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NOT by strength of arguments or by a particular disquisition of each doctrine and convincement of my understanding thereby came [I] to receive and bear witness of the Truth, but by being secretly reached by [the] Life. For, when I came into the silent assemblies of God's people, I felt a secret power among them, which touched my heart; and as I gave way unto it I found the evil weakening in me and the good raised up.

—ROBERT BARCLAY,
Apology

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The Doukhobors

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WILLIAM HUBBEN
Editor and Manager
LOIS L. COMINGS
Assistant Editor

JEANNE CAVIN
Advertisements
MARTHA TURNER
Subscriptions

CONTRIBUTING CORRESPONDENTS

RICHARD R. WOOD, Philadelphia

Africa Maurice Webb, Durban
England Horace B. Pointing, London
Joan Hewitt, London
Germany Lottelore Roloff
Gerda Crodel
India Benjamin Polk, Calcutta
Japan Bruce L. Pearson, Osaka
Jordan Graham Leonard, Ramallah
Scandinavia Ole Olden, Stavanger, Norway
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Books

THE MIGRATION OF SYMBOLS. By COUNT GOBLET D'ALVIELLA, with an Introduction by Sir George Birdwood. University Books, New York, 1956. 277 + xxiii pages. \$5.00

The publishers say that this is a faithful reproduction of the English translation published in 1894 in London. The author was a Belgian politician, traveler, and archeologist who was the first professor of the history of religions in the Free University of Belgium.

This book discusses, with copious examples, such widely distributed symbols as the swastika, recently associated with Nazism but known for millennia in many parts of the earth as a fertility symbol and also as a representation of quite spiritual ideas. The changes in form and meaning of symbols are discussed, as well as the causes and processes of their migrations.

Numerous sketches illustrate the thesis, to the benefit of the common reader.

RICHARD R. WOOD

PSYCHIATRY AND THE BIBLE. By CARROLL A. WISE. Harper & Brothers, New York, 1956. 169 pages. \$3.00

This book deals with man's emotions as shown in the Bible. The chapters are on (1) Health, Religion, and the Whole Man; (2) Fear, Anxiety, and Faith; (3) Guilt and Forgiveness; (4) Love, Hate, and Health; (5) The Healing Fellowship.

This is not another self-help book. The author's aim is to "bring understanding through the method of relating the insights of modern psychiatry to those of religious faith as expressed in the Bible. Some students of these two fields, psychiatry and religion, have been impressed with the fact that they wrestle with many common problems." Both psychiatry and the Bible are concerned with the relationships of man and his responses to those relationships. One of the differences between biblical thought and modern psychology is that "the Bible is not interested primarily in interpreting man, as is modern psychiatry. The Bible is interested primarily in interpreting the life of God in the life of man."

Do not read this excellent book without a pencil and notebook at hand. It is so well written that one wants to quote verbatim. There is hardly a page where the reader does not need to pause and ponder over what is said. Although the insights may not always be new, they are well expressed. For example:

Because of its nature, the Bible does not reward the hasty glance with deep and abiding insight. Neither does it prevent the person who does not want insight and understanding from using its passages to cover up and avoid real problems. The Bible is true to life in that like life, it can be used in any manner that one desires to use it, or is able to use it. The key is the person who uses the Bible.

Psychiatry and the Bible has been added to the Religious Education Loan Library.

AGNES W. COGGESHALL

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Editorial Comments

The American College Student

FOR a long time teachers and parents of college students have known, either by intuition or from piecemeal bits of information, that all is not well with the psychology of the young generation that is destined and privileged to provide leadership to our nation in many fields. Lack of enthusiasm for cultural pursuits, cheating scandals in certain colleges, changing moral standards, social conformity, and some other accusations have been the stock in trade of our criticisms. We know, of course, of many exceptions, but our "buts" carry a note of undisguised anxiety.

Philip E. Jacob's study, entitled *Changing Values in College*, undertaken with the collaboration of eleven fellow workers and sponsored by the Edward W. Hazen Foundation, has now proved that our intuitions concerning the mental and spiritual profile of the American college student were not only largely correct but perhaps even a bit too optimistic. The study, to be published this fall as a book by Harper & Brothers, New York City, admits its limitations (hardly any Catholic, Negro, southern, or military institutions have been investigated), yet the reader senses everywhere that its findings may have broad and general significance, especially at a moment when selection of students becomes more important than ever because of the overcrowding of all colleges. Some of the findings are listed here without attempting a complete inventory: In spite of social, racial, religious, or national backgrounds the values of the American college students are remarkably homogeneous. All are "gloriously contented" with the present and optimistic concerning the future, expecting good jobs and an undisturbed career, mostly in business. They are self-centered and expect abundance for all "as each one teams up with his fellow self-seekers in appointed places on the American assembly line." Without wanting to crusade for nondiscrimination, they are for the most part ready to live in a mobile society without racial or income barriers, are morally tolerant without being consistent regarding their standards, making especially wide allowances in the practice of honesty. There is a "ghostly quality" about their religious beliefs or practices; many of them confine them to church life, endowing them with little or no "carry-over" to life

in general. Interest in international affairs and the United Nations is low, and many students expect another world war in about a dozen years. This catastrophic expectation stands in strange contradiction to their optimism concerning their prosperous and undisturbed future. Apparently they think that such a war will not affect them too much.

Once more it needs to be said that this profile represents by no means the complete picture which Dr. Jacob's study ascertained, nor do he and his colleagues want to minimize the fact that there are significant exceptions to these traits mentioned. But the total impact of the investigation is disturbing and highly informative; beyond doubt it is an item imperative for study by the middle-aged generation. The parts dealing with sex morality and moral and religious values are especially revealing.

