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*G*OD offers to every mind
its choice between truth and
repose. Take which you please.
You can never have both.

—RALPH WALDO EMERSON

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Editorial Comments

The End of Modern Times

IT has been rightly said that nobody could speak adequately about events or ideas of any century by limiting himself to the actual chronology of that period. Ideas, events, or the lives of people cross the boundaries of the calendar. Many of the thoughts which seemed most characteristic of the nineteenth century are only now losing their appeal. They no longer excite our imagination; they appear incongruous to the spirit of our time. For example, the former faith in progress, technological and human, a progress which at times was called "inevitable,"—this faith is badly shattered. The use of our scientific achievements fills us with apocalyptic fears. Two wars and several revolutions have considerably tempered our optimism concerning human nature. We are, indeed, at the end of the so-called modern age, and the end of the nineteenth century might be said to terminate around 1950.

Some of the lessons we had to learn have acquired the impact of a new reality. The tenacity with which revolutionary forces in Russia, China, and elsewhere persist are more than a surprise to us. They not only maintain their regime but also register undeniable successes in schooling, hygiene, and technology. We had to learn that progress and success are not reserved to a Christian philosophy of life. Devotion to the neighbor and continued sacrifice for the common good, virtues we claimed to be specifically Christian, seem also to exist elsewhere and are evidently thriving alongside the cruelties of dictatorship. There is no Christian monopoly in virtue. A cartoon in a national weekly recently pictured a high staff meeting of the Pentagon type, at which a junior participant expressed surprise that everybody was so greatly worried: "We're the good guys and they're the bad guys, and the good guys always win, don't they?" The more seasoned generals seemed to know better and were unwilling to apply the "time-tested" black or white patterns of a nineteenth-century optimism.

As religious seekers we ought to ask ourselves a few uncomfortable questions: Do we still attribute to virtue or failure reward and punishment in the Old Testament manner? Can we always be certain about the right evaluation of ourselves and others? No patterns of the past should remain unexamined.

This may be the time to remember the advice of *The Cloud of Unknowing*, which says, "Not what thou art nor hath been doth God regard with merciful eyes, but what thou wouldst be."

In Brief

In 1925 there were 19,000 Catholic priests working among 90 million Latin American Catholics. Today there are only 29,000 working among 160 million Catholics.

Two of the religions of Asia, Buddhism and Hinduism, traditionally display more tolerance toward minorities than either Christianity or Judaism, declared Dr. Arnold J. Toynbee, famed British historian, in a lecture delivered at Duke University. He said that the two Asian religions had not demonstrated "the pronounced exclusiveness and fanaticism shown by Christianity and Judaism."

United States philanthropy reached a new high in 1957, and total contributions are estimated conservatively to have reached \$6,700,000,000, or about four per cent above the amount given in 1956, according to the *Bulletin of the American Association of Fund-Raising Counsel*. This percentage increase, however, was less than the growth of other factors—personal income, etc.—which affect giving totals. "Religious giving in 1957 approximated \$3,425,000,000, about nine per cent above the 1956 total," the *Bulletin* noted.

Eight well-known German churchmen have launched an appeal to Christians all over the world to refuse to take part in the manufacture, testing, or use of atomic weapons. The message is signed by Professors Martin Fischer and Helmut Gollwitzer, Dr. Henrich Grüber, Dr. Gustav Heinemann, General Superintendent Günter Jacob, Pastor Martin Niemöller, Professor Heinrich Vogel, and Bishop Johannes Vogt.

The Second Baptist Church in Madrid came up against total resistance as police sealed doors and imprisoned Pastor Jose Nunez. In a continuing demonstration of "police state" methods, the Spanish Foreign Ministry gave the U.S. Embassy the explanation that the church had been closed because it engaged in illegal proselytizing.

On Meeting for Worship

By BARBARA HINCHCLIFFE

THERE is one phrase that sums up, for me at least, the basic nature of Friendly worship. It is a "silent waiting upon the Lord." When we worship, we believe that in the silence the Creator of All That Is may open to us something of value, of beauty, of refreshment, of exhortation to all the meeting. Because we know this so well and hear it so often, do we tend to underestimate its possibilities—its almost limitless possibilities?

To attend a silent meeting is to be a partaker of a truly creative act. A programmed worship service is like an orchestra performing a symphony. Each musician has his own instrument and plays a specific part in a specific way. Under different conductors, interpretations may vary, but the music is basically the same each time. When Friends gather, it is as if many musicians came together to improvise on a certain theme. There are varying degrees of virtuosity, but each contributes, sometimes one outlining the theme, sometimes another; even the underlying beat changes and modulates as the music goes on. We may go home feeling the renewal of a common creation; we may be cast down at notes of disharmony. On rare and precious occasions we feel we are being "played through" rather than playing.

Friends do not formally adhere to the concept of the Trinity (nor is this a suggestion that they should), but perhaps we might consider the three parts of the meeting for worship under the three aspects of God in the Trinity.

We sit in the silence of creation. We seek our Creator, our Loving Father, in joy, in repentance, in thoughtful meditation. Moods and ideas are formed in us. In the silence it is always the First Day, when out of chaos—or, if you will—out of swirling gases and space dust, God spoke, "Let there be." Perhaps a phrase from the Bible suddenly opens to us; perhaps the answer to a long-troublesome problem is given. We may feel a need somewhere in the meeting, or find a way opening to speak to a previously known need. Certainly we should bring to meeting all the knowledge and concern and technique within us; but to be a cocreator with others, we are prepared if we bring a humble openness to God, our Father.

