely on the eternal "that of God in every man" which can free the soul from despair and bring all men together.

## The Whole of Life

By DOROTHY M. STEERE

TRYING to evaluate the work of the AFSC, a part of my life for so many years, is like trying to give an objective judgment about one's family. For the period between 1950 and 1960 Douglas Steere and I were serving under its auspices as senior Friends in Europe, in the Middle and Far East, and in Africa, trying to discover the seeds beneath the snow as we visited Friends' groups and projects and sought for creative areas where AFSC might work.

We have served on the Foreign Service Station Section, the Centers Committee and the old Work Camp Committee, and I have been a member of the Personnel Committee for a number of years. In 1945, when Douglas was opening up relief work in Finland, I directed a small work camp in Maine. What my daughters and I learned from campers and community cannot be calculated.

In all these experiences I have gained far more than I could ever give, and the trust, confidence, and freedom given to us is unlike anything else we have known. The wonderful caring and personal concern we felt from our supporting committees and administrative personnel when we were in the field will always stand out in our minds. Our hope and longing are that this kind of touch may always be our aspiration in the AFSC, and that we will make it come true as often as possible. This constitutes the difference between working for a group that makes you feel one of the family and working with one that treats you as a necessary cog in a large, highly effective, but increasingly remote organization.

As we have moved between work in the field and in the home committees, especially in the Personnel Committee, my concern for this aspect of our AFSC increases. With pressures to fill personnel needs as we replace workers or open new projects we are in danger of sending out people either insufficiently equipped or without adequate preparation.

What new methods can we discover to find and then train our workers? Should we seek a more carefully spelled out relationship to Pendle Hill than we have at present for this whole side of preparation? Once our workers are back from the field, where they have poured themselves out in service, how can we, in our busy committee and staff lives, show the proper personal interest in and concern for their contributions in the field and the problems they have encountered?

*Dorothy M. Steere:* Member of Centers and Personnel committees; work camp director; with Douglas V. Steere visited Friends in Europe, Asia, and Africa. Currently visiting Australia, New Zealand, Japan, India.



*Medical relief in Europe, 1945*

As more and more opportunities are opened to us it is important that we be very clear, as we take on new projects, whether they arise out of our own real concern, and whether we can find the personnel to carry them out in the spirit and with the methods we desire. Is our motivation influenced by some outward pressure trying to convince us that we are the only group which can undertake them or which can be assured of financial backing, or is it because we believe we are uniquely equipped and especially led, though how to secure the finances may still be unclear?

Our conception of what constitutes a Friends Center, in AFSC's use of that term, has changed. For some of us, the change has come hard as specific and often short-term programs requiring technically trained personnel take the place of persons who came as heads of a Center for longer periods of time with no assignment but to feel their way into the hearts of people, to live among them, and to make what contributions they could over a period of years, without the necessity of producing results or justifying their existence in impressive monthly reports. Finding the right long-term personnel is not an easy task, but I wonder how much we realize today that, had it not been for the long, tireless, and often unimpressive labors of a few devoted persons connected with our Centers who gained the confidence of the country by their spirits, we might not be able to carry on the work we are doing in our programs today.

We need to see more clearly than we do at present what our relationship should be to the whole Society of Friends in the United States, to Pendle Hill, to Woodbrooke and the Friends Service Council in England, and





*Material aids for war victims*

to the Friends World Committee for Consultation. We must ask ourselves whether a service committee with a specifically American or British name can be a deterrent to our work. This raises the delicate but highly relevant issue whether our Quaker service work in both Britain and the United States can be internationalized and yet keep the indispensable resources of concern, finance, personnel, and administration fully mobilized to meet urgent human needs when the people themselves do not wish to be beholden even to the philanthropy of nations which are politically locked to policies of which they are suspicious.

AFSC grew out of a religious concern for human need. Beginning with relief and rehabilitation, we have moved into broader areas in the field of human understanding, hoping that by bringing persons together across political or social or racial lines and giving them opportunities to know one another we might help prevent the conflicts arising between men and nations. These are important and logical developments.

Our Quaker way of life makes little distinction between the sacred and the secular; our religious concern takes in the whole of life. We need to bring all of the social and technical skills as well as all of the psychological insight we can, to our endeavors, but love should be the first motion in every area of our committee life. Otherwise we run the risk of becoming just another well-organized service body.

These are the thoughts haunting my mind as I look back over the years in which Douglas Steere and I have been close to AFSC and as I look ahead to AFSC's next years of work in the world.

## Chronic Dilemma

By GILBERT F. WHITE

FEW people have served so unproductively under Quaker auspices as did the little group which was detained by German authorities while war raged in the Mediterranean during 1943-1944. Throughout a year of inactive waiting our prevailing mood was frustration. But the enforced sojourn on an island of contemplation in a mounting torrent of human violence also was a time to consider one of the chronic dilemmas of those who seek to testify to Quaker belief in an imperfect world. That is the dilemma of how best to allocate scarce time and money among the emergency needs of war suffering, the more enduring challenge of social reconstruction, and the long-term task of building a peaceful and just world. One of the normal reactions to putting out fires is to turn to preventing them. That was my feeling in the gilded cage that was Baden-Baden. Yet, when the preventive venture goes slowly and the results seem intangible, a simple involvement in human events has special satisfaction.

My first occasion to work under the Red and Black Star was in the AFSC's twenty-fifth year when, as a conscientious objector, I found that my draft board would approve my going to Vichy France to take part in relief for children, refugees, and the gaunt residents of concentration camps. Although the physical suffering there was different than in war-torn France of 1917-1920, the heritage of the earlier work was strong. Quaker reputation had opened the way again, and after the Germany Army took over in late 1942, several of us were able to carry on behind the lines without interference from officers who had benefited from Quakerspeisung in 1920. The same heritage was plain in the response which two of us received when we took part in the inter-agency mission to open up relief for German civilians at the end of the war.

Then, as twenty years later when two of us made a hurried visit to South Vietnam, the exposure to the distortions of war contributed to a conviction, which we all have shared, that beyond the immediate claims of suffering people lies the responsibility to help rebuild society in a new image. The barbarism of the Vietnam war must be replaced by the constructive cooperation in social development symbolized by the Lower Mekong work. It was good to see the German program shift from relief to community rehabilitation. And in later years in Chicago, it was heartening to watch an effort unfold to aid in the struggle of minorities for equality in housing.

Throughout such sensitive and imaginative adventures in social change lurks a recognition that new ac-

*Gilbert F. White:* Member relief teams in France; interned Baden-Baden, 1942-1946; assistant executive secretary, 1945-1946; chairman, 1963-

ceptance must be found among men for the way of love. Emphasis turns toward education in the broadest sense. When World War II was over and the Cold War had reached a peak, it seemed important to join in public discussion which would help strengthen the ties of understanding among people of suspicious nations. One result was the publication by a group of us of *The United States and the Soviet Union—Some Quaker Proposals*. Positions on international responsibilities which then seemed extreme are now taken for granted, and how much the report had to do with nudging public opinion we shall never know for certain.

Similarly, we cannot assess the full impact of the Washington Seminar on International Affairs, which has continued since 1952, or of the Conference for Diplomats, which began the following summer. When three of us, including Clarence Pickett, first made cautious inquiries among government officials about the idea of a seminar as it had been advanced by James Marshall, we knew only that the rising knowledge of man about his fellow men could not fail to advance his sensitivity to peaceful solutions, and that no other effort was being

made to do this for responsible officials. If nonviolent means were to be promoted, one important place to start was with people in positions of influence.