The Organization Man

William H. Whyte's *The Organization Man* (Simon and Schuster) approaches our tendency to surrender to adjustment and social conformity and forget about the old Protestant virtues of self-reliance and frugality from a different angle. He speaks from a rich acquaintance with conditions in industry and commerce, especially in the personnel field, yet his criticism bears also on our educational system, particularly on our private schools and colleges. (Incidentally, he has some rather shocking statistics to offer about teacher training and the intellectual averages of our public school teachers.) It is refreshing to hear an economist of the sincerity and sound literary background that distinguish Mr. Whyte reiterate his regret about the slow strangling of the humanities and of general education in our college curriculum. We neglect literature, philosophy, and, in general, the free search of the individual in favor of a stringent utilitarianism. That is even true of a good many theological seminaries, where future clergymen "want to be told" what to think. Little is done to stimulate heresy, independent thinking, and lonely opposition. Such training produces the conforming mind and the kind of executive who safeguards effective functioning of office and workshop but rarely dares to initiate experiments. Teamwork is the order of the day; the "dreamer" is rarely permitted to follow up unorthodox observations, which have so often yielded sig-

nificant innovations or discoveries. Overwork of executives is the rule (as are ulcers, heart trouble, and neurotic symptoms). A routinized social life and cool friendliness to everybody go with the profile of the executive. Religious activities serve primarily to supply him with a community feeling; the dominant philosophy is a Social Ethic that sincerely wants the best for everybody.

There is, again, much more to say, and Mr. Whyte's 430 pages say things in a pungent and richly illustrated manner. Obviously, modern man is in the process of being refashioned. The egalitarian steam roller affects the delicate roots of our religious faith and practice. We should not fail to say that Mr. Whyte has many, many good things to say about industry and business. He registers progress as faithfully as the spiritual dangers it is causing. Both books, Jacob's *Changing Values in College* and Whyte's *The Organization Man* diagnose the ills of our civilization and are a challenge to our Christian culture.

South Africa Today

By RACHEL EVANS ANDERSON

SOUTH AFRICA is a country of tranquil charm as one rides over its thousands of mountainous hills, many carefully forested with Australian pines and saligna gums, for this part of the continent has no natural forests, and its many native kraals are set in among fields of mealies and grazing cattle. It is only when one approaches its rapidly growing cities that one can sense that South Africa is an imminent threat to world peace.

This nation, about the size of France, Germany, and Italy combined, with only 15 per cent of the land arable, often seared from lack of rainfall, finds it difficult to feed adequately its nearly 13 million people. Barely three million of its citizens are white, and these are largely of English and Dutch descent. The latter, known as Afrikaners, numbering about one and a half million, hold the balance of power. The prime minister is Johannes Strijdom, young and capable, but stubbornly determined to govern South Africa by a *baas kap* (master-slave) policy.

The more lenient population, largely of English lineage, is slightly outnumbered and is comparatively powerless politically, owing to such arbitrary maneuvers as re-districting of representative areas, giving an overweight to farm communities, almost solely Afrikaner; a pack-

ing of the Supreme Court to maintain judicially its policies; and an incorporation of Southwest Africa, guardedly pro-Afrikaner, into parliamentary representation.

Thus the government, with the sanction of the powerful Dutch Reformed Church, which holds strongly to the concept of white supremacy, is producing a tragic dilemma to which there seems to be no present solution. I was present on the last day of that historic session of Parliament which reversed the Act of Union of 1910 and disenfranchised over a million people of mixed white and colored blood, a privilege accorded them for over 100 years. The blacks among them have never enjoyed the right of direct representation.

Hunger chiefly, together with labor exploitation by the whites, has driven thousands upon thousands of the natives to the industrial and commercial areas of the cities. Here, under conditions of low wages and the crippling pass system, they live in locations of unspeakable squalor, and crime is rife. To be sure, the government is slowly building small cement homes to improve living conditions, knowing full well that if disease, always prevalent, should become a scourge, it would greatly hamper its economic development, built as it is on the laboring backs of its black peoples.

Education is likewise being slowly advanced, but it is controlled to extend only those elementary skills which will make the native more effective economically, but not socially or politically.

Two other rigid policies of the present government are to withdraw from membership in the British Commonwealth and to establish Afrikaans, a fantastic mixture of Dutch, German, English, and Flemish, as the language of state. One can see no hope for the Union's becoming a happy country until the Afrikaners are willing sincerely to try to digest within the framework of the total population the social reforms of the twentieth century, those reforms which, born in the middle of the nineteenth century, sent their forebears on their northward trek into the Transvaal and the Orange Free State. They persist in closing their eyes to the fact that man cannot escape history.

The Riven Rock

By ANN RUTH SCHABACKER

There comes a winter of the heart to every man,
When in an icy stay the springs of life are bound;
Upon them long the sun must shine before they flow.
Then in a silent hour and on a hidden tide,
Like Venus rising from the mummy case of death,
A leaf with all the frail omnipotence of spring
Bears silent witness, through the riven rock, of love!

Rachel Evans Anderson is a member of Middle Connecticut Valley Monthly Meeting. At the August 1956 monthly meeting she presented a picture of her trip through South Africa with so much insight that several members of the Meeting asked for a copy of her observations. The above succinct account is taken from the *Newsletter* of Middle Connecticut Valley Monthly Meeting.

"Do This, and You Will Live"

By ELEANOR STABLER CLARKE

WHEN a lawyer asked Jesus how he could have eternal life, Jesus countered with a question the answer to which was the two commandments—love of God and love of neighbor. Jesus replied, "Do this, and you will live." Love of God was obvious to the lawyer, but "Who is my neighbor?" he asked, and Jesus told the story of the Good Samaritan. This, then, love of one's neighbor even though he came from an enemy country, was the key to having eternal life.

There is a universal truth expressed by Jesus in this story and his answers to the lawyer, namely, we live if we love, and love implies service, a truth that has been rediscovered by psychology and medicine in our times. The American Friends Service Committee in its Material Aids program can furnish many examples to prove this truth. Although the program exists for those who need the material assistance and not for those who provide the materials, nevertheless the givers also benefit. Perhaps joy has been added to their lives because of their service to others, or the satisfaction of a familiar occupation, or the feeling of community, or assistance in facing a personal problem, or peace of mind, or indeed physical life itself.

Joy is probably the most obvious effect of service, although it is more implicit than explicit in these stories. For instance, a couple of years ago a Bucks County Friend celebrated her hundredth birthday hemming crib sheets for the Service Committee. Surely there was joy in this work, the joy of looking ahead into the next century. A great-great-grandmother pieces quilt tops (yes, two "greats"—she has three great-great-grandchildren). She sews so fast that it keeps her family and Meeting busy supplying her with materials. Can't you hear that sewing machine singing along with great-great-grandma?