When a message comes, can we not listen in the spirit of Jesus, whether he is to us Elder Brother or Lord and Saviour? We can bring to the message all that we possess of his insight, his intuition, his infinite compassion. Where others saw a fisherman, a tax collector, a child,

a leper, a priest, he saw through the outward form the shining image and likeness of God. The more it was obscured the more vividly he saw it.

The spoken message is the gift upon the unseen altar of the meeting house. We can feel that each one brings what is best and highest, what is most real and of worth to him. If, as does happen, a speaker arises who is a source of disharmony in the meeting, we can try to be a free and clear channel of love and reconciliation to the meeting, as Jesus was and is to all. If we listen for the words behind the troubling speaking, perhaps we may hear a need or a grief to which we may minister, then or later. Let us listen in the spirit of the verse we so often teach the children, "A friend loveth at all times."

Jesus told his friends that a Comforter, the Spirit of Truth, would come to dwell with them. Our earliest query asked how truth advanced among us. It is God as the Spirit of Truth who uses us, His imperfect instruments, when we speak. That to me is literally an awful thought. It is a realization that should comfort and encourage the timid, inarticulate Friend; it should guide and humble the Friend to whom words come freely and fluently. We need to "keep low in the truth," as John Woolman often said.

There is a physical limitation we can be aware of in meeting without in any way blocking the access of the Spirit. That is the fact that most of our meetings last only an hour. No matter how strongly we feel moved to speak, and it is a thing we can feel, can we not stay it sufficiently to phrase the message as clearly and briefly as possible? This is not to say that all messages will or should be brief ones. In a meeting where there are perhaps unnecessarily lengthy messages every week, tender Friends (possibly wrestling with a first, or a recurrent, urge to speak) are not able to center down. Valuable messages may thus be lost to the meeting. While to speak without being really moved is to disregard the Spirit, to feel the moving and not speak is to shut out the power and reality of the Spirit. There is a grave responsibility on those who close meeting to be aware of the one struggling to form his vision into spoken words.

We Friends have no formal creed; we have no outward sacraments; we have no choirs or vestments or marble saints. We come to our worship as those early brothers who gathered in an upper room—human, imperfect, often cast down, and afraid. We come seeking God, in the name of Jesus; we bring only—all that we are, believ-

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ing that the Spirit will descend on us. But more is always needed than faith. We need to bring hope, that out of the inward refreshment will come light to the meeting. And all this avails us nothing if we do not bring all the love our beings contain—for God, for the God-self in ourselves, for every single person in the meeting house. If a man be angry with his brother, he cannot lay his gift upon the altar. If we come to worship in the fullness of love, we, too, may hear the Spirit coming, not as the gentle, revivifying breeze of most First-day mornings but as the great, rushing wind from heaven that shook the whole world.

Friendly Consultants Listen to Others

HOW can a Friends Meeting provide counsel for the many who in our time need helpful discussion of their problems? And how can the Meeting answer the queries about Quakerism of interested seekers? These are the questions which led the Friends Meeting of Washington, D. C., several years ago to establish its own kind of counseling service.

In the beginning, for about a year, certain members of the Meeting were available in the meeting house on specific weekday evenings. The hour proved impractical, and for the past five years, or more, members of Ministry and Counsel, of Overseers, and of Marriage and Family Relations have rotated in service after the 11 o'clock meeting for worship. At the rise of meeting it is explained, among other announcements, that a consultant is available to those wishing to discuss Quakerism or to raise a personal matter with a member of the Meeting.

Members of the three Committees are not obligated to act as consultants, and some Friends do not feel easy about attempting to play the role of lay counselors; but, on the whole, Committee members take the service in turn.

The names of those who have signed up for a given Sunday are posted, for a month at a time, on the bulletin board, and the particular consultant is named each Sunday. Some members naturally draw more inquirers than others. Yet attendance at our meeting is so large that some inquirers do not know any consultant by name and, especially if they are newcomers, can scarcely be "respecters of persons."

If the consultant has a busy session with more than one inquirer lining up for an interview, some seekers may turn away, not to return. Occasionally there are no inquirers. Whenever the service is evaluated, however, and we take account, for instance, of the queries about steps to take toward Quaker marriage, or toward becom-

ing members, or of the doubts and hesitations of seekers feeling inadequate to Quaker membership, Friends conclude that the general run of demand plus the exceptional cases of extreme need justify the service.

More people ask about Quakerism than raise personal problems. This may be no indication of the lack of need; and it may be an indication of the lack of enough privacy, or of a sufficiently inviting atmosphere (in a small room on the third floor of the meeting house), or of a confident relationship with the consultant.

Washington Friends cannot relax in comfortable assurance that their consultants have spoken to the anxieties of the perplexed, answered the questions of seekers, or met the problems of attenders at the too impersonal, big-city Meeting. No alternative way is seen at present, and the consultants continue, in rotation, to lend listening ears.

ANNE Z. FORSYTHE

Cosmic and Infinite

AND there was God. He created the Truth, and He was the Truth. And there was Joy in the Truth and with the Truth. God and Truth and Joy were ultimate and absolute.

The attainment of these was the cosmic goal of Man. They were the Light to guide him on the Path, and they were the Path. But Men's soul was oft oblique to the Light, and God sent Prophets to the Earth, and much of their souls were transparent to the Light, and they could see much of the Path.