Now, in the face of mounting United States violence in Vietnam, other forms of personal or corporate testimony to our beliefs may be in order. I could not say that a public demonstration against war policy is more significant than binding the wounds of war or that building a new community of confident men and women is less significant than building a movement to outlaw war. Each contributes to the other: the feeding of wartime supports public education when another conflict threatens; the understandings developed in the relaxed environment of a Diplomats Conference in Switzerland help a relief mission of later years penetrate a bitter political barrier in Cuba. Each is an adventure in faith whose consequences we cannot foresee. All give expression to leadings of the same spirit. AFSC need not and should not assign inflexible priorities to different types of work. Rather, it should keep itself as open as practicable to support and encourage new and diverse concerns that can grow out of heated activity or from quiet contemplation.



*Conference for diplomats at Clarens, Switzerland*



## The AFSC—A Backward and Forward Look

By E. RAYMOND WILSON

**W**HAT a precious privilege it was to work with the AFSC for twelve years as the Peace Section's Education Secretary! What thrilled me was the intellectual and spiritual freedom in dealing with the complexities of international relations. While in any job there are some limitations, of course, I did not have to say something I did not believe, nor do something in which I did not believe. I can say the same for the ensuing twenty-three years with the Friends Committee on National Legislation; so, as a birth-wrong Friend working in the Society of Friends, I consider myself an extremely fortunate man vocationally.

The pacemakers were the imaginative Ray Newton, secretary of the Peace Section, with whom I served as associate secretary, and Clarence Pickett, our inspired leader. The small but splendid staff when I joined it numbered less than the staff now in the Pasadena Regional Office. During those years the annual ten-day Institutes on International Relations grew from two on the Haverford College campus to eleven, stretching from Wellesley, Massachusetts, to Portland, Oregon, and Whittier, California. Under the slogan "Educate the Educators" these programs reached out to teachers, ministers, and community leaders. Discussions were lively and heated as the issues ranged from recognition of Russia, the lowering of trade barriers, the philosophy of pacifism, the questions of isolationism versus support of the League of Nations and of neutrality versus collective security, to the growing threat of war; and then the problems raised by the Second World War, and later by America's involvement in it. Since we believed in earnest discussion and academic freedom, I arranged one year to bring a speaker from England, in spite of the expense, to present a point of view exactly contrary to that generally held in the AFSC on the question of neutrality and collective security, because I wanted our convictions subjected to the sharpest challenge we could find on either side of the Atlantic.

Training peace leadership was the big emphasis during that period. Two other projects also involved hundreds of young people. The Peace Caravans rolled over the prairies and mountains in decrepit cars carrying their messages of youthful enthusiasm and sometimes youthful ignorance. Scores of young men and women were re-



*Participant in U.S.-China conference, 1965*

cruited for Mexico to help Mexicans help themselves in rebuilding earthquake-shattered villages, in the construction of sanitation systems and schools, in digging wells, and in various other ways creating two-way understanding across the Rio Grande. The AFSC is much larger today and has ten area offices, whereas it had only part of one in 1931, but I wonder whether it is training as many people in depth in peace leadership as it did in the thirties.

After three wars in which the United States has been involved since 1941, and after twenty-six years of military conscription and emphasis on violence and the acceptance of war, the problems and complexities of peace are much greater than they were thirty years ago when there were no atom bombs or intercontinental ballistic missiles, no widespread acceptance of conscription, and not so much molding of the popular mind toward violence by TV and mass communication.

Looking toward the future, I would like to see AFSC seek to involve, and work much more closely with, the Society of Friends, particularly the more evangelical branches of the Society. More needs to be done with and in the churches of other denominations. I have expressed frequently the hope that statesmen will get around to abolishing war before theologians get around to renouncing it. Interest in peace and international affairs is growing, but a study which I did not too long ago revealed

*E. Raymond Wilson:* Educational secretary of Peace Section, 1931-1943; executive secretary Friends Committee on National Legislation, 1943-1962; current Board member.



*Vietnamese child at Quang Ngai center*

that the seven most active denominations, other than the Brethren and the Quakers, spent from seven to fifteen cents per member per year on their social action programs dealing with economic justice, race relations and peace. The brave new world isn't going to come in with an expenditure of one Coca-Cola per person per year. For example, there could be more cooperation with the ecumenical movement by the Quaker United Nations Program and AFSC as a whole.

The whole area of disarmament and security needs a highly competent staff to devote its full time to leadership in this field for the next decade. This would include research, publications, close liaison with the United Nations and the Arms Control and Disarmament Agency, and widespread public education on how to disarm without creating a depression. The fortified walls of modern armaments aren't going to fall down because a few people march around seven times and blow a bugle, or break out a poster, or hold a vigil! U.S. appropriations in 1966 for military purposes were over seventy-seven billion dollars!

International centers need top-notch representatives to settle in for a decade or more, as several Friends have done in Geneva, so that they really become acquainted with the leadership and people of the country and give continuity to the shifting scene. The genius of AFSC over the years has been its emphasis on volunteers, on relatively short-time appointments, and on revolving service, but it needs more anchor people on its foreign staff. These are only a few of the ways in which the AFSC operations can be strengthened.

Clamor for funds and for proliferation of good projects of all kinds by AFSC will grow because of the messy world in which we live. But war is still man's greatest enemy. Its greed for men and money and unquestioning allegiance keeps a stranglehold on the budgets and the policies of nations. For the foreseeable future I think the elimination of war, the abolition of conscription, and the building of justice and world order should have the first and overriding priority of the AFSC.

Neither the fear of losing tax exemption nor the desire for respectability or comfort should hold back AFSC's striving to be both prophetic and relevant in a witness to governments and to society. The Christian faith demands that men should learn to live together on this shrinking earth and that war must disappear as a means of resolving their ever-growing conflicts.

AFSC  
50   
AMERICAN FRIENDS  
SERVICE COMMITTEE  
FIFTIETH ANNIVERSARY



(Notes continued from page 198)

**Six Britons concerned about American aggression** in Vietnam have announced in a letter to *The Friend* (London) that they will attempt to enter the target areas of North Vietnam to share the dangers of bombardment with the Vietnamese people. They are looking for others to join them in this public witness.

Also reported in *The Friend* is the action of an English couple (she a former American WAAC and he a British seaman during the last war) who are scheduling in the *Guardian* of April 25 a full-page "Anglo-American" advertisement. It calls upon the British Government to disassociate itself from American policy in Vietnam and to support U Thant's three proposals. Joe and Roslyn Balcombe of 12 Cokers Lane, Croxted Road, London, S.E. 21, are seeking 1500 signatories from Britain, America, Australia, and New Zealand.

**A "talent file"**—a list of members with special knowledge, interests, and skills—has been instituted by the Continuing Committee of Illinois Yearly Meeting. Perhaps this has possibilities as a sober and responsible Quaker reply to the computerized dating now popular on college campuses!

**Barbara Elfbrandt**, the Quaker who, with her husband, Vernon, taught for five years without pay in Tucson, Arizona, public schools rather than sign an amended 1863 loyalty oath, has been named "Outstanding Tucson Woman of 1966." The award, presented by the *Arizona Daily Star*, commemorates last year's April 18th U.S. Supreme Court decision that the state law rested on the doctrine of guilt by association. Vindicated once more, in Barbara's words, was "one of the basic freedoms of every Arizonan," as well as the Quaker testimony to the Biblical admonition "Swear not at all but let your communication be Yea, yea; Nay, nay . . ."

**The grounds of Gwynedd (Pa.) Meeting** will be used during July and August by a summer day camp for the Montgomery County Chapter of the Pennsylvania Association for Retarded Children.