One contributor, aged 87, has lost her hearing and much of her eyesight, but she can crochet squares for afghans. She has made more than one afghan for every one of her 87 years. Surely she hears and sees with the inner ear and eye something sweeter and more beautiful than her physical limitations permit. An 88-year-old heads a weekly sewing group of women who mend coats and other warm, heavy garments, not easy work for 88 years (or for any number of years for that matter), but she continues to find the physical strength for this heavy

task and one has only to know her to feel the joy that is hers in her service.

Sometimes the service performed brings a special joy. A woman in Michigan wrote us: "My husband was an invalid for many years. I would sew where I could keep my eye on him. Then I would hang the little dresses on a pole where he could see them. He loved to look at them. When they went to the A.F.S.C. I had to hurry and make some more for him to enjoy." He is gone now, but



Eleanor Stabler Clarke, Associate Secretary of the A.F.S.C., and A. Willing Patterson, Director of Shipping and Purchasing for the Committee, see a shipment of clothing off for Austria to relieve Hungarian refugees.

his wife, now an invalid herself, continues to make the little dresses. She sat up late on New Year's Eve, 1956, to finish her ninety-sixth dress for the year.

The task that is familiar is soul satisfying. A mother of grown daughters so enjoyed sewing for her own little girls that now she sews for little girls she has never seen. At last count she had sent almost four hundred dresses to the Service Committee. The housewife who has always kept her own home spotlessly clean gets great satisfaction out of making soap for women in other lands who have had too little of it since the war. A great-grandmother in New Hampshire has made a hundred pounds of soap a month for the Service Committee for the past ten years.

Sometimes the reward to the one who serves is the discipline of a job to be done when one is past the years when every day had to be disciplined. A 79-year-old contributor in Wisconsin starts her A.F.S.C. sewing at 7 a.m. (She punches her own time clock, as it were.) Then she

Eleanor Stabler Clarke, a member of Swarthmore, Pa., Meeting, is editor of the American Friends Service Committee *Clothing Bulletin* and chairman of the Board of Managers of FRIENDS JOURNAL.

The article has been reduced from a talk given on February 28 in the series of Thursday Noon-Hour Addresses in the meeting house at 20 South 12th Street, Philadelphia.

has her afternoons off, she says. She makes about five hundred garments a year for the Service Committee.

Overseas the benefits to those who serve are also manifest. A Quaker worker in Germany wrote about the women of a refugee camp who make clothes from the yard goods given the A.F.S.C. by American textile manufacturers. "To me the important thing," she wrote, "has been the marked change in the women who have taken part in the work. It has given them confidence in their own ability, so that they are now prepared to take responsibility which they were really frightened to take before." Another report from Germany tells of the women who come together at a Neighborhood Center to sew and knit for others. Often these women are themselves living on relief. Meeting together to work for others gives meaning and purpose to their own lives. These women are refugees. Even as they have found new roots through their work for others, so refugees in this country have sometimes been able to put down roots because of their work with an A.F.S.C. clothing group. Those who themselves need help find it in helping others.

Of course it is not just refugees who find an answer because of their own need. A woman in late middle age lost her husband. For two years she was the despair of her family, her friends, and her doctor. Then she discovered the clothing program of the Service Committee and made it her own, giving it leadership and imagination in her home town. One day a woman who had been sewing every week for a while with a faithful Quaker group said, "I shall not be coming any more. Sewing with your group helped me through a difficult time. Now I am ready to take a job again."

Sometimes the result of service is that the person who gives it actually *lives* although physical death might have been expected. One dear old lady in New England was told by her doctor that her condition was serious. She fooled him. She became interested in darning stockings to go in the bales with the red and black star and was much too busy to carry out her doctor's prophecy. Another contributor in her later years wrote recently: "I am thankful for the job. I never would have lived so long without it. I *have* to live now to get these next two or three afghans finished and off to you." And she will—and then two or three more, and two or three more.

Joy, peace of mind, help at a difficult time, familiar occupation, life itself, but the most universal effect upon the person who is a good neighbor, and the effect closest, I think, to what Jesus meant by his story, is the feeling of community, of brotherhood, of being part of the world in which we live. Hundreds of volunteers, many of them up in years, have been helping in A.F.S.C. clothing workrooms recently with the great inflow of clothing because

of the Hungarian crisis. If we doubt the wish to share with those who have suffered, a visit to an A.F.S.C. clothing center will help us understand the basic desire for community. A retired schoolteacher who usually gives one day a week packing clothes has rented a room at the local Y.W.C.A. and comes every day. Packing clothing, collecting and mending clothing, making clothing—all are expressions of community. Sharing is basic to our very being; it is the ticket of admission to brotherhood in the world community.

Jesus' story doesn't say that the life of the Good Samaritan was made richer because of his service to the man on the Jericho road, a service certainly performed without any expectation of reward. But Jesus told the story to show the lawyer how he could have eternal life, so the inference is that the Samaritan's life was enriched because of his neighborly act. And so it is with the contributors in these stories, women past the mid-century point in their lives, the group that accounts for a large percentage of the materials received by the Service Committee. Without display, without acclaim, without questioning the nationality of those who need help, without the individual thanks of those they serve, they give of themselves that those who suffer may have their suffering eased. And because they serve, they live. They illustrate for us the truth of Jesus' answer to the lawyer—as true today as when it was spoken—"Do this, and you will live."

Working for Merit Employment

A NEGRO minister in one of Philadelphia's wealthy suburbs knows that a religious approach to eliminating discrimination can work.

I met him in the spring of 1956 during my program assignment for the American Friends Service Committee. The concern of the A.F.S.C. Community Relations Department for the growing all-white suburbs had led us to a study of these rapidly expanding areas. We found the much-cited exodus of the white population to the suburbs was paralleled by the influx of young skilled and professional Negroes to the city. Consequently, the percentage of Negroes in the suburban area has been declining while it has been increasing in the city.

Our study revealed two reasons for this: first, the lack of clerical, sales, and skilled job opportunities; second, the limited opportunities for decent housing. Could these two obstacles be overcome so that Negroes who wish to could enjoy the advantages of suburban living? It was this twofold challenge that led us to seek out suburban residents, to interest them in the problem and motivate them to do something about it.