And their messages were Divine; and inasmuch as their messages were Divine, so were they Divine.

They taught of God and Truth and Joy—not of the whole of these, for they are infinite. But they taught as much of the Knowledge of these as they could see. And they taught different parts of the Knowledge of God and Truth and Joy.

In order to follow the Path, one must have as much of the Knowledge of the Path as there is.

In order to appreciate to its fullest any part of the Knowledge, one must have Knowledge of the whole. One can see a pigment of color and study that pigment and see the beauty of that pigment and appreciate that pigment. But when one can see that pigment combined with other pigments in a well-formed picture, a painting, a scene, then one can see the beauty of and appreciate the whole. And in so doing one can more fully see the beauty of and appreciate the part.

So Man must study the whole of the Knowledge of God and Truth and Joy.

DAVID LEONARD

Internationally Speaking

On Seeking Peace by Peaceful Means

ON June 28, 1914, at Serajevo, the Archduke Franz Ferdinand, heir apparent to the throne of the Austro-Hungarian Empire, was assassinated by an Austrian subject of Serb background and sympathies. He had been aided by a secret Serbian patriotic society which desired the union of all South Slavs, with the Kingdom of Serbia as a nucleus, and which believed in terrorist methods. This murder led to the First World War.

Historical research about the origins of the First World War has shown that the Serbian government knew enough about the secret organization and about the particular plot against the Archduke to have been under obligation to warn the Austro-Hungarian government if not to intercept the plotters on their way to Serajevo. Austro-Hungarian officials hoped to take such stern measures as would convince the Serbian government that propaganda and incitement to revolt among the South Slav subjects of the Empire must stop. Austria-Hungary underestimated the importance Russia and France would place on upholding their small ally. Triple Entente and Triple Alliance were so evenly balanced that the two big Entente powers were unwilling to contemplate the defeat of even so small a state as Serbia from their alliance. Therefore Russia and France supported Serbia in her rejection of the Austro-Hungarian demands; Germany supported Austria-Hungary; the First World War started. No nation wanted or intended it. Austria-Hungary wanted to put a stop to Serbian provocations; the Austro-Hungarian Chief of Staff thought that the only way to do so would be by defeating Serbia. Despite some reckless remarks attributed to French and Russian statesmen, their countries did not want war although they did feel that, on what is now called the "domino theory," it was necessary to support Serbia. Germany, after advising Austria-Hungary to be cautious, felt compelled to support her ally.

Many Serbian leaders felt that the opportunity for South Slav unity with Serbia as nucleus would be lost if Austria-Hungary were to continue to increase the local autonomy of the South Slavs within the Empire, whose economic advantages were enough to offset a good deal

of "foreign oppression." Serbian statesmen took the desperate gamble that they would be backed up in resisting the Austro-Hungarian demands for amended conduct. The small ally, in effect, blackmailed her larger associates into a situation which dragged them into a disastrous war.

This is a good example of the danger lurking in alliances. The similarity between the situations of Serbia and Austria-Hungary in 1914 and of Nationalist China and the United States in 1958 is too close to be comfortable.

This unpleasant parallel indicates the great importance of seeking peace by peaceful means. Peace is an admirable objective. As the late Professor William I. Hull showed in his last work, the Swarthmore College baccalaureate address on "The Morality of Method," the methods of seeking to achieve a morally justified objective must be equally moral. The ends do not justify the means; the immoral means are too likely to frustrate the morally irreproachable ends.

Current considerations of defense policy indicate likewise the advisability of seeking peace by peaceful means. Some thoughtful men who accept the view that armed force may deter resort to war are asking whether there is any moral justification for retaliation, in case some powerful nation were to launch a large-scale attack with nuclear weapons. They support the question by asserting that in that case retaliation would be nothing but revenge; it would not affect the issue, which would have been determined by the initial attack. If such questions are asked seriously, and they have been, they suggest that attempts to establish peace by the deterrent effect of nuclear weapons have nearly reached a dead end and that henceforth it is important to devote more attention to reducing tensions, reducing armaments, developing means of peaceful settlement of disputes, and developing both official and public acceptance of the obligation to use peaceful means and not to resort to use of force to settle international disputes.

Increased emphasis by the United States on seeking peace by peaceful means would at least have the advantage of reassuring nations which we desire to have closely associated with us. There are now signs of a good deal of fear that our judgment, if not our intentions, is bad.

*M*AN must and will have some religion: if he has not the religion of Jesus, he will have the religion of Satan, and will erect the synagogue of Satan, calling the Prince of this World, God; and destroying all who do not worship Satan under the name of God. Will anyone say: Where are those who worship Satan under the name of God? Where are they? Listen! Every religion that preaches vengeance for sin is the religion of the enemy and avenger, and not of the forgiver of sin, and their God is Satan, named by the divine name. . . .

BLAKE

It is becoming diplomatically expensive to run deliberately the risk of war, even for the professed purpose of discouraging resort to war by others.

October 17, 1958

RICHARD R. WOOD

International Conference of Christians for World Peace

FOLLOWING the World Conference on Christian Education in Tokyo about 300 Christians gathered from 18 different countries for a one-day conference on world peace, August 14, 1958, at Tokyo.