**A survey course on African civilization** run jointly by Haverford College and Lincoln University and backed financially by the Rockefeller Foundation has enrolled forty-six young men and women who are preparing for a two-term session at University College in Dar es Salaam, Tanzania, from July through December of this year. Their primary purpose is to enrich their own specific fields of interest, but sponsoring faculty members hope that the project will whet in them a desire for more advanced African studies. "Non-western languages are going to become more central to curriculum needs," says the program's co-director, Harvey Glickman, chairman of Haverford's political science department, who has been involved in African studies since he was a graduate student at Oxford fifteen years ago. He envisions the development on the Haverford campus of courses in Swahili and Hausa—languages spoken by some 55,000,000 Africans.

**Friends in The Netherlands** who are concerned about military taxes have formed a Conscientious Objectors' Committee Against Paying Taxes for Defense Purposes. They are trying to work out a plan acceptable to the government by which the "defense" part of their taxes could be used for some humanitarian service. In The Netherlands it is not permitted to affix protest stickers on tax forms; instead one must use a written announcement of protest.

**Sven and Inga Rasmussen of Copenhagen Meeting**, who completed nearly two years of service in Kenya, have been asked by Danish Friends to return to Africa (after a summer at home) for another two-year term. The Rasmussens' agricultural work in Kenya represents an initial step of cooperation between the Committee for Developing Counties of Denmark Yearly Meeting and the village development programs of East Africa Yearly Meeting. During the coming two years the Danish Government's Technical Assistance Board to Developing Countries will assist the project by paying Sven Rasmussen's salary.

**A guidebook for peace vigils** has been compiled by Charles Hubbell of Santa Barbara (Calif.) Meeting, initiator of the widespread weekly vigils for peace in Vietnam, which now number well over a hundred. *The Weekly Vigil for Peace* is a useful source of general information as well as a guide for anyone desiring to start a vigil at a new site. It is available for thirty-five cents from the author at 1060 Randolph Road, Santa Barbara, California 93105.

**Haverford College** has announced the appointment to its presidency of Dr. John R. Coleman, an executive of the Ford Foundation and a former dean at Carnegie Institute of Technology. He will succeed Dr. Hugh Borton, president of the suburban Philadelphia Quaker college since 1957, who will retire in June of 1968 after a year's terminal sabbatical leave.

### **Old Graveyard at Friends Select School**

Development plans for Friends Select School in Philadelphia include a school building along the Race Street side of the property and an office building along the Cherry Street side. Many Friends will recall that this property was once used as a burying ground.

We have been advised that there are no legal restrictions to prevent our proceeding with these development plans. Also, the records indicate that the latest burial was in 1858. However, if there are individuals having relatives buried in these grounds, we wish them to have due notice of our intentions so that they may remove any remains if they so desire.

Interested persons are requested to consult G. Laurence Blauvelt, Headmaster, Friends Select School, 17th Street and The Parkway, Philadelphia, Pa. 19103, for further information.

*The Trustees of Friends Select School*

At right are Russian children in famine area, 1917 or 1918, wearing "Quaker" clothing distributed by Friends Service workers. Below is a barracks school at Omsk, organized and led by Nancy Babb of AFSC staff (standing, left) for children of refugees. Note huge abacus by stove. (Photo loaned by Anna J. Haines.)



**One-day work camps for junior-high-schoolers** of Bucks Quarterly Meeting in eastern Pennsylvania started in January with a project devoted to cleaning in fatherless homes. Further work camps were expected to include a clean-up day at a school for emotionally disturbed children, with a speaker who would help the young Friends to understand the problems of such children and the possible ways of helping them.

**The William Penn Charter School** in Germantown, Philadelphia, has received a bequest of \$165,000, the entire estate of the late Frances L. Haupt of Chicago, who died in 1965 at the age of 101. The funds, left in memory of her son, William Levengood Haupt, who had attended Penn Charter when it was on Twelfth Street in downtown Philadelphia, constitute the largest testamentary gift ever received by the 278-year-old Quaker school. The money will be used to provide the swimming pool in Penn Charter's projected Activities Building.

**The Quaker Committee on Social Rehabilitation**, the arm of New York Yearly Meeting which for ten years has provided women in the New York City House of Detention with counseling, group-discussion programs, arts and crafts training, and a job placement service, recently opened a new residential program for women who have a history of narcotics addiction. The residence offers a long-term mental-health rehabilitation program, with in-training facilities for developing skills in business education and the sewing industry.

**In 1917-18 American Quakers were at work in Russia** among refugees retreating before the Germany army, as indicated by the photographs here and on the cover. An American unit of six women joined English Friends sent to do medical relief work in six village centers in the area of Buzuluk, Samara Province, which was a large wheat depot on the Samara-Tashkent railroad.

Again, during the great famine in the Volga Valley (1921-1923), affecting some 35,000,000 people, an AFSC unit undertook the feeding of children—and later of adults also—in the Buzuluk Ouyezd. Friends brought in a thousand horses from Turkestan and Siberia to help with cultivating. They also launched an antimalarial campaign.

"The changes that are going on in Russia today are of vital interest to the whole world," reads the AFSC's Fifth Annual Report (1921-1922). "We believe that the best way to assist her is to extend a helping hand in her time of need."

The Quaker feeding was continued until September, 1923.

**"Lettre Fraternelle,"** the French Friends' monthly publication, recently printed a report on life in America by Madeleine Jéquier, a Swiss Friend who has been in the United States since September, helping to prepare for the Friends World Conference.

Our visitor is amazed at the ease and maturity with which young Americans report on their activities and plans at business meetings. She admires the fortitude of the American father who comes home after a hard day's work to listen with interest to accounts of his whole family's activities and then often gets up from the table to lend a hand with mealtime duties. And she reports that American Quakers are eager to learn what is happening outside the United States, especially in spiritual matters.

**Attention: mothers of young children!**  
See "Coming Events" for May 5-7 (page 225).



**The Swarthmore Upward Bound Program**, which recently has received a grant of \$75,741 from the U.S. Office of Economic Opportunity, is the outgrowth of a series of four interracial programs for high-school young people begun in 1963, jointly sponsored by Swarthmore College and the Robert F. Wade Neighborhood House of Chester, Pa. This year's program, with a combined staff of student counselors, students, and teachers from the college, as well as secondary school teachers, will provide seven five-day weeks of summer study for approximately sixty-three high school boys and girls from Chester schools. Some have participated in the program in former years; all are from families of limited financial means and are interested in preparing for higher education and responsible careers.

**WIN**, publication of the Committee for Nonviolent Action, has issued a sixteen-page reprint of its special supplement in memory of A. J. Muste, available from its headquarters at 5 Beekman Street, Room 1033, New York, N. Y. 10038. (Single copies 35¢; ten or more copies 20¢ each plus shipping charge).

**A gift more lasting than flowers**, in the opinion of members of Fort Collins (Colo.) Meeting, is a subscription to the *FRIENDS JOURNAL*, so that is what they sent to a young graduate-student attender who faces a long period of recuperation from injuries received in a plane crash. Other Meetings please copy?

### **Pendle Hill Spring and Summer Programs**

Bernard Phillips, Milton Mayer, and Robert Burger will provide a diversity of mental fare on five Pendle Hill weekends during the warm-weather season this year.

Bernard Phillips, chairman of the Department of Religion at Temple University and author of the pamphlet *The Search Will Make You Free*, will present four "Everyday Sermons on Mystical Texts" from the scriptures of Taoism, Hinduism, Buddhism, Islam, Judaism, and Christianity on the weekend of May 19-21.