Because Negroes felt the existing employment patterns constituted their greatest handicap, we focused our initial efforts here. Our suggestion was simple—that small, local interracial delegations of concerned individuals visit employers to discuss merit employment.

The first such visit was to a school board in behalf of inte-

gration of Negro teachers. No school in this particular area is known to have a Negro teacher on its staff. This situation has been a major grievance within the Negro community for fifteen years. The minister addressed a letter to the chairman of the school board requesting an interview. At the meeting he was accompanied by a local white minister and the chairman of one of the Parent-Teacher Associations. Their discussion resulted in the school board's agreeing to begin hiring Negro teachers in the fall.

Attention was next given to private employment. The minister sought the support of other clergymen and of laymen, and together they planned visits to local employers. On visits to firms not in his community, he included citizens of the town in which the business was located. He then wrote a letter to management explaining his interest in bettering community relations and requesting an interview for the delegation. He followed through in each case with a telephone call for the appointment, and in each case secured it.

These interviews have resulted in four retail stores' hiring Negro clerks and one insurance company's hiring Negro office personnel. In fact, one company requested the delegation to help them find fifteen clerical and sales persons in the coming year, and three others asked for referrals of technical personnel. The president of a company employing 800 workers listened to the presentation and then asked the delegation to return the following week so that he could include the union executive staff in a round table discussion on integrating Negro workers in the plant's all-white personnel. The union representatives readily agreed to cooperate with management.

In making pioneer placements we have found the most effective technique to be that of first bringing the employer to the point of adopting a policy of employment on merit and then opening sales, clerical, and administrative positions to candidates, relying on the Negro ministers and laymen to seek applicants and offer names of qualified persons from the community. Negro leaders have proved invaluable in this important role.

An interracial group of ministers and laymen makes a vivid impression on management. The delegations interpret their visits as growing out of a moral and spiritual concern and their belief in the democratic foundations of our country. They stress that others have found it to be good business to hire on merit, and they point to examples of fair employment practices which are present in every community. Above all, they never argue with employers because they realize that patience, understanding, and love are important tools in these human relationships.

In suburban Philadelphia and in other areas of the country, the A.F.S.C. is counseling individuals, civic groups, and employers on methods of achieving a merit employment policy. This simple approach to one of the most perplexing problems of our day is one that can be applied in the countless towns surrounding our metropolitan areas. Perhaps the best advice we can offer concerned people is that one need not wait for a large group or a formal organization to work toward a better community.

"For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20).

THOMAS E. COLGAN

Quaker Beginning Again

By BINK NOLL

All have sinned and fall short of the glory of God.
—Romans 3:23

On the way the air
Stood glass as Sunday bells
And he in a polished face
While God rang, so all
The great and small
Could enter doors to praise
But God sat neither in his face
Nor in the words he made.

While the others waited in a hush
This man sat inside his special silence,
Opened door after door to grief.
Word after word recoiled from worship
When outside, someone's charity
Spoke through the felt music.
Everywhere else God was ringing
Crystallized for eyes and ears
And shimmering radii of love
To fall through Sunday air.

Until in this weak moment and by grace
His prose began to build new honesties
And small grey wrens of praise now chirped
So that in the air stood the façade
He had not come to see, nor least to try.
Through its wall and lock the song increased.
In front he sat not even waiting but to know
"Tomorrow I will walk into God's own world
And wear my proper face again,
Joined again, like bells on Monday."

Paradox

By CARL F. WISE

As mulch, unmeritable dross,
With rotting rock and seedless floss,
Soft I lie upon the ground.
The like at every hand abound.
Not far to seek where we are found.

As in dew upon the grass,
The very stars across me pass,
Discovered in my morning eyes
The sun can see himself arise
And learn his path across the skies.

I know not how it is a star
Can be in mulch and mulch in star.
I only know that such things are.

Why the Delay?

By PEARL S. BUCK



THE MOST NEEDY CHILDREN in the world today are some thousands of mixed-blood orphans left behind by occupation forces in Korea, Japan, and Okinawa. Their numbers are unknown and they are still being born. The onus of being the children of conquerors lies heavily upon their innocent shoulders. The onus of being half white lies still more heavily. They are discriminated against in countries already poor and overpopulated. In cul-

tures where it is difficult, if not impossible, to find jobs except under the sponsorship of family, they will have no families to help them as they reach adolescence.

Yet to their plight the American public has remained indifferent, although most of them are fathered by American men. As these children grow into displaced adults it is all but inevitable that they will become centers of rebellion and revolution. Their hatred will turn inevitably to those who have brought them into being and then rejected them. It cannot be wise, surely, to allow half-white children, most of them half American, to grow up in Asia as the lowest class of citizen. It cannot add to the prestige of our own people or the white man, if this takes place. Yet it is taking place, and will take place increasingly, unless something is done for these orphans while they are still children.

Paradoxically, thousands of adoptive parents in the United States want the children. Homes are ready and waiting for them. Money is no problem. *The problem is that at present not one of these orphans is allowed to enter the United States.* Organizations and individuals who have heretofore with heroic effort and by many devices brought in a few children can bring in no more. While cynicism about our brand of democracy mounts in those parts of the world where half-American children live unwanted and too often neglected, let us examine the situation in Washington regarding their plight. Why is there no legislation which would allow them to come to waiting adoptive homes?

Briefly, here are the facts.

When the Refugee Relief Act expired in 1956, Presi-

Pearl Buck has shown an almost lifelong concern for the fate of children of mixed white and Asian blood. Welcome House in Doylestown, Pa., which receives and places with adoptive parents American-Asian children, grew out of this concern; Miss Buck serves as chairman of its Board.

dent Eisenhower requested and Commissioner Swing authorized the parole into the United States of orphans who had been adopted or whose adoption was under consideration. This was an emergency measure, taken when Congress was not in session, and it is now ended. An extension of the parole has been denied, on the grounds that it would be inappropriate at a time when Congress has pending before it legislation introduced for the purpose of alleviating the plight of the orphans. The legislation now proposed is as follows:

The President's own immigration program, submitted to Congress on January 31, 1957, contains Section 208, authorizing the issuance of 2,500 nonquota immigrant visas annually to eligible orphans who have been or will be adopted by United States citizens.