The program stated that "Atomic hazards are not of the past, but still threatening us today and even in the future. Does it not remain to be our responsibility, common to all human beings, that we should exert our efforts to put an end to such atomic disasters and to heal victims of their pains and wounds?" Dr. Kagawa was a prime mover in the holding of this special Christian conference.

Mr. Kazuo Nomoto, Chairman of the Social Committee of the United Church, spoke on the "Realities of the Disasters in Hiroshima and Nagasaki and Problems on the Relief for the Victims." Sixty-five persons died in this past year as a result of the bombing 13 years ago. The physically handicapped, the 379 now hospitalized, those who know death will come at any time, and the financial burdens that are hanging over the maimed people of these two cities, all make a tragic story today. We realized that one must come here to understand really the results of this unbelievable inhumanity, which occurred on August 6 and 9, 1945. The United Church has collected money, and the Catholic Church has built a memorial costing ninety million yen.

Five women from Nagasaki, victims of atomic radiation, were presented at the Conference, and one spoke briefly. Mrs. Matsumoto, one of the peace marchers who walked all of the 300 miles from Hiroshima, was present. Many Buddhist priests had joined this march. It was a spectacular and very impressive sight as it arrived in Tokyo. There is a deep-rooted concern in this country on the prevention of atomic weapons and their testing, due to the terrifying experience of the Japanese people. A collection for the victims was taken from those present at this Conference.

A drafting committee was appointed, on which I participated, and the following proposed statement was adopted:

"The Christians of 18 countries who assembled for the International Conference of Christians for World Peace in Tokyo on August 14, 1958, send warm greetings to all peoples, living in different parts of the world.

"We believe that in the total interests of our human race, and especially of the underdeveloped countries of the world, atomic energy should be used exclusively for the promotion of welfare and prosperity in all lands.

"It is our firm conviction that the use of nuclear weapons under any circumstances as a method of settling conflicts in human relationships is wholly contrary to the will of God. We ask for the immediate cessation of the testing of nuclear

weapons. Untold human suffering to generations yet unborn, and the annihilation of one nation by another cannot possibly stand the test of ethical judgment or practical common sense.

"The Scientific Committee appointed by the United Nations has now spoken positively of the devastating effects of atomic radiation. After this report is considered by the United Nations, we urge that an international agreement should be completed, calling for the prohibition of the manufacture and testing of nuclear weapons. We believe that if the United Nations follows a clear-cut and dynamic policy of disarmament, it would help to relieve the mounting tensions in the world situation today.

"We renounce war absolutely. In our judgment, the common man everywhere is a lover of peace, and efforts should be made which will arouse the conscience of the peoples of the world against the evils of war, and rally the forces of good to a determined pursuit of peace. We call upon Christians everywhere to use their utmost influence on their own governments.

"Because we found it valuable to meet together here in Tokyo, we have asked our Sponsoring Committee to make plans for the holding of a second conference.

"Let us Christians together with others all over the world, under our almighty and loving Father, work hand in hand to carry forward the teachings of Jesus, who told us: 'Blessed are the peacemakers, for they shall be called the Children of God.'

"Note: A collection of money was taken at this conference for the war victims in Hiroshima. We were also honored by the presence of one of the 'peace walkers,' Mrs. Masumoto.

"August 16, 1958

Presented to the Fourth World Conference Against A- and H-bombs and for Disarmament by
Esther Holmes Jones, *Delegate.*"

The Fourth World Conference Against A- and H-bombs convened the following day, and at that much larger gathering I read this Christian statement at a plenary session.

ESTHER HOLMES JONES,
*Reporting for the Delegates appointed
by the Representative Meeting*

In a Ragged Field

By JOAN E. MUELLER

In a ragged field an amber bloom
Coming to full blown, part innocent
Of night, of morning now acquainted, and
Reaching now to noon, remembering
The latest dew, so gently sought, that nourished
Gold. First in the half-day breeze she sways;
Then stronger against disturbing air she leans,
Soon firm that aspiration up requires
Diligence.

Simple to care for sun
But strenuous to achieve, demanding just
That discipline of love which recognizes
Light the only virtue, warmth the simple
Triumph, dignity the prize for pain,
And tender vital growth essential end.

A Japanese Friend Thanks AFSC

By KIMIKO NUNOKAWA

IT was in the year 1923 that I first knew about the American Friends Service Committee. At that time the great earthquake had occurred in the Tokyo and Yokohama area, and many people died because of collapsing buildings and the fire that followed. The AFSC sent a great deal of clothing and food, together with a considerable amount of money. I was a college student and worked as a volunteer to help. I well remember how happy I was to be able to cooperate with the American Committee. Other Japanese Quakers were prompt to cooperate, and they named their group the Japanese Friends Service Committee. Fortunately, we Tokyoites recovered from the nearly fatal destruction. Within a few years AFSC work for reconstruction could stop, and very simple relief service was continued at the Friends Center.

It was not until after the Second World War that Esther Rhoads returned to work with the Licensed Agencies for Relief in Asia, which had been joined by the AFSC. LARA worked under a good system of welfare ministry and seemed not to require personal help. Although we were thankful for the work, we did not do anything positive.

In 1949 Thomas and Eliza Foulke came to set up Neighborhood Centers. One Sunday in March Eliza Foulke announced her mission in Japan and asked for volunteers to help her. I was among the volunteers.