Milton Mayer, author of *What Can a Man Do?* will give two lectures under that same general title on the weekend of June 2-4. In addition, small group discussions will be followed by two informal sessions with him on Saturday. Currently on the faculty of the University of Massachusetts, he is a consultant to the Great Books Foundation, the Encyclopaedia Britannica, and the Center for the Study of Democratic Institutions.

Robert Burger, a professional consultant to many business and industrial corporations on informational writing, will return to Pendle Hill, for the second successive year, for a series of writers' workshop sessions during the weekends of August 7, 10 and 14. The course will provide practical writing instruction and work evaluation for thirty-two participants.

Inquiries about registration should be addressed to Pendle Hill, Wallingford, Pa. 19086.

## **Book Reviews**

**I STAYED IN CHINA.** By WILLIAM G. SEWELL. A. S. Barnes & Co., South Brunswick, N. J. 221 pages. \$5.00

This is an eye-witness account of what happened in a Christian university and the town in which it was located in western China when the Communists took over. The author, an English Quaker, was head of the department of chemistry and warden of the student "Hostel of Good Comradeship." The period covered is 1947-52, the closing years of the decadent Nationalist government under Chiang Kai-shek and the beginning of the new order under Mao Tse-tung.

The author's deep appreciation of things Chinese and his love for the people won for him the friendship and confidence of the students and of Chinese members of the faculty. Thus he is able to describe with an understanding heart how they felt about Communism before its triumph and how they were changed after accepting it. He writes with a critical but sympathetic attitude, in the unique position of a group participant and foreign observer, describing the remarkable transformation which took place within the university and the local community.

William Sewell makes it clear he is writing only about what he saw in one tiny area of China, but what he has written is an important contribution toward understanding the why, what, and how of the new China. It can serve as a corrective to the distorted image many Americans still have of the China of Mao Tse-tung. The book deserves a wide reading.

J. STUART INNERST

**ALTERNATIVES TO CHRISTIAN BELIEF.** By LESLIE PAUL. Doubleday, N. Y. 227 pages. \$4.95

To be religious is to be committed, or, in Paul Tillich's words, to have ultimate concern. There is no doubt that many people have been deeply committed to their ideals, be they Marxist or Existentialist. Even Communism and Fascism had their messianic aspects and true believers, except that the conditions for their salvation were written in the blood of millions.

This book does not defend alternatives to Christianity but holds them up to close scrutiny. The author, a professor at Queens College, Birmingham, England, offers a most informative and incisive criticism of the intellectual danger from within. However, he discusses neither rival religious movements (such as Bahai, Theosophy, or Spiritualism) nor the danger from without represented by non-European systems of thought which have so great an appeal for young people today. Instead, he offers a calm and thoughtful analysis of the weaknesses of humanism, evolutionism, historicism, Teilhard de Chardin, and Toynbee and of the claims of the various schools of psychology, modern philosophy, and art.

His erudition reveals itself in the last chapter to be in the service of a more conservative and traditional Christianity than might be anticipated. He searches for "comfort in a comfortless world" and, not finding it in modern philosophies or in ideologies or art, he returns to Christianity and the insights of the Old Testament, which speak to him with the experience of the centuries.

PETER FINGESTEN

**GAMES CHRISTIANS PLAY.** *An Irreverent Guide to Religion without Tears.* By JUDI CULBERTSON and PATTI BARD. Illustrated by SUSAN PERL. Harper and Row, N.Y. 124 pages. \$2.95

Lest anyone think this "irreverent guide to religion" is too irreverent, it should be pointed out that one of the authors is a minister's wife who obviously has learned her subject the hard way. So we suspect that she and her fellow spoofer know what they are talking about when, for instance, in their "Christian's Vocabulary from A to X," they define "church dinner" as "the most important work of the church"; "nonconformist" as "prays with his eyes open"; "pacifist" as "someone who takes the Sermon on the Mount literally"; and "led" as "a way to forestall argument or opposition: 'I felt definitely led to ask you to . . .'"

It is all good fun, with a fair share of sharp points and cutting edges on such subjects as "Helping Others to Be Spiritual," "Holding the Fort Against Heresy," and "Answering Youth and Other Doubters." Susan Perl's pungent illustrations are priceless.

That the title should be such a near-facsimile of the best-selling *Games People Play* seems unfortunate, for this little book is witty and original enough in its own right not to have to stoop to imitation. F.W.B.

**GOD IS FOR REAL, MAN.** By CARL F. BURKE. Association Press, N. Y., 1966. 128 pages. \$1.75 paperback, \$3.50 cloth. "Cool it, man, you got to have more than bread if you want to live big." This, according to a boy from the "inner city" of Buffalo, New York, is the response Jesus made when the Devil tempted him to turn stones into bread.

Carl Burke, a jail chaplain and director of social services for the Buffalo Council of Churches, has worked with these "bad-tempered angels with busted halos" to help them translate a few Bible stories, Psalms, and quotations from Proverbs into the vernacular of the streets.

The result is an admirable example of praiseworthy results from patient, creative work with youngsters. The book is of probable value to others attempting religious education in a similar environment. It would be only a curiosity to the largely middle-class suburban Quaker youth and gives little added insight to either the youth of the inner city or the Bible for those with more than the briefest acquaintance with either.

LYLE TATUM

**THE NEW SCOFIELD REFERENCE BIBLE**, just published by Oxford University Press (\$7.25), preserves the King James Version text but with archaic and obsolete words replaced by synonyms now in common use ("cows" instead of "kine," "precede" in place of "prevent"). Each substitute word is indicated by light vertical lines, and the King James original is shown in the margin. Author, date, theme, and the nine-member revising committee's consensus on each book's significance appear beneath each title. There are more textual sub-headings than in previous editions, and thousands of new cross references.

*Is your Meeting listed among the Meeting ads (page 225)?*

## Letters to the Editor

*Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted. Opinions expressed in letters are those of the authors, not necessarily of the FRIENDS JOURNAL.*

### Opportunity to Serve in Hiroshima

The World Friendship Center in Hiroshima needs a volunteer worker to replace Lynne Shivers, who has served in Hiroshima this past year with the support of Haddonfield (N.J.) Meeting. (See her article in February 1st FRIENDS JOURNAL.) A qualified replacement should be available by July, or as soon thereafter as possible.

The work of the Friendship Center revolves around the coming and going of people from all over the world. The volunteer worker must be sensitive, open, and alert to an entirely different culture, willing to learn and to live a bit differently from the accustomed, interested in working with people, and possessed of good health.

There are three major areas where the volunteer can be of real help: 1) as secretary to assist Barbara Reynolds with the heavy load of correspondence; 2) as developer of cooperative business or industries for the unemployed hibakusha; 3) as a worker with young people who come to the Center—a need which will be even greater if the project to bring wounded Vietnamese children to Hiroshima develops.

This opportunity for service is open either to a young person just out of college or to an older person or couple who are freed of other responsibilities and are available for one or two years. The resources of Friendship Center do not permit salary. For an acceptable volunteer, however, friends of the Center will endeavor to arrange financial assistance, if needed. Interested Monthly Meetings are invited to support a young Friend in this service of love.

340 Pine Avenue  
Deptford, N. J.

GEORGE WILLOUGHBY  
Phone (evenings) 609-227-3499

### From France Yearly Meeting

The small yearly meeting of Friends in France has been following with great interest the efforts being made by Friends meetings in the United States in protest against the war in Vietnam. Our Yearly Meeting is trying to make known the actions undertaken by American Quakers in order that French people may be aware of the fact that there is an opposition within America itself. Would you please specify what your meeting has undertaken in this respect?