The bill S. 1006, introduced by Senator Watkins, provides for needed changes in our immigration laws and also contains a section allowing an annual quota of 2,500 orphans.

Congressman Walter's bill, H. R. 4008, provides for an orphan quota of 5,000.

Senator Neuberger's and Senator Morse's bill is S. 866, and provides for the entry of 10,000 orphans to adoptive homes in the United States. Congressman Porter has an identical bill.

Congressman Cellar's new omnibus bill in the House is H. R. 3364.

There is an encouraging amount of interest in the mixed-blood orphans in Japan and Korea and Okinawa on the part of some Congressmen, and yet months pass by and the bills thus far introduced are not passed. They are being held more or less permanently in committee, for reasons unknown. Of all the refugees into our country, these children are the most innocent. They, at least, are incapable of being Communists and therefore security risks. In Korea alone, I am informed by Joen Mo Chung, Minister of Health and Social Affairs of the Republic of Korea, in a letter to me dated February 27, 1957, there are approximately 550 mixed-blood children waiting for adoption. Here on this side of the ocean, adoptive parents also wait in vain. It may be argued that other and more pressing matters face Congress. Is there anything more pressing in the world today than orphans in their need? Children soon grow out of childhood. A few months, a year or two, and then adoption is increasingly difficult until it is impossible. The adjustment cannot be made. It is too late. Children remain homeless and

parents childless. Only today I have received a letter from a United States Senator who writes:

I have been disappointed that Congress has not as yet taken some positive action on the noncontroversial orphan legislation. Despite the good words of the Administration, they have continued to drag their feet. The Chairman of the Senate Immigration Subcommittee, Senator Eastland, on January 30 requested reports on my bill from the Attorney General and the Secretary of State. The Secretary of State's report was received two weeks ago but the report from the Attorney General has not as yet been prepared.

I feel that the vital and noncontroversial orphan legislation should be kept separate from the highly controversial general changes in the immigration laws. Our problem lies not in the fact that the orphan legislation is controversial but that a large portion of the members of Congress feel that it is not of sufficient importance to be considered at this time.

The passage of a simple noncontroversial bill, allowing for the entry of a specified number of orphans for waiting adoptive homes, would take only a few minutes and no money. Parents pay all costs.

Delay then is only an excuse, for reasons unknown. It is time to inquire why the delay, and what the reasons.

The Doukhobors

SOME of the Doukhobors who came to Canada around the turn of this century to escape from persecution under the Russian czars are now planning to return to Russia. This is the second time since 1950 that such plans have been under consideration; this time a delegation of five Doukhobors plans to go to Russia to prepare the resettlement of as many as 2,500 "Sons of Freedom," an extremist splinter group which has, on occasion, received unfavorable publicity of the sensational kind. It needs to be stated that the loyal group of original Doukhobors are held in high regard in Canada and must not be associated with some of the excesses which have from time to time been reported about the "Sons of Freedom." The present decision of this latter group to emigrate is apparently prompted by the forced detention of more than a hundred Doukhobor children in a special school at New Denver, British Columbia. This particular group of Doukhobors is opposed to compulsory public school attendance and other state laws.

The Doukhobors (the name meaning literally "spirit wrestlers") were originally opposed to violence in any form and lived in communal groups which did not recognize private property. Their religious beliefs were a blending of truly spiritual tenets and a weird pantheism that hardly justified the designation of "Russian Quakers" that has at times been applied to them. Nevertheless, Friends in London and Philadelphia responded to the appeal by Leo N. Tolstoi, Russian novelist, to assist the more than 5,000 Doukhobors

in their attempt to escape from the cruel persecutions suffered under the czars. Joseph Elkinton's book *The Doukhobors* (Ferris & Leach, Publishers, Philadelphia, 1903) describes in most interesting detail the devoted efforts of Joseph S. Elkinton, father of the author, in resettling the migrant group in Canada and also gives a classic account of their history in Russia.

According to the *Sunday Telegram* (Toronto), and the *Inquirer* (Saskatoon, Sask.), Russian propaganda is encouraging the return of the Doukhobors, who, strangely enough, hope to find greater freedom in Russia now than their forefathers three generations ago had found in Canada.

Friends and Their Friends

E. Raymond Wilson, who is on leave of absence in Japan from his position as executive secretary of the Friends Committee on National Legislation, describes in vivid detail in the May 1, 1957, issue of the *Christian Century* the apprehensions of the Japanese people concerning atomic warfare and preparation for it. He says in his article, "Japan's Atomic Fears":

Many Japanese are skeptical about the U. S. Atomic Energy Commission, feeling that it has not been entirely frank in its statements on the dangers of radioactivity. To the contention that the United States has now developed "clean" bombs with less potential for radioactive fallout, they reply that both the United States and Russia have stockpiled "dirty" bombs that would be used in case of war. And Japan feels that she would be a victim in such a war. Hence the agitation against continuance of American bases in Japan and Okinawa. Powerful voices constantly urge the government to protest "in the name of the Japanese people" against the stationing of U. S. atomic warfare units there.

The 275th anniversary of the landing of William Penn near Philadelphia has caused one of the finest private collections on the port of Philadelphia to travel to the Peabody Museum in Salem, Mass. It is a collection of 150 paintings, prints, manuscripts, and relics relating to the port of Philadelphia and the sea owned by J. Welles Henderson. The owner plans to write a book on the Philadelphia port, now second only to New York. Why is the Philadelphia port exhibit shown in New England? According to the *Evening Bulletin*, Mr. Henderson answered this question by saying, "Simply because the Peabody Museum asked for it."

At the request of a group of Friends, Reginald A. Smith is to undertake the writing of a biography of Carl Heath which it is hoped may be published during 1958. Reginald Smith, who is a member of Guildford Meeting, England, was formerly Editor of the *Manchester Guardian Weekly* and of the *British Weekly*. He is at present Editor of Publications for the Liberal Party Organization. He would be glad to receive from readers any relevant material or impressions which they may care to send to him at The White House, Albury Heath, near Guildford, Surrey, England.

Some of the artists whose work was exhibited recently at the Philadelphia Friends Neighborhood Guild Community Art Gallery's show of "Quaker Artists of America" will also participate in an art exhibit to be held in connection with the 1957 Conference of Friends in the Americas at Wilmington College, Wilmington, Ohio, June 26 to July 3.