At that time it was a hard task to make Japanese understand the motives of the American Friends Service Committee. Some were stubbornly critical and saw only the negative side. On the other hand, children were quick to read the good will of others. Eliza Foulke seemed very much impressed when a daughter of a family living near the front door of the Center came with a glass jar of goldfish, wishing to give it to her. Another time, when she was in great need of an organ player, a girl who had experience as an assistant primary school teacher came to offer her help.

Before the AFSC Center was set up at Setagaya, a nursery school nearby was begun among the bombed-out people and the repatriates. This was a tremendous job to carry out smoothly, as the babies had always been

accustomed to being on their mothers' backs, tightly tied. Although it was a great help to release them in a nursery while their mothers worked as day laborers, the change was most difficult. They cried terribly and behaved like animals. Eliza Foulke and we volunteers held two children at a time in our arms and quieted them with lullabies.

By Christmas of that year the community was greatly impressed to see the children perform music and plays on the stage. Their mothers cried with joy. People wondered what was the reason Americans performed such broadminded, generous acts. When they found out finally that it was Quakerism that moved them to act like this, they were eager to learn something about it. Eliza Foulke opened a religious study group at the Toyama Neighborhood Center. In the fall of 1949 she opened the meeting for worship on a Sunday morning.

The Foulkes had to leave Japan after a ten-month effort. A young couple, Neil and Venette Hartman, succeeded them, and by this time Japan was beginning to restore some of her normal way of life so that people had enough leisure time to hear lectures or enjoy folk dances. One evening, when Neil Hartman spoke about his experience as a conscientious objector, he made such a deep impression on his hearers that he was asked to repeat his talk in the auditorium of a first-class newspaper. The brief contents were published in the paper, too, and one professor of a university in Southern Japan asked him to start on a lecture trip, visiting schools, hospitals, and public halls.

In the following month the dreadful Korean War broke out, and I think Neil Hartman was obliged to go to the military police station and explain what he did during his lecture trip. Making this the last "freedom of speech" on peace, Japanese authorities began to keep pace with America and the strong trend toward rearmament. The American Friends Service Committee in Japan, on the other hand, is doing its best to make young people understand what peace is and how important peace is, and how violence and war should be cast out by organizing peace lectures, student seminars, work camps, discussion groups, and through personal contacts.

After two and a half years of strenuous effort, Neil and Venette Hartman left Japan and were replaced by Milton and Margaret Wagner, who had had a long experience in China and who also understood the Japanese.

Although the AFSC continues to give annual grants

Kimiko Nunokawa was in this country for several weeks during the fall of 1957, visiting Friends under the sponsorship of the AFSC Centers Friendly Visitation Program, the Japan Committee of Philadelphia Yearly Meeting, the Friends World Committee, and perhaps others. She was accompanying her husband, who was here on a Rockefeller grant to study the publishing business, occasionally acting as an interpreter for him. She is a member of Japan Yearly Meeting.

on a decreasing basis, the Japanese Friends Service Committee personnel carry on the work. In order to minimize expenses, a necessary step was taken to lessen the tax. We organized the Japanese Friends Service Committee under a juridical person, and a charter was made, after which a board of trustees was chosen.

It is encouraging to see the development of the enterprises that were begun by the AFSC. The nursery, which was first set up with 25 children in 1949, has now 70 children, with four teachers and two janitors.

One of the two Neighborhood Centers has a kindergarten with 80 children at present. For the most part they use the Center in the morning, Toyama Heights, and in the afternoon clubs and classes are actively opened for small children who come after school to learn, study, and play.

Setagaya Neighborhood Center was set up by Winnie Libbon, an AFSC worker from Ambler, Pa. The Center kindergarten has 55 children. Both Centers have a library and playground, and Japanese staff volunteers and suitable committee members take responsibility for the guidance of the various activities. At present we have abacus classes and classes for drawing, English, calligraphy, ballet, flower arrangement, the chorus, and the prekindergarten.

Seminars, lecture series, and work camps are organized by the American Friends Service Committee separately, although its connection with the Japanese Friends Service Committee is close. The first Friends International Student Seminar was opened in 1949 in Tokyo and has continued successively to this year. Last year more than 40 students from foreign countries and about 46 Japanese students attended. The peace lecture series started in 1954, and at present it is held in the spring and autumn, with the number of applicants increasing.

The work camps began again in 1949, when the AFSC began its work after the war, and since 1951 the special personnel—mostly young couples—are sent to Japan from the AFSC. At present campers are welcomed by such needy institutions as handicapped children's settlements, orphanages, children's town, or old folks' homes. Its organization has become quite large, and since 1954 some young Japanese have joined the international Friends work camp at Hong Kong.

One of the Centers, as I mentioned before, opened a meeting for worship within several months of its beginning at the request of residents who wanted very much to know what caused the Service Committee to be so generous as to set up the Center. Attendance has increased to about 25 to 30. About ten new registered members have been added, and it was decided to start

as an independent Monthly Meeting very soon. The other Center, where Winnie Libbon, Anna Brinton, and Fumi Miho of Hawaii contributed a great deal, opened Sunday school several years ago, and this now has about 120 children from the age of four to fifteen years. Paul Sekiya is head of this Sunday school.

We have one more Neighborhood Center in Japan, located in Mito Ibaraki Prefecture, about four hours' ride by train, where Edith Sharpless used to live. This Center also has a kindergarten in the morning, and in the afternoon it has classes for some older children and adults.