In Paris, on our very small scale, we are planning to invite other movements to join with us to support you. In cooperation with the American Friends Service Committee we are helping with the publication in French of the book *Peace in Vietnam*, which we hope to introduce to the public. This war is stimulating numerous meetings in all cities in France, and these are bringing together movements of very different persuasions, in some cases inspired by important personalities, such as Professor Kastler, recent Nobel Prize winner in physics.

114, rue de Vaugirard  
Paris VI, France

MARIE-LOUISE SCHAUB,  
HENRI SCHULTZ,  
ROGER ANDRIANALY, Clerks



**A Plea for Courage**

Quakers of long ago did not hesitate to follow their conscience. They willingly suffered the consequences of their beliefs put into words and action. Often their sufferings were very severe.

Today Quakers are not faced with anything that compares with the sufferings of those early Friends, yet there are among us individuals who hesitate to stand up for justice because of the consequences, which may amount to some loss of business or to criticism from friends.

To evade the truth or to deny one's responsibility to a just cause is, I think, a form of dishonesty.

The world today is torn to pieces by distress, war, and poverty. May God awaken our conscience and give us the knowledge and courage to step forward and speak out for a world of unity and brotherhood based on love and justice!

*Philadelphia*

LUCILLE G. MOSBY

**More on South Africa**

Why should Oliver Wilgress [JOURNAL, March 15] think my letters on South Africa were confusing or misleading? They were objective reporting of facts. He says "there is little evidence" that "South-West Africa is being made ready for self-government." The offer has already been made by the South African government to the most important ethnic group in South-West Africa, the Ovambos, comprising 45.5 percent of the territory's population (*New York Times*, March 22). The same offer is being extended to other ethnic groups in South-West Africa.

Only Bantus can vote and own property in the Transkei. Certainly non-white opinion can make itself heard—radio, newspapers, officials, votes.

I talked with scores of Bantus. Three opposed apartheid; all others favored the policy. There are seven nationalities of Bantus, and they do not want to give up their own cultures and mingle with each other or with the white people. They are proud of their own language and customs. Many more whites than blacks oppose apartheid.

The cultural gap in South Africa is not due to "color discrimination," for the gap is less there than it is in other parts of Africa where there has been little or no white influence.

To Leslie Chrismer [letter in March 15th JOURNAL] let me say that I am attempting nothing beyond reporting the facts as I found them. If the Bantus of South Africa are backing the policy of the South African government, as I believe to be the case, and if they want to work out their own problems in their own way, as they told me they did, we are, I think, very wrong in seeking to impose our ideas upon them.

Why do very large numbers of black people from surrounding countries eagerly crowd into South Africa if there is so much injustice there? The truth is that the standard of living for the Bantu people and the opportunities for education, medical services, and professional and business opportunities are far higher there and in Rhodesia than in any other African country. I did not have these opinions before going to South Africa, but seeing is believing.

*New York*

HOWARD E. KERSHNER

**In Praise of Howard Kershner**

I hope you will continue to print the occasional letters from Howard E. Kershner of New York, notwithstanding the angry and intemperate replies you may receive, in the nature of the two you print in the issue of March 15.

Howard Kershner seems to have the not-too-common gift of seeing things as they are. I have admired his letters as they have appeared from time to time. In the smog of letters of opinion, many of them one-sided and apparently motivated by a Messiah complex, the Kershner letters come like a breath of fresh air. Please see that whenever Kershner has something to say he is not denied the use of the "Letters to the Editor" columns to say it.

*Jenkintown, Pa.*

ARTHUR H. JENKINS

**"Voices from Eastern Europe"**

Arthur Harris' "Voices from Eastern Europe" (FRIENDS JOURNAL, March 15) is very interesting, but ends with a curious abruptness. Will there be a subsequent treatment of the Voice of America and Radio Free Europe broadcasts? I hope so, if it can be done objectively.

*Nokomis, Fla.*

LOUISE P. MOORE

**Discrimination?**

During my perusal of the March 1st FRIENDS JOURNAL an old uneasiness returned. It was prompted by the announcements: three marriage items, six death notices, but no births. The Society of Friends seems to falter for a moment in its regeneration; but new members—the convinced Friends—add to the numbers. The absence among the announcements of a list of newly joined Friends is evidently policy. That such a list is always omitted suggests that one class of membership is preferred above another. Birth lists—implying birthright membership—are published.

I am uncertain of my conclusions, though. Do I exhibit, by mentioning the subject, the insecurity often found in a minority—imagining discrimination where really none exists? Or is the deletion of a birth list an intentional change due to the realization that there is little immediate significance in where and exactly when whose latest was born?

*Almira, Wash.*

SAM LIGHTWOOD

EDITOR'S NOTE: No, the absence of a list of newly joined Friends is not a matter of policy—it is a matter of necessity. The notices of births, marriages, and deaths published in the JOURNAL makes no pretense of comprising a complete list. They are simply the ones that are sent in by interested Friends; many others are not reported. Valuable though it might be to publish lists of new accessions through conviction, this never has been done, and the task of making such a list complete and authoritative is so vast and complicated as to render it almost impossible, for the JOURNAL's readers are spread through a score of Yearly Meetings and several hundred Monthly Meetings, and it seems most unlikely that all of those meetings could be counted upon to report regularly their accessions to membership.

Also it should be noted that birth announcements do not necessarily imply birthright memberships. That is a matter for parents and meetings to decide. Nowadays many have gotten away from the birthright-membership custom, preferring to leave it up to children themselves to decide at a later date whether or not they wish to join the Society of Friends.

## Announcements

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

### BIRTH

BLUM—On November 26, 1966, in Boston, Mass., a daughter, LAUREN CAROL BLUM, to Gerald and Carol Replogle Blum. The mother is a member of Woodstown (N.J.) Meeting.

### MARRIAGE

BENSON-BENSE—On March 12, at Manasquan Meeting, Manasquan, N.J., FRIEDLE W. A. BENSE, formerly of Germany, and JOHN L. BENSON of New York City, son of Lewis and Sarah R. Benson of Brielle, N.J. The groom and his parents are members of Manasquan Meeting.

### DEATHS

BLOM—On March 15, at Hawthorne, New York, CHRISTIAN BLOM, husband of Dorothea Blom, a member of Purchase (N.Y.) Meeting. Surviving, besides his wife, are a son, Christian III, and a daughter, Juliana. Contributions in his memory may be sent to the Christian Blom Memorial Fund for African Literature, Mt. Pleasant Library, Pleasantville, N.Y.

BUZBY—On March 27, in St. Petersburg, Fla., ADA M. BUZBY of Wenonah, N.J., a lifelong member of Woodstown (N.J.) Meeting. Surviving is a sister, Ethel M. Buzby of Wynnewood, Pa.

FELL—On March 20, at the Friends Home, Kennett Square, Pa., CLARENCE P. FELL, husband of the late Mary W. Pusey Fell, in his 89th year. He was a member of New Garden Meeting, Avondale, Pa.

GAYNER—On January 16, in Bridgeton, N.J., J. THOMAS GAYNER, aged 75, of Greenwich (N.J.) Meeting. Surviving are his wife, Sara Mayhew Gayner; two daughters, Mrs. Leonard Hopman and Mrs. Richard Hall of Salem, N.J.; a son, John T., Jr., of Salem; eight grandchildren; and three great-grandchildren.

### Helen Estes Baker, 1906-1967

Helen Estes Baker, a member of the board of managers of Pendle Hill and a vice-chairman of the American Friends Service Committee, died at her home in Baltimore on March 10 after a long illness. She was a member of West Baltimore Preparative Meeting. Surviving are her husband, Dr. Percy H. Baker; two sons, Percy, Jr., of Baltimore, and James Estes of Tokyo; a foster son; two foster daughters; and one grandchild.