Among the artists will be Francis Clark Brown of New London Meeting, Ind.; Charles C. Dawson of Solebury Meeting, Pa.; Fritz Eichenberg of Scarsdale Meeting, N. Y.; James Kietzman of Lansdowne Meeting, Pa.; Earle R. Kirkbride of Gwynedd Meeting, Pa.; Alex Lee of Greenwich Meeting, N. Y.; Heidi R. Lenssen of Twentieth Street Meeting, New York City; Gerard and Nancy K. Negelsbach of Central Philadelphia Meeting, Pa.; Doris Holly Peters of Rockford Meeting, Ill.; Stanley Putman of First Friends Church, Portland, Oreg.; Olive Rush of Santa Fe Meeting, N. Mex.; Elizabeth Shelling of Green Street Meeting, Pa.; Polly Thayer of Cambridge Meeting, Mass.; Simone Titone of Willistown Meeting, Pa.; Elizabeth Davis Wolpert of Gwynedd Meeting, Pa.; and Marty Hitch Woodruff of Center Meeting, Del.

The April, 1957, issue of *The Friends Quarterly* (London) contains the following articles: "Community Through Work and Prayer," by Marjorie Sykes; "Some Trends and Achievements in English Education," by Stanley Hockey; "A Quaker Concern," by Mary Louise Aswell (reprinted from *The New Yorker*); "Personal Values in Christian Experience," by Robert Davis; "On Silent Meeting," by a Refugee Scholar; "The Later Years of Catharine Philipps," by A. G. K. Leonard, and a book review section by Demaris Parker-Rhodes.

Subscriptions in the United States should be ordered from Josephine P. Copithorne, 302 Arch Street, Philadelphia, Pa. The price is \$2.00.

Registration for the 1957 Conference to be held in Wilmington, Ohio, from June 26 to July 3 is now in progress. A high percentage of those coming are planning to bring their children, so that this first conference of American Friends in a generation will have an emphasis on the family.

The theme of the conference, "Growing in the Experience of God—A Call to Face the Implications of Our Faith," is stimulating widespread interest in Friends Meetings. The packet of study materials available from the Friends World Committee is being used for study groups in preparing for the conference. As in the case of the Friends World Committee conference at Oxford, England, in 1952, those who attend will greatly benefit from the thinking and planning that have gone forward within many Monthly and Yearly Meeting groups.

The Children's Committee under Harold Smuck of Valley Mills, Ind., has made rapid progress both in obtaining leaders and in setting up the program for the junior and senior high school age camp, and for the daily program for younger children at the conference. Among the leaders in the children's group are David Stanfield, Lorton Heusel, Spahr Hull, William Reagan, Olcott Sanders, Agnes Coggeshall, Wanda Hodge, Pansy Shore, Mary Ann Mills.

With daily worship-fellowship and discussion groups, the emphasis in this conference will be on concerns that arise from the conference itself, with the important scheduled speeches arranged for the first few days.

On May 2, at Princeton, N. J., W. Taylor Thorpe of the Princeton Friends Meeting, was awarded the John Fleming Memorial Medal of the American Institute of Geonomy and Natural Resources "For the Advancement of Human Welfare Through Outstanding Accomplishments in Science." Dr. Richard M. Field, Director of the Institute, made the award. The citation was given by Dr. Harry H. Hess, chairman of the Department of Geology, Princeton University.

During the annual conference of Indian workers in North-eastern United States, held on the Allegany Reservation in western New York May 10-12, the six Friends in attendance were invited to be guests at the Seneca Longhouse to receive special thanks from the Seneca Nation for service rendered by Friends to Indians of the area through more than one hundred and fifty years.

Special appreciation was expressed for the efforts Friends are now making in upholding Indian rights in the controversy over the proposed Kinzua dam in the Allegheny River. This dam would flood the small Cornplanter Reservation in Pennsylvania and would force the evacuation of more than half the Indians on the Allegany Reservation over the border in the state of New York.

Edward Currey, head sachem of the Longhouse, spoke very graciously on behalf of the Seneca Nation, emphasizing the strong bond of love existing between Indians and Friends. Lawrence Lindley, representing the Indian Rights Association and the Philadelphia Indian Committee, responded fittingly on behalf of the Friends.

William Tysz, 11 Listopada 4, Warsaw, Poland, a member of the Society of Friends, writes that he would be very glad to welcome any Friends coming to his country. He was in touch with Friends during their relief work in Poland after World War I and is now in contact with Jay Doubleday of the Geneva Friends Center, who is arranging for a seminar of young people near Warsaw in August. As he has no telephone, he says the simplest way to meet him is to take a fifteen-minute drive to see him before noon, or to write a letter in advance.

Elfrida Vipont Foulds of England, author of numerous children's books as well as *The Story of Quakerism*, will give the Sunderland P. Gardiner Lecture on Sunday evening, June 23, at the 1957 Canadian Yearly Meeting. The Yearly Meeting will be held June 21-25 at Pickering College, Newmarket, Ont. Other expected visitors are Olaf Hanson and Ernest Lamb of Richmond, Ind. Levinus Painter, recently returned from his African tour, plans to be at the sessions.

Richard M. Thomas has joined the staff of the American Friends Service Committee as Southern California Field Worker. He will work with the Indians on small reservations and rancherias and with organizations and community groups interested in them.

Charles McEvers will return to the A.F.S.C. staff this summer to become Field Worker on the San Carlos Apache Indian Reservation in Arizona. This appointment responds to a request from the Tribal Council.

The Community Art Gallery, 735 Fairmount Avenue, Philadelphia 23, Pa., has an exhibit on display of paintings, drawings, and ceramics by members of Friends Neighborhood Guild. There is also a memorial group of paintings by the late Henry Reiss. The exhibit is open every Friday, Saturday, and Sunday from 2 to 5 p.m. and Thursdays from 7:30 to 9:30 p.m., through June 9.