If I try to mention the names of those who have come from America to encourage the AFSC in Japan and lend their hands, it is far over ten fingers. We Japanese volunteers and staff are working with the firm belief that the spirit of love can solve every difficult problem if we really acknowledge the inner existence of the divine factor in every person in the whole world. My joy and thanks in being a member of the volunteers are beyond description, and I hope some of you will come to Japan to join seminars or work camps, or to visit and encourage us.

AFSC Fall Meeting

THE refusal of the United States to recognize Red China is a handicap to much-needed cultural exchange between the two countries, stated Dr. Joseph Stokes, Jr., Physician-in-Chief of the Children's Hospital, at a fall report meeting of the American Friends Service Committee, held at Race Street Meeting House, Philadelphia, on October 11. Dr. Stokes reached this conclusion while on a recent month's visit in the Soviet Union under the sponsorship of the AFSC.

"Our nonrecognition prevents Chinese students from coming to the States and having contact with Western democracy. It was obvious how many Chinese are studying in Moscow. We saw many of them in the University and a number of other places," Dr. Stokes said. Dr. Stokes, who is President of the American Pediatric Society and Professor of Pediatrics at the University of Pennsylvania, traveled in the Soviet Union with two other medical scientists, Dr. Samuel A. Corson, a physiologist and pharmacologist of Little Rock, Arkansas, and Dr. George A. Perera, an internist of New York.

Another speaker, Elmore Jackson, Director of the Quaker Program at the United Nations, discussed with cautious optimism the possibility of a stabilized Middle East. Elmore Jackson returned recently after a year as area representative for the Committee, with headquarters in Beirut. There is hope, he said, that there can be accord soon on a joint program for regional development of the Middle East.

The West, Elmore Jackson said, must take a fresh view of the Middle East. "We must adjust to the fact that Arab nationalism is on the march. What the United Nations can do is serve as a balance wheel between the Arab world and outside interests."

Hallock Hoffman, Secretary of the Fund for the Republic, challenged the Quaker agency and its constituents to "deal with situations, if it wants to change attitudes." Many of the United States technical assistance programs have been badly conceived, he said, quoting a recent study. "We carry our cultures to the countries where we want to help; we expect people there to behave as we do; and we think that introducing better corn seed, or better teaching methods, or better machinery will make life better there," he said.

In an admittedly fanciful illustration of creative ways to handle big problems, Mr. Hoffman suggested one for the Quemoy and Matsu question. The United States, he said, should use the money now being spent to maintain its fleet in the Formosa Strait to buy the offshore islands from the Nationalist Chinese. Then they should be given to the people of Chiua as a present. "Nobody would lose, everybody would win, and we would even save money," he said.

Other speakers on the program reported on a work camp held last summer at Beaver, Alaska, near the Arctic Circle. Two other speakers discussed housing segregation in the North.

Friends and Their Friends

Ole F. Olden, the Norwegian correspondent of FRIENDS JOURNAL, has returned to his native Stavanger after several months of extensive travel in the United States, where he visited Friends groups, relatives, and friends, and also attended the International Congress for Liberal Christianity in Chicago. His excellent command of English and his experience as a radio broadcaster, physicist, and principal of a leading secondary school in Stavanger made him a most welcome and interesting visitor.

"Foreign Policy without Brinkmanship" will be the topic of a two-day conference on United States foreign policy November 14 and 15 in Hartford, Conn., sponsored by the American Friends Service Committee and the local Friends Meeting. Speakers will include Frederick L. Schumanu of Williams College; Brig. Gen. (Ret.) Hugh B. Hester; J. N. Sahni of the Indian delegation to the U.N.; Stephen G. Cary of the AFSC; Gerald Bailey of the Quaker Team to the U.N.; and Mrs. Chase Going Woodhouse, former Democratic Congresswoman from Connecticut. The AFSC office, Box 247, Cambridge, Mass., is handling inquiries and reservations. Hospitality in Hartford is available.

Elizabeth Turner Waters of Abington Meeting, Pa., and Lowell E. Wright of Gwynedd Meeting, Pa., are among the leaders of a movement to improve local health services in Montgomery County, Pa. The proposal, to be voted on by referendum at the November 4th election, is for a single County Health Department to supersede 33 separate Boards of Health.

The Temperance Committee of Philadelphia Yearly Meeting is preparing a small folder of recipes of old and new

nonalcoholic drinks. Please send your favorable combinations to Willard Tomlinson, 546 Rutgers Avenue, Swarthmore, Pa.

"Peace, Power, and Politics" is the theme of the November 29 political education seminar to be held at Friends Select School, Philadelphia. Edward Snyder of the Friends Committee on National Legislation will speak at the morning session, answering such questions as "How do you create good laws and get rid of bad ones? Is government a convenience, or just an instrument to enforce conformity? Is it possible to hold public office and maintain one's principles?"

Discussion will be led by high school and college age Young Friends. Each group will have a resource leader present, and the speaker will visit as many groups as possible.

An afternoon panel will deal with the problems of the control, development, and constructive use of nuclear energy, international law and order, and the needs of the underdeveloped areas of the world. To date, panel members who expect to be present are Charles Price, Quaker scientist, and Richard Hiler of the American Friends Service Committee.

Following a period of direct questioning of the speakers, Young Friends will again go to their discussion groups. This time, however, they will concentrate on only one of the three areas spoken to by the speakers. Panel members will visit only those groups discussing their particular field.

The conference is open to any high school or college age Young Friend who is at least 15 years of age. For further details contact the Young Friends Movement, 1515 Cherry Street, Philadelphia 2, Pa.