For seventeen years she had served the AFSC in many places and in many capacities, often in collaboration with her husband. Her final assignment for the Service Committee was as director of a joint AFSC-State of New Jersey project in three southern New Jersey counties, funded by the Office of Economic Opportunity.

Originally she was a teacher, but later she studied law and in 1960 entered legal practice in Baltimore. In 1963 she was awarded the Afro-American citation for superior public service.

From Henry E. Niles of Baltimore comes an account of Helen Baker's guiding principles, of which she had told him shortly before her death. "My first rule," she said, "is that whatever person is in my presence is the most important person on earth at that moment. Second, this moment, here, now, is the most important moment of my life. I stop worrying about tomorrow or what I did not do yesterday, and just work on today. Third, what you call truth today may be untrue tomorrow. Truth may change its complexion from day to day or from moment to moment. But I have an obligation to speak it *now*." And she added that she felt she had to challenge any statement made in her presence which she believed to be wrong or derogatory.

According to Colin Bell, executive secretary of the AFSC, "Helen Baker was a distinguished citizen . . . a professionally competent person . . . a radiant, lovely lady. . . . Her living had a singing quality about it, all the more remarkable because of the triumph over pain this represented."

## Coming Events

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

### APRIL

15—Western Quarterly Meeting, New Garden Meeting House, Newark Road two miles south of Toughkenamon, Pa. Meeting on Worship and Ministry, 9 a.m.; meeting for worship, 10; meeting for business, 11; lunch, 1 p.m. Baby-sitting and child care provided.

15-16—Caln Quarterly Meeting, Camp Hilltop, Downingtown, Pa.

17—Lecture on Gospel narratives by Henry J. Cadbury, Pendle Hill, Wallingford, Pa., 8 p.m. Topic: "Nature Miracles."

20—Benefit performance for work of Quaker Committee for Social Rehabilitation: *The Man With a Load of Mischief*, Jan Hus Theatre, 351 E. 74th Street, New York City. Make reservations (\$11) at QCSR office, CH. 3-7284.

20—Jessamyn West, Quaker author, will speak at 8 p.m. at the Free Library of Philadelphia, Logan Square. Topic: "The Current Scene."

23—Cambridge (Mass.) Meeting Young Friends Discussion Series, 4:30 p.m., followed by worship and supper. Speaker: James V. McDowell. Topic: "Is Higher Education Relevant to Our Day?"

23—Conference class, Central Philadelphia Meeting, Race Street west of 15th, 11:40 a.m. Speaker: Gerda Hargrave. Topic: "United Nations and Human Rights."

24—Lecture by Henry J. Cadbury, Pendle Hill, Wallingford, Pa., 8 p.m. Topic: "Bodily Cures."

26—Philadelphia Quaker Women, Lansdowne (Pa.) Meeting House, Lansdowne and Stewart Aves., 10:45 a.m. Speaker: Barbara Carnarius of Falls Monthly Meeting and Philadelphia Yearly Meeting's Family Relations Committee. Topic: "A Concept of Family Life in the Twentieth Century." All women of Philadelphia Yearly Meeting and their friends are welcome. Bring sandwiches; beverage, dessert, and child care provided. Ample parking space.

27—Symposium on Narcotics Addiction, 8:30 p.m., Meeting House, 15 Rutherford Place (between East 15th and 16th Streets, off Second Avenue), New York City. Panel presentation and round-table discussions on mental health, rehabilitation, and vocational training. Sponsor: Quaker Committee on Social Rehabilitation. All invited.

29—New York Westbury Quarterly Meeting, 110 Schermerhorn Street, Brooklyn, N. Y. Worship, 10 a.m.; Ministry and Counsel, 10:30, followed by business session. Bring box lunch; soup, beverage, dessert, and child care provided. Afternoon speaker: Walter Martin of the Quaker United Nations Program. Topic: "Quaker Experience in Africa."

29-May 1—Seventh General Reunion of Friends, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F., April 29 at 11 a.m. to noon, May 1. Study subject: "No Time But This Present," in preparation for the Friends World Conference. Registration fee: \$10; contribution for meals: \$50. Hospitality for all participants at Casa de los Amigos, to which registration and inquiries should be addressed.

30—Cambridge (Mass.) Meeting Young Friends Discussion Series, 4:30 p.m., followed by worship and supper (50¢). Speaker: Thomas R. Bodine, clerk of New England Yearly Meeting, chairman of Quaker U.N. Program. Topic: "Quaker View of Vocation."

30—Conference class, Central Philadelphia Meeting, Race Street west of 15th, 11:40 a.m. Speaker: H. Haines Turner. Topic: "An AFSC Volunteer in Vietnam."

30—Chester Quarterly Meeting, Lansdowne, Pa., 11 a.m.

### MAY

1—Lecture on Gospel narratives by Henry J. Cadbury, Pendle Hill, Wallingford, Pa., 8 p.m. Topic: "Exorcisms."

5, 6, 7 and 12, 13, 14—Azalea Garden days at Friends Hospital, Roosevelt Boulevard and Adams Avenue, Philadelphia. Grounds open to visitors, Fridays 4:30 p.m. till dusk, Saturdays and Sundays 11:30 a.m. till dusk.



5-7—Weekend for Mothers of Young Children, YMCA Camp, Downingtown, Pa. Leader: Christine Downing. Theme: "The Masquerades of Self," exploring the areas of a mother's relationship with her husband and children. (Weekend activities coordinated by Ruth Miller and Mary Howarth.) Cost: \$20. Reservations should be sent to Religious Education Committee, Philadelphia Yearly Meeting, 1515 Cherry Street, Philadelphia 19102.

6—Concord Quarterly Meeting, Middletown, near Lima, Pa., 10 a.m.

7—Meeting for worship, Chichester Meeting House, Meeting House Road, Boothwyn, Pa., 3 p.m.

8—Lecture on Gospel narratives by Henry J. Cadbury, Pendle Hill, Wallingford, Pa., 8 p.m. Topic: "Communications with the Supernatural."

12—Abington Quarterly Meeting, Upper Dublin, Pa., 7 p.m.

13—Burlington Quarterly Meeting, Rancocas, N. J., 2:30 p.m.

15—Lecture by Henry J. Cadbury, Pendle Hill, Wallingford, Pa., 8 p.m. Topic: "Anointings."

## MEETING ADVERTISEMENTS

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

### Arizona

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

**TUCSON**—Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 5th Street. Worship, 10:00 a.m. Barbara Elfrandt, Clerk, 1602 South via Elnora, 624-3024.

### California

**BERKELEY**—Unprogrammed meeting, First-days, 10 a.m., 2151 Vine St., 843-9725.

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

**CLAREMONT**—Meeting for worship and Sunday School, 9:30 a.m., 727 Harrison Ave. Clerk, Isabel F. Smith, 900 E. Harrison Ave., Pomona, California.