A statement released recently by the American Friends Service Committee on freedom and liberty includes the following paragraph on the National Association for the Advancement of Colored People (NAACP): "... we are distressed by the recent attacks on and legislation directed against the NAACP. We believe that the NAACP has a significant role to play in the present situation. It is interracial in membership; it works for justice within the law and under the law; it exercises the rights peacefully to assemble, to organize and to express themselves for purposes of social change. To deny such rights to the NAACP endangers them for all of us. . . ."

The Stony Run Meeting House, Baltimore, Md., is open on the third Saturday of each month for a day of reading, prayer, and meditation, beginning at 10 a.m. Silence is broken at the simple midday meal by a reading, and resumed in the afternoon. Those who attend regularly report that they find it beneficial.

The Austin, Tex., Meeting has arranged to hold a silent meeting for worship at 7:30 p.m. on the third Thursday of each month at Fort Sam Houston, where several Friends are in noncombatant service. One of the army post chapels has been made available for the purpose by the chaplains. Two members from Austin will go to each meeting. The first meeting, in March, seemed to mean a great deal to the two men in the camp who attended, stationed far from home and their own Meetings.

A Conference of European Friends is to be held at Woodbrooke, Selly Oak, Birmingham, England, from July 22 to July 27 inclusive. The American Section of the Friends World Committee for Consultation has been asked to name four Friends to attend this conference. Errol T. Elliott of Richmond, Ind.; Howard and Dorothy Gilbert Thorne of Wilmington, Ohio, and Joseph R. Karsner of Westtown, Pa., have been appointed to this service and expect to attend.

Friends Family Work and Play Camp, sponsored by the Philadelphia Yearly Meeting Social Order Committee, will be held this year at Tanguy Homesteads, near Cheyney, Pa., where twenty-five families are already living in friendship and co-operation. The camp will be held from July 22 to August 4, with families staying either one week or two, arriving on a Monday and leaving on Sunday. In addition to about three hours of socially useful work in the morning while the children are having a nature and handicraft program there will be ample opportunity for daily quiet worship, all sorts of play, swimming, folk dancing, and puppetry, for example, and some serious discussion of the impact of our high-powered culture on family and community life. Bob and Mary-Frances James will lead the camps, having had plenty of experience leading A.F.S.C. work camps and seminars, as well as the adventure of raising four children. For further information and application blank, write Gordon C. Lange, 319 Cedar Lane, Swarthmore, Pa.

Among recent new buildings added to the Guilford College campus is a Student Union which is seeing much use. This convenient meeting place is of special value to the large number of day students who come to the campus from the surrounding area, as well as to the campus undergraduates, who gather there for social activities and organization-program planning. Visitors enjoy the attractively furnished lounge, as well as the soda shop.

Meetings for worship will be held at the Gunpowder Meeting House, Sparks, Md., at 11 a.m. each Sunday from June 2 through September 29. The meeting house is a short distance from Sparks on a country road off Route 111.

The Draft Law and Your Choice, a new illustrated folder published by Friends Peace Committee, Philadelphia, brings together in small compass an astonishing amount of factual information, set out in an unforbidding way. Of special interest is a section on "Who are the C.O.'s?" emphasizing the range of religious affiliation of World War II C.O.'s and quoting official Jewish, Roman Catholic, and Protestant statements recognizing and giving support to the C.O. position. Sources of counseling and technical help are given, and a short list of books and pamphlets. Single copies free, quantity orders \$3 a hundred, postpaid, from Friends Peace Committee, 1520 Race Street, Philadelphia 2.

Letters to the Editor

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

Referring to Richard R. Wood's comment, FRIENDS JOURNAL, April 20, 1957, on my article, "Concerning Unanimous Decision," I seem not to have made myself clear. I approve of Friends making their views known to government. That is not coercion; it is persuasion. My objection is to the growing use of government as a means of compelling people to do things which they do not wish to do. Whatever group

gains control of government assumes the right to coerce others into accepting its views.

New York City

HOWARD E. KERSHNER

In his article in FRIENDS JOURNAL of April 27 Grant C. Fraser feels, as does almost everyone, that peace can be assured only if hunger and misery are alleviated the world over. But there is a strong and growing opposition to "foreign aid" which cannot be overcome by suggestions to increase the funds to be given away many times over, or by no longer calling them "grants," but the more polite term "loans." These "soft loans" are paid back—if ever—only if additional and larger loans are granted and therefore constitute grants all the same.

There are many and diversified problems. Policies and methods could not avoid trivialities, waste, inefficiency, and sometimes even working against the interests of the United States. The attitudes of the people to be helped, their desires, and those of their planners are not supported by sufficient economic experience.

Only by presenting the challenge as the very difficult task it is and only by asking for their interested participation can the American people be convinced to give away the 5 per cent of the total federal budget which constitutes "foreign aid." It is little if it helps to assure peace for us and our children, but will it produce this result with the present policies? Are not large portions of these funds given away to the rulers of foreign countries as a bribe with hardly any effect on the economic well-being of the population at large?

Deal, N. J.

RICHARD B. BLASS

BIRTHS

COOKE—On February 28, to Glenn H. and Janet Vogel Cooke of Allenwood, N. J., a son, GLENN H. COOKE, JR. He is a birthright member of Manasquan, N. J., Monthly Meeting.

THOMAS—On April 20, at Underwood Hospital, Woodbury, N. J., to Charles C. and Elizabeth Moses Thomas, a daughter, CHARLOTTE EVES THOMAS. She is a birthright member of Woodbury, N. J., Monthly Meeting. Her grandparents are Fred and Irene Moses.

DEATH

HALLOWELL—On April 28, at St. John's Hospital, Anderson, Ind., ESSIE V. HALLOWELL, of Pendleton, Ind., member of Fall Creek, Ind., Monthly Meeting. She was librarian and Latin and English teacher in Pendleton High School, member and secretary of the Board of the Pendleton and Fall Creek Township Public Library, and member of various classical teachers' associations. She is survived by two sisters, Nellie G. Hallowell of Pendleton and Edna G. Hallowell of Indianapolis, and a brother, George Hallowell, of Pendleton R. R. No. 3.

REGULAR MEETINGS

ARIZONA

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

CALIFORNIA

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

LA JOLLA—Meeting for worship, 11 a.m.,

at Meeting House, 7380 Eads Avenue. Visitors call GL 4-7459.

PASADENA — Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

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

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W.,

Coming Events

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

MAY

26—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: closing program of First-day School.