Friends may be interested in the following facts about the Friends Committee on National Legislation:

This year is the fifteenth anniversary of the FCNL. It was started in November, 1943.

The period of November 8 to 16 this year has been designated FCNL Week for the Philadelphia area. Special attention will be given to the work of the FCNL through local interested individuals and groups in the various Monthly Meetings. The following schedule in the Pennsylvania-South Jersey area has been arranged for Raymond Wilson, Executive Secretary of the FCNL, to talk about his work and especially about coming issues in Congress:

November 8, Saturday, Plymouth Meeting, 2 p.m.
 November 9, Sunday, Lehigh University, 3 p.m.
 November 9, Sunday, Race Street Meeting House, 7 p.m.
 November 10, Monday, Radnor Meeting House, 8 p.m.
 November 11, Tuesday, Wilmington Meeting House, 4th and West Streets, 8 p.m.
 November 12, Wednesday, Providence Meeting House, Media, 8 p.m.
 November 13, Thursday, West Chester (High Street) Meeting House, 8 p.m.
 November 15, Saturday, Moorestown Meeting House, 8 p.m.
 November 16, Sunday, Woodstown Meeting House, 2 p.m.

Raymond Wilson was given an honorary LL.D. degree by Haverford College in June.

CHARLES J. DARLINGTON

The new address of George Gillett and Janet Payne Whitney is South Cottage, St. Mawes, Cornwall, England.

Letters to the Editor

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

The unusually favorable reception in Mexico City of the film *The Defiant Ones*, a Stanley Kramer production (see the *New York Times*, October 20, 1958) seems to offer a chance for Friends to reach a new audience. *The Defiant Ones* is the story of the two escaping convicts, one a Negro and the other a white man, who begin as mortal enemies but become friends after each abandons a possible chance for freedom to help the other. Let us use drama to advance decency. If we can't write plays, we can perhaps aid their use. Let one of our committees seek out those back of this particular drama. Perhaps we can show it to thousands. The Mexico City reception shows it gets a hold on people, perhaps more people than those who read the FRIENDS JOURNAL.

Swarthmore, Pa.

J. RUSSELL SMITH

As I feel confident that there will be strong reactions against George Nicklin's article on "Friends Testimony on Alcohol," I should just like to record one Friend's feeling that this article is like a breath of fresh air on a topic that has been smothered too long in dogmatism and one-sided argument.

New Hope, Pa.

STUYVESANT BARRY

The FRIENDS JOURNAL prints that *Mein Leben* by Emil Fuchs is written "without rancor." Anyone who ever met my father, Emil Fuchs, must know that a rare man like Emil Fuchs is completely incapable of such a thing. He is one of the few, truly a child in spirit. And he is a brave man who saw his quite considerable life work ended by years in concentration camp. After the war he accepted a new task with great courage coming to him through extreme difficulties and in old age, the task to live and teach as a Christian pacifist in Eastern Germany. Now at 84 he still teaches seminars for students of theology at Leipzig University, he preaches every Sunday because of the shortage of ministers, and Friends meeting gathers Sunday afternoons. May it be given to him to celebrate his 85th birthday still full of energy for his work! May I ask Friends everywhere to include in their prayers these small groups of Friends who know it to be their duty to live their Christian testimony in Eastern Germany?

Hyde Park, Mass.

CHRISTEL F. HOLZER

(The Editors considered the remark "without rancor" in the October 4 issue a compliment to Emil Fuchs, who, like many other East Germany Friends, faces the doubly difficult task of upholding Friends testimonies as well as interpreting to the West some of the conditions in East Germany.)

BIRTH

PIKE—On October 16, to Alan W. and Joyce Ellen Haynes Pike of Smithtown, L. I., N. Y., their second child, ANNE MICHELLE PIKE,

granddaughter of Walter F. and Alice K. Pike, Huntington Station, L. I., N. Y., and George E. and Anna W. Haynes, Pennsbury Manor, Morrisville, Pa. The mother and her parents are members of Newtown Monthly Meeting, Pa.

MARRIAGE

SOHLER-FINLEY—On September 6, at the home of the bride, MARY E. FINLEY, daughter of Henry B. and Dorothy M. Finley of Pennington, N. J., and DR. ARTHUR SOHLER, son of Mr. Luitpold Sohler and the late Mrs. Luitpold Sohler of Bronx, N. Y. The bride and her parents are members of Chesterfield Monthly Meeting, Trenton, N. J.

Coming Events

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

NOVEMBER

2—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Elizabeth Bridwell, "Saul and His Voice Within."

2—Adult Class at Chestnut Hill Meeting, Philadelphia, following the 10:30 a.m. meeting for worship: Dorothy Hutchinson, "John Woolman."

2—Meeting for worship at Chichester Meeting House, Pa., 3 p.m. The meeting house is situated in upper Chichester Township, Delaware County, Pa., on Meeting House Road.

2—Frankford Forum at Unity and Waln Streets, Philadelphia, 3 p.m.: Scott Nearing.

2—Monthly Open House in the Cafeteria of the Meeting House, 221 East 15th Street, New York City, 3:30 to 6:30 p.m. About 4:15 p.m., Mbnrumba Kerina, African student from Southwest Africa, will speak about "Southwest Africa and Its Appeal to the U.N." All welcome.