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

**DAVIS**—Unprogrammed Meeting, 10:45 a.m., First-days, 4th and L Streets, 753-5437.

**FRESNO**—Meetings 2nd, 3rd & 4th Sundays, 10:30 a.m., 847 Waterman St.

**LA JOLLA**—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call 583-4610 or 454-7459.

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

**PALO ALTO**—Meeting for worship, 11 a.m., First-day classes for children, 11:15, 957 Colorado.

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

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

**SACRAMENTO**—2620 21st St. Meeting for worship Sunday, 10 a.m.; discussion 11 a.m. Clerk: GA 8-1522.

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

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

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

**SAN PEDRO**—Marloma Meeting and Sunday School, 10:30 a.m., 131 N. Grand. Ph. 438-1071.

**SANTA BARBARA**—800 Santa Barbara St. (Neighborhood House), 10 a.m. Enter from De La Guerra. Go to extreme rear.

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

**SANTA MONICA**—First-day School at 10, meeting at 11. 1440 Harvard St. Call 451-3865.

**WESTWOOD (West Los Angeles)**—Meeting 11 a.m., University Y.W.C.A., 574 Hilgard (across from U.C.L.A. bus stop). Clerk, Pat Foreman, 472-7950.

**WHITTIER**—12817 E. Hadley St. (Y.M.C.A.). Meeting, 10:00 a.m.; discussion, 10:45 a.m. Classes for children.

### Colorado

**BOULDER**—Meeting for worship, 10 a.m.; First-day School, 11 a.m. Margaret Ostrow, 443-0594.

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

### Connecticut

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

**NEW HAVEN**—Meeting, 9:45 a.m., Conn. Hall, Yale Old Campus; phone 624-3690.

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

**STAMFORD-GREENWICH**—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk: George Peck. Phone: Greenwich TO 9-5265.

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

### Delaware

**CAMDEN**—2 miles south of Dover. Meeting and First-day School 11:00 a.m.

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

**NEWARK**—Meeting at Wesley Foundation, 192 S. College Ave., 10 a.m.

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

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

### District of Columbia

**WASHINGTON**—Meeting, Sunday, 9 a.m. and 11 a.m. First-day School, 10:30 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

### Florida

**CLEARWATER**—Meeting 10:30 a.m., Y.W.C.A., 222 S. Lincoln Ave. Phone 584-4751.

**DAYTONA BEACH**—Meeting for worship, Sunday 11 a.m., 201 San Juan Avenue.

**GAINESVILLE**—1921 N.W. 2nd Ave. Meeting and First-day School, 11 a.m.

**JACKSONVILLE**—303 Market St., Rm. 201. Meeting 10 a.m. Phone contact 389-4345.

**MIAMI**—Meeting for worship at Sunset and Corsica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day School, 10:30 a.m. Harvey T. Garfield, Clerk. 821-2218.

**ORLANDO-WINTER PARK**—Meeting, 10:30 a.m., 316 E. Marks St., Orlando; MI 7-3025.

**PALM BEACH**—Meeting, 10:30 a.m., 823 North A St., Lake Worth. Phone 585-8060.

**SARASOTA**—Meeting, 10 a.m., in The Barn, New College campus. Phone 922-1322.

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

### Georgia

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

### Illinois

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

**EVANSTON**—1010 Greenleaf, UN 4-8511. Worship on First-day, 10 a.m.

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

**QUINCY**—Meeting for worship, unprogrammed, 906 South 24th St., 10:30 a.m. Clerk, Randall J. McClelland. Phone 223-3902.

**URBANA-CHAMPAIGN**—Meeting for worship, 11 a.m.: 714 W. Green St., Urbana. Clerk, phone 367-2677.

### Indiana

**BLOOMINGTON**—Meeting for worship 10:30 a.m. Moores Pike at Smith Road. Clerk, William Shetter, 336-5576.

### Iowa

**DES MOINES**—Meeting for worship, 10 a.m., classes, 11 a.m. Meeting House, 4211 Grand Ave. 274-0453.

### Kentucky

**LEXINGTON**—Unprogrammed meeting for worship 10 a.m., First-day School 11 a.m., 475 W. 2nd St. 278-2011.

### Louisiana

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

**Maryland**

**BALTIMORE**—Worship, 11 a.m.; classes, 9:45 Stony Run 5116 N. Charles St. ID 5-3773, Homewood 3107 N. Charles St. 235-4438.

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

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

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

**SPARKS** (suburban Baltimore area) — Gunpowder Meeting, Priceville and Quaker Bottom Roads, near Belfast Road Exit of Route 83. 11:00 a.m. 666-1632.

**Massachusetts**

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

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

**NORTH DARTMOUTH**—265 State Road. Meeting Sunday, 11 a.m.

**SOUTH YARMOUTH, CAPE COD** — North Main St. Worship and First-day School, 10 a.m. Phone: 432-1131.

**WELLESLEY**—Meeting, Sunday, 10:30 a.m. at 26 Benvenue Street. Sunday School, 10:45 a.m. Phone: 235-9782.

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

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

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

**Michigan**

**ANN ARBOR** — Adult discussion, children's classes, 10:00 a.m. Meetings for worship, 9:00 and 11:15 a.m., Meeting House, 1420 Hill St. Acting Clerk, Myra Fabian, 2320 Walter Drive, phone 665-3244.

**DETROIT** — Meeting, Sunday, 11 a.m., at Friends School in Detroit, 1100 St. Aubin Blvd. Phone 962-6722.

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

**Minnesota**

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

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

**Minnesota-Wisconsin**

**DULUTH-SUPERIOR** — Unprogrammed worship, biweekly. Phone Don Klaber, 728-3371.

**Missouri**

**KANSAS CITY** — Penn Valley Meeting, 306 West 39th Street, 10:00 a.m. Call HI 4-0888 or CL 2-6958.

**ST. LOUIS** — Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 1-0915.

**Nebraska**

**LINCOLN**—3319 S. 46th; Ph. 488-4178. Worship, 10 a.m.; Sunday schools, 10:45.

**Nevada**

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

**New Hampshire**

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

**MONADNOCK** — Southwestern N.H. Meeting for worship, 9:45 a.m., The Meeting School, Rindge, N.H.

**New Jersey**

**ATLANTIC CITY** — Meeting for worship, 11 a.m.; First-day School, 10:30 a.m., South Carolina and Pacific Avenues.

**CROSSWICKS**—Meeting and First-day School, 9:30 a.m.

**DOVER**—First-day School, 10:45 a.m.; worship, 11:15 a.m. Quaker Church Rd., just off Rt. 10.

**HADDONFIELD** — Meeting for worship, 11 a.m.; First-day School, 9:45 a.m., Lake Street.

**MANASQUAN** — First-day School, 10 a.m., meeting, 11:15 a.m., Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

**MONTCLAIR** — Park Street & Gordonhurst Avenue. First-day School and worship, 11 a.m. Visitors welcome.

**PLAINFIELD** — First-day School, 9:45 a.m., meeting for worship, 11 a.m., Watchung Ave., at E. Third St. 757-5736.

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

**QUAKERTOWN**—Meeting for worship, 11:00 a.m., every First-day. Clerk, Doris Stout, Pittstown, N.J. Phone 735-7784.

**RANOCAS**—First-day School, 10 a.m., meeting for worship, 11 a.m.

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

**SEAVILLE** — Meeting for worship, 11 a.m. Main Shore Road, Route 9, Cape May County. Visitors welcome.

**SHREWSBURY**—First-day School, 10:30 a.m., meeting for worship, 11:00 a.m. Route 35 and Sycamore Ave. Phone 872-1332 or 671-2651.

**TRENTON**—First-day Education Classes 10 a.m., meeting for worship, 11 a.m., Hanover and Montgomery Streets. Visitors welcome.