26—Day at the Farm Benefit for William Penn Community Center, sponsored by Falls Meeting, Pa., at Snipes' Farm, west side of junction of Route 1 and Alternate Route 1 (to Morrisville), 3 to 7 p.m. Bring picnic supper. Admission \$1 a carload.

26—Warrington Quarterly Meeting, at Pipe Creek Meeting, Union Bridge, Md.: meeting for worship, 11 a.m. D.S.T.; business meeting and afternoon conference following picnic lunch.

26—Willistown Monthly Meeting, Goshen Road and Warren Avenue, near White Horse, Pa., Open House, 4 to 6 p.m.

JUNE

1-9—Institute of International Relations for college-age people, Camp Fern Brook, Pottstown, Pa., sponsored by A.F.S.C.; theme, "A Search for Alternatives to Violence."

1—Newtown, Pa., Friends Meeting, Fair and Bazaar at the meeting house, beginning with lunch at 12. Arts and crafts, aprons, gifts for children, home-prepared foods, and other items for sale. Proceeds toward furnishings for the new addition.

2—Chappaqua Mountain Institute Student Reunion, at Quaker Road meeting house, Chappaqua, N. Y.: 11 a.m., religious meeting; 1 p.m., business meeting—D.S.T. Bring box lunch; coffee served.

2—Dover, N. J., Meeting, Quaker Church Road, Randolph Township, Third Anniversary Meeting: 11:15 a.m., meeting for worship, followed by picnic lunch.

2—Haverford Quarterly Meeting, at Valley Meeting, Old Eagle School Road near Route 202, west of King of Prussia, Pa.: 4:30 p.m., meeting for worship; 6, supper (bring sandwiches; coffee, punch, and dessert supplied); 7, H. Saylor Jacoby, "World Religions Compared." Young people, 4:30 to 6 p.m.: preschool and kindergarten, supervised play; 1st and 2nd grades, work project; 3rd through 5th grades, work project; 6th through ninth grades, H. Saylor Jacoby, leader, "World Religions"; high school, Thomas S. Brown, "History of the Bible."

2—Middletown Day, at the meeting house, Lima, Pa., 11 a.m.: meeting for worship; (lunch) provided for visitors. All Friends welcome.

2—Millville-Muncy Quarterly Meeting, at Millville, Pa., Meeting House, 10 a.m.

2—New York Meeting, Open House, 221 East 15th Street, 3:30 to 6:30 p.m.; about 4:15, Rev. Karl Baehr, member of the United Nations Speakers Research Committee, illustrated talk on "Technical Assistance, the Bridge of Hope." All invited.

7—Downingtown, Pa., Friends Meeting House, 150th Anniversary, beginning at 5 p.m.: Pageant, picnic supper, meeting for worship. For supper reservations write Enid S. Brown, Brown Avenue, Downingtown, Pa. Rain date June 8.

7—Flushing, N. Y., Meeting Forum, 137-16 Northern Boulevard, 8 p.m.: Norman J. Whitney, consultant in peace education, A.F.S.C., "Society's Need for the Challenge of Nonconformists." All welcome.

one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

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

JACKSONVILLE — Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVERgreen 9-4346.

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

ORLANDO-WINTER PARK—Worship, 11

a.m., Sunday, in the Meeting House at Marks and Broadway Streets.

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

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

MASSACHUSETTS

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

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

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

MICHIGAN

ANN ARBOR—Meeting for worship at the Friends Center, 1416 Hill Street, 10:45 a.m. Telephone NOrmandy 2-9890.

DETROIT—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone TOWnsend 5-4036.

MINNESOTA

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

NEW JERSEY

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

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 85 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street. First-day school and worship, 11 a.m. (July-August, 10 a.m.); 1.7 miles west of Garden State Parkway Exit 151. Visitors welcome.

NEW YORK

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

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

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 East 15th Street

May—September: 144 East 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day. Huntington Neighborhood House, 512 Almond Street.

OHIO

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

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2895.

PENNSYLVANIA

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

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

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race Street west of Fifteenth Street.

Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.

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

For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

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

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

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

TENNESSEE

MEMPHIS—Meeting for worship each Sunday, 9:30 a.m., at Quintard House, 822 Washington. Correspondent, Esther McCandless, BRoadway 5-9656.

TEXAS

DALLAS—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; LA 8-9810.

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

WANTED

TO BUY "Spiritual Reformers of the 16th and 17th Centuries" by Rufus M. Jones. Write or telephone Friends Journal.

MOTHER'S HELPER FOR SUMMER or permanently, starting June 6, for American family returning from living in France; three children, 4 to 7. Box T171, Friends Journal.

COMPANION-HOUSEKEEPER for elderly Friends couple, Swarthmore and Buck Hill, Pa., and four months in Florida. Careful driver; references exchanged. Box J168, Friends Journal.

PART-TIME SOCIAL WORKER, for *Friendly Acres*, Friends home for children, Secane, Delaware County. Reply Grace Davidson, 1040 Cornell Avenue, Drexel Hill, Pa.

SUMMER GUESTS. Vacation at *Elkmont*, north central Pennsylvania. Restful, picturesque, secluded; particularly adaptable to older people. Near Elklands Meeting House. Write for information, Irene Bown, Forksville, Pa.

AVAILABLE

MOTHER'S HELPER—good swimmer, counselor experience—to care for children part of or all summer. Prue Ingerman, George School, Pa.

FOR SUMMER AS COMPANION OR governess: Middle-aged single woman, willing to travel, able to type, experienced in kindergarten and music teaching and in social work. Box N169, Friends Journal.

VACATION FOR WEEK END OR WEEK in country cottage near Stroudsburg, Pa., offered to one or two pleasant women who enjoy simplicity in living conditions. Must have car; small fee for room and pay for own food. Box B170, Friends Journal.

SEASIDE STUDIO APARTMENT for family of four, Seaside Park, N. J. Modern and attractive. Available before July 18 and after August 10, weekly rental; special rates during June and September. Box T167, Friends Journal.

IN CATSKILLS: Clean accommodations for families and individuals. Hot and cold water in every room. Wholesome atmosphere; rooms with or without board. Light housekeeping. Marquardt, Arkville, N. Y.

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