2—Address at Pendle Hill, Wallingford, Pa., 4 p.m.: Ryumei Yamano, a leading Japanese Friend and educator, "Problems of Education in Japan." Tea served at 3:30 p.m. All welcome.

2—Purchase Quarterly Meeting at Quaker Street Meeting House, Chappaqua, N. Y. Bible study, 9:45 a.m. ("The Ministry of Healing," led by Lawrence Apsey), followed by meeting for worship and business session. Basket lunch, 12:30 p.m. (beverage and dessert provided). At 1:30 p.m., Clarence E. Pickett, "Where Faith and Works Meet." Junior Quarterly Meeting, 10:30 a.m., in the Scout House on Roaring Brook Road. High School Friends, 10:30 a.m., in the home of Helen Page, 148 Orchard Ridge Road.

2—Forum at the Race Street Meeting House, Philadelphia, 3:30 p.m.: Yaakov Morris, Consul of Israel in New York City and Director of the Research Department of the Israel Office of Information, "The Role of Israel in the Middle East." Moderator, Bernard C. Clausen.

3—Open Meeting of the Family Relations Committee of Philadelphia Yearly Meeting at the Race Street Meeting House, Philadelphia, 8 p.m.: panel, Mary Devereux Scott, Karoline Solmitz, and Geneva Driscoll, on "The Family in the Changing World." Moderator, Dorothy Cooper.

5—Caroline Nicholson Jacobs will speak and show her slides about Africa at the Westtown Meeting House, Pa., 7:30 p.m.

6—Concord Quarterly Meeting at Westtown, Pa., 10:30 a.m.

7—Address at Penn and Orthodox Meeting House, Philadelphia, 8:15 p.m.: E. Raymond Wilson, Friends Committee on National Legislation, "Disarmament and Nuclear Weapons."

8—Abington Quarterly Meeting at Plymouth, Pa., 11 a.m.

8—Burlington Quarterly Meeting at Burlington, N. J., 1:30 p.m.

8—Observance of 275th Anniversary at Middletown Monthly Meeting, Langhorne, Pa., 8 p.m.: guest speaker, Clarence E. Pickett. The meeting house will be open at 7 p.m. for an exhibit of historic records.

8, 9—Japan Yearly Meeting at 12-1 Chome, Mita Daimachi, Minato-ku, Tokyo, Japan.

9—Conference Class at Fair Hill Meeting, Philadelphia, 10 a.m.: Barbara Ruch Pearson, who has recently spent four years in Japan, will speak.

9—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Elizabeth Bridwell, "Statements of Christian Belief."

9—Meeting on Worship and Ministry of Caln Quarterly Meeting at Lancaster Meeting House, Pa., 1:30 p.m.

MEETING ADVERTISEMENTS

ARIZONA

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

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

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

LA JOLLA—Meeting, 11 a.m., 7330 Eads Avenue. Visitors call GL 4-7459.

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

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

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

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

INDIANA

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

IOWA

CEDAR FALLS—524 Searley Blvd., 10:30 a.m., CO 6-9197 or CO 6-0567.

KENTUCKY

LOUISVILLE—Meeting and First-day school, 10:30 a.m. Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone Spring 4-6805.

MASSACHUSETTS

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

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

MICHIGAN

ANN ARBOR—Meeting at 1416 Hill, 10 a.m. and 11:30 a.m.; Sunday School at 10 a.m.

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. Visitors phone Townsend 5-4036.

KALAMAZOO—Meeting for worship, 10 a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

MINNESOTA

MINNEAPOLIS—Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

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

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

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

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

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

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

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

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

NEW YORK—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.) Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc.

Manhattan: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

Brooklyn: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

Flushing: at 137-16 Northern Boulevard.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, Frances Compter, 17 Hazleton Drive, White Plains, N. Y.

OHIO

CINCINNATI—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at TR 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10918 Magnolia Drive. Telephone TU 4-2695.

9—Concert at the Media, Pa., Meeting House, 3rd Street and North Avenue, 3 p.m., by Ruth Harvey, soprano, and Clifford Woodbury, Jr., bass-baritone. Featured are some of the lighter works of Handel, Mozart, Schubert, Verdi, and others (eighteenth-century Italian works, brief operatic selections, and lieder), as well as popular modern numbers.

15—Caln Quarterly Meeting at Downingtown, Pa., 10:30 a.m.

15—One-day retreat at Purchase, N. Y., Meeting House, 10:30 a.m. to 4 p.m., based on silence.

TOLEDO—Unprogrammed meeting for worship, First-days, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

PENNSYLVANIA

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford: First-day school, 10 a.m., meeting for worship, 11 a.m.

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

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

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Waln Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

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

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

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

PUERTO RICO

SAN JUAN—Meeting, second and last Sunday, 11 a.m., Evangelical Seminary in Rio Piedras. Visitors may call 6-0560.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Esther McCandless, JA 5-5705.

NASHVILLE—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

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

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religious Dept., S.M.U.; EM 8-0295.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

UTAH

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

VIRGINIA

CLEARBROOK—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

LINCOLN—Goose Creek United Meeting House. Meeting for worship, 11:15 a.m.; First-day school, 10 a.m.

WINCHESTER—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day school, 10:45 a.m.

WASHINGTON

SEATTLE—University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MELrose 9983.

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This opportunity is accordingly and hereby afforded to any person who may be entitled to disinter any remains there buried, as being more likely to be seen by them than the legal advertisements which will hereafter be published as required by law.

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