**New Mexico**

**ALBUQUERQUE** — Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. Marian B. Hoge, Clerk. Phone 255-9011.

**SANTA FE**—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Jane H. Baumann, Clerk.

**New York**

**ALBANY**—Worship and First-day School, 11 a.m., 727 Madison Ave.; phone 465-9084.

**BUFFALO**—Meeting and First-day School, 11 a.m., 72 N. Parade; phone TX 2-8645.

**CHAPPAQUA**—Quaker Road (Rt. 120). First-day School, 9:45 a.m.; worship, 11 a.m. 914 CE 8-9894 or 914 MA 8-8127.

**CLINTON**—Meeting, Sundays, 11 a.m., Kirkland Art Center, On-the-Park. UL 3-2243.

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

**LONG ISLAND**—Northern Boulevard at Shelter Rock Road, Manhasset. First-day School, 9:45 a.m.; meeting, 11 a.m.

**NEW YORK**—First-day meetings for worship, 11 a.m. 15 Rutherford Place, Manhattan 2 Washington Sq. N. Earl Hall, Columbia University 110 Schermerhorn St., Brooklyn 137-16 Northern Blvd., Flushing 3:30 p.m. Riverside Church, 15th Floor Telephone GRamercy 3-5750 (Mon.-Fri., 9-4) about First-day Schools, Monthly Meetings, suppers, etc.

**ORCHARD PARK**—Meeting for worship and First-day School, 11:00 a.m., E. Quaker St. Phone, Harold Faeth, Buffalo 823-9420.

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

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

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

**ROCKLAND COUNTY**—Meeting for worship and First-day School, 11 a.m., 60 Leber Rd., Blauevelt.

**SCARSDALE**—Meeting for worship and First-day School, 11 a.m., 133 Popham Rd. Clerk, Lloyd Bailey, 1187 Post Road, Scarsdale, N. Y.

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

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

**North Carolina**

**ASHEVILLE**—Meeting, Sunday, 11:10 a.m., Fr. Broad YWCA. Phone Philip Neal, 298-0944.

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

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

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

**Ohio**

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

**CLEVELAND**—Community, Meeting for worship, 8 p.m. Lila Cornell, Clerk. JA 6-8648. 371-4277.

**E. CINCINNATI** — Meeting for worship 11 a.m., joint First-day School with 7-Hills Meeting 10 a.m., both at Quaker House, 1828 Dexter Ave. Horatio Wood, clerk, 751-6486.

**N. COLUMBUS**—Unprogrammed meeting, 10 a.m., 1954 Indianola Ave., AX 9-2728.



**SALEM**—Sixth Street Monthly Meeting of Friends, unprogrammed. First-day School, 9:30 a.m.; meeting, 10:30 a.m. Franklin D. Henderson, Clerk.

**WILMINGTON**—Campus Meeting of Wilmington Yearly Meeting. Unprogrammed worship, 10 a.m., First-day School at 11 a.m., in Thomas Kelly Center, Wilmington College. Henrietta Read, clerk. Area code 513-382-3172.

## Oregon

**PORTLAND-MULTNOMAH**—Friends Meeting, 10 a.m., 4312 S. E. Stark Street, Portland, Oregon. Phone AT 7-9194.

## Pennsylvania

**ABINGTON**—Greenwood Ave. and Meeting House Road, Jenkintown. First-day School, 10 a.m.; meeting for worship, 11:15 a.m.

**BIRMINGHAM**—(South of West Chester), on Birmingham Rd., one quarter mile south of Route 926, on second crossroad west of intersection with Route 202. Meeting for worship, 11 a.m.; First-day School, 10:00 a.m.

**CHESTER**—24th and Chestnut Street. Meeting for worship, 11 a.m.

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

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

**GWYNEDD**—Intersection of Summerville Pike and Route 202. First-day School, 10 a.m.; meeting for worship, 11:15 a.m.

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

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

**HORSHAM**—Route 611, Horsham. First-day School 10 a.m., meeting 11 a.m.

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

**LANSLOWNE**—Meeting for worship, 11 a.m.; First-day School, 9:45 a.m. Lansdowne and Stewart Aves.

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

**MERION**—Meetinghouse Lane at Montgomery. Meeting for worship 11 a.m., First-day school 10:30, Adult class 10:20. Baby-sitting provided from 10:15 to noon.

**MIDDLETOWN**—At Langhorne, 453 West Maple Avenue. First-day school 9:45 a.m., meeting for worship, 11 a.m.

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

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

**PHILADELPHIA**—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day Schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St., west of 15th. Cheltenham, Jeanes Hospital Grounds, Fox Chase, 11:15 a.m.

Chestnut Hill, 100 E. Mermaid La., 10 a.m. Fair Hill, Germantown and Cambria, 10 a.m. Fourth & Arch Sts., First- and Fifth-days.

Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Wain Streets, 11 a.m. Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

Powelton, 3708 Spring Garden St., 11 a.m.

**PITTSBURGH**—Meeting for worship and First-day School 10:30 a.m.; adult class 11:45 a.m., 4836 Ellsworth Ave. Mid-week worship session Fourth day 7:30 p.m., at the Meeting House.

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

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

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

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

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

**WEST CHESTER**—400 N. High St. First-day School, 10:30 a.m., meeting for worship, 10:45 a.m. Fourth Day 7:30 p.m., Hickman Home.

**WILLISTOWN**—Goshen and Warren Road, Newtown Square, R.D. #1, Pa. Meeting for worship and First-day School, 10 a.m., Forum, 11 a.m.

**YARDLEY**—North Main St. Meeting for worship 10 a.m., First-day School follows meeting during winter months.

**YORK**—Conewago Preparative Meeting—YMCA, West Philadelphia and Newberry Sts. Meeting for worship, 11 a.m.

## Tennessee

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

## Texas

**AUSTIN**—Worship and First-day School, 11 a.m., Forum, 10 a.m., 3014 Washington Square, GL 2-1841. Ethel Barrow, Clerk, HO 5-6378.

**DALLAS**—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

**HOUSTON**—Live Oak Friends Meeting, First-day School, 10 a.m., meeting 11 a.m. Cora Root Peden Y.W.C.A., 11209 Clematis St., Clerk, Allen D. Clark, Parkview 9-3756.

## Vermont

**BENNINGTON**—Meeting for worship, 10 a.m. Old Benn. School House, Troy Road, Rt. #9.

**BURLINGTON**—Worship, 11 a.m., First-day, at quarters of Vermont Conference of United Church of Christ, 285 Maple Street.

## Virginia

**CHARLOTTESVILLE**—Meeting and First-day School, 10 a.m., Madison Hall, Univ. YMCA.

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

## Washington

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

## West Virginia

**CHARLESTON**—Meeting for worship, Sunday 10 a.m., Y.W.C.A., 1114 Quarrier St. Phone 768-4581 or 342-1022.

## Wisconsin

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

**MILWAUKEE**—Sunday, 10 a.m.; meeting and First-day School, 3074 W. Maryland, 273-8167.

## WANTED

**TEMPORARY COMPANION FOR GERMAN-TOWN** (Philadelphia) lady. Cooking, light housekeeping, live in. Write Box N-402, Friends Journal.

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**FRIENDS RULES OF DISCIPLINE** wanted; various editions, imprints, dates. Describe and price. Rendell Rhoades, 433 Buena Vista, Ashland, Ohio 44805.

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If others wish to contribute to erase the present deficit of \$5,000.00 please make checks payable to WILMER J. YOUNG and mail to 20 SOUTH 12TH STREET, PHILADELPHIA, PA., 19107. (Do not make checks to A QUAKER ACTION GROUP since the U. S. Government has blocked two of our accounts in that name.)

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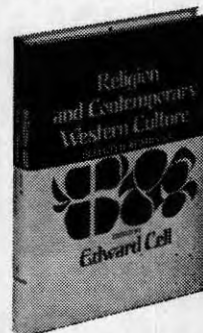
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