

FRIENDS JOURNAL

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I DO not know what I may appear to the world; but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me.

—ISAAC NEWTON

A Christian Response to Extremist Groups

. *by Paul A. Lacey*

Friends Around the World

. *by Esther Holmes Jones*

How Friends Are Working for Fair Housing

. *by Richard K. Taylor*

Discrimination in Immigration

. *by Richard Ferree Smith*

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I have been dogged by a recurrent series of visions of many a Preparative, Monthly, and Quarterly Meeting at which admirable proposals have been made. First the proposal is mooted, then it is expounded; then it is agreed, sometimes with enthusiasm. Then people have to be found to carry it out, but who has time? No one. Everyone already has too many commitments; and although this is sometimes merely an excuse to avoid an unpleasant duty, for the most part it is true. Listening, after meeting on Sunday morning, to a list of a dozen engagements announced for the week to come, and mentally adding to them the committees which are not announced, the family calls, the professional bodies and other non-Quakerly activities to which we have a duty or in which we have an interest, we sigh as we decide that this week there will be no time for theatres, concerts or cinema, radio or television, the books we meant to read, the friends we meant to see, the gardening we meant to do, the walks we meant to take, those little jobs about the house. We are either bludgeoned or blackmailed into acquiescence (philanthropists are great blackmailers, because they know their cause is just), or we turn surly and bite, or we turn traitor and keep it guiltily secret that one evening this week (shhh!) we are just going to sit at home, or in the Odeon. As for meditation or prayers, they are space-flights away.

—ORMEROD GREENWOOD
in the London Friend

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A Meditation

A tiny lake is surrounded by soaring snow-clad mountains. When the lake is calm their glistening splendor is mirrored in the clear, cold water. But when ripples and waves disturb the surface the lovely image vanishes. On a clear day the sunshine on the snowy peaks is so bright that it hurts the eyes and the traveler is glad to look down into the lake and see the reflected glory of the lofty hills.

God and the shining light of living truth are too bright for man to view directly. But when the lake of his mind becomes calm, and is shielded from the breeze of changing times, so that the ripples and waves of the worries of the moment become quiet, and the cool peace of the deeper waters also controls the surface, then man can meditate and contemplate the image of God and the shining peaks of truth which are reflected by his understanding, for inspiration and guidance.

CLIFFORD NORTH MERRY

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Editorial Comments

How Can They Know We Are Friends?

WHO could fail to be haunted by a child's inquiry of his First-day School teacher reported in the Religious Education Committee supplement to this issue? "But we don't know how to speak the plain language and we don't wear plain clothes any more," he said. "How do people *now* know that we are Friends?"

Well, how *do* they know? And do we want them to? With all due respect to the "broad-brimmed-island" point of view described by R. W. Tucker in his delightful account of the late William Bacon Evans (also in this issue), we cannot help feeling that the great majority of Friends no longer wish to be branded as "a peculiar people"—or, at least, not sufficiently peculiar to be immediately identified as such. "Plain language" and archaically plain clothes, many of them will tell you, may have served a good purpose in their time as a form of protest against worldly vanities, but today they are so conspicuous and so self-consciously clannish as to defeat their own purpose.

This may be correct. But if we have gotten away from "thee" and "Third-day" and plain bonnets do we necessarily have to go to the other extreme and rush pellmell to "keep up with the Joneses"? There was a middle period when Quaker women, while emancipated from the distinctive garments of their grandmothers, were still reluctant to adopt the fashion-conscious furbelows and the flashy jewelry and cosmetics of their non-Quaker sisters. That time is apparently gone now, quite gone, just as the time seems to be gone when Friends as a matter of course and of principle refrained from alcohol. The practice of a startlingly large percentage of Friends is sharply at odds with the continued testimony of the Queries and Advices against indulging in intoxicants. "There's no harm in a drink," they say. "Everybody does it."

"Everybody does it"—how reminiscent that is of the traditional teen-agers' anguished rebuttal to parental objections on such tribal customs as going steady, using an automobile to travel any distance over one block, and so forth! "Besides," the "everybody-does-it" school of thought is likely to add, "trivial things like that are not the important part of being a Friend. The important part

is . . ." And here each will present his own version of the vital aspects of Quakerism, varying one from another in keeping with the staunch Quaker tradition that no two of us need believe exactly the same thing. Or some, alas, may bog down at this point, not knowing exactly what is the important part of being a Friend.

How, then (to revert to the child's question), are people to *know* that we are Friends? It may not be important for them to know, any more than they need to know whether we are Republicans or antivivisectionists or vegetarians, but might we not stand a little straighter and a little taller if they could know from our actions that we were not afraid to be different when conscience told us to, even though that might put us shockingly out of step with "everybody" and "the Joneses"?

Do we *want* people to know we are Friends?

"You Can Go in and Type"

Luckily for the Society of Friends, there are any number of persons—many of them not Quakers at all—who are eager to make their actions bespeak their beliefs, even when those actions may not be what the dominant caste may approve. An outstanding example of this in the last few years is the accomplishment of Quaker House in Atlanta, Georgia, in helping to bring about a marked degree of improvement in that community's racial attitudes. The rationale behind this type of action is expressed particularly well in the statement made by the woman quoted in the report on "Volunteering for AFSC" (see page 180 of this JOURNAL): "There are so many things you want to do something about but it has gotten so complicated . . . you don't know what one person *can* do. . . . Well, at AFSC you can go in and type, and feel you're helping."

The Rambunctious Olive Branch

"Sometimes it seems to me," said a concerned Friend upon emerging from a Monthly Meeting session at which the Meeting's Peace Committee chairman, chip on shoulder, had given his report, "that our most active peace workers are our most belligerent members." That this Friend is not alone in noticing this occasional disturbing characteristic in a few of those who presumably are dedi-

cated to promoting the cause of peace is indicated by William Siden's verse entitled "To a Militant Pacifist" in the March issue of *Fellowship*, organ of the Fellowship of Reconciliation:

Put down your fists and let's be friends;
Take peaceful means to peaceful ends;
I'm inclined to believe in what you say;
Stop beating my head with that olive spray.

Alone?

By PAUL TRENCH

A LETTER to FRIENDS JOURNAL (March 15) from a correspondent in Alaska begins: "An isolated Friend, with a continuing interest in Quaker concerns and an attachment to the form of worship, has few opportunities for satisfying religious needs." This reminded me of the remark of a Philadelphia Friend who, on learning that I was a resident of San Antonio, Texas, referred to the Alamo City as an "outlying and predominantly unquakerly region." I suppose that it is.

My home is more than seventy miles from the meeting house in Austin, Texas, and I get to meeting only three or four times a year, but separation that is only geographical does not disturb me. There may be a graver sense of isolation, perhaps, in the midst of a large, restless, talkative meeting for worship in New York or London.

The fact is that, on the face of all the earth, there are no God-forsaken places, but only God-forsaking people. We know that God never shuns us. It is we who turn our backs. Shakespeare's definition of true love is more appropriate to God's mercy than to man's affection:

... Love is not love
Which alters when it alteration finds ...
O no! it is an ever-fixed mark
That looks on tempests, and is never shaken.

No Friend is isolated spiritually so long as the inward light is burning and he keeps in direct communion with God. A candle flame shrinks and flickers when the wick is swamped with fat, but if the diet is sparer the flame leaps up and drives the shadows back. It is pleasant to worship when at least two or three are gathered together, but there is a verse in the New Testament that offers much comfort and sustenance in solitary meditation:

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. (Revelation 3:20)

Paul Trench, local editorial writer of the San Antonio (Texas) *Light*, is a member of the Austin (Texas) Meeting. An Englishman by birth and a Friend by conviction, he has had fiction, humor, and verse published in newspapers and magazines in both England and America.

As to Quaker concerns, it is a matter of finding a social need and working to supply it. A Friend must pray for direction when he feels a concern. If it meets with God's approval, sooner or later he will have an inward, absolute assurance to proceed. Indeed, the concern may be thrust upon him, unsought. A seed is planted in the subconscious and germinates mystically. It does not come like a sudden thought, an idea, an inspiration, or a dream. There is no blinding light on the road to Damascus. But presently there is an awareness in the mind. It is as unmistakable as a subpoena, and whoever has this experience will be filled with awe.

The Friend's next step is to approach neighbors, officials, strangers—whoever is in a position to help in this particular situation. Strangers may be the most responsive of all to Friendly persuasion. And if there are no active partners in the end, but only well-wishers, he must go it on his own, knowing that "with God all things are possible."

Old Man

By LAURENCE JAEGER

Quietly,
As when a child,
He takes
The unfolding blossom
Of each day
With reverencing awe,
Intent to taste,
To smell, to touch,
To feel the throb of life.

As then,
Unhurried,
Calm,
He waits,
Wrapped warm in trust
While the night chills,
For Father
To come
And put out the light.

What Hostage?

By ALICE M. SWAIM

What hostage do you offer fate,
As brave, as delicate, as fair
As those first daffodils that flirt
With winter in the April air?

Or the first crocus buds that soar
Out of their warm familiar bed
To orbit in our atmosphere,
Hopeful and snow-helmeted?

A Christian Response to Extremist Groups

By PAUL A. LACEY

THIS is a time of extreme political and social tension, when many people are bewildered by apparently insoluble problems. Everywhere we are threatened by crises of such magnitude that our only alternatives seem to be the prolonged agony of stalemate or widespread violence.

The world is crisscrossed with divisions: communist against noncommunist, old against new nations, white against colored peoples, the enslaved or underprivileged against the tyrannical or privileged. Even within our own country many Americans are troubled by the rapidity of change demanded of us, most notably by our Negro citizens. All over the world there are new expectations to meet and conflicts to resolve. In many places, nations and groups confront each other militarily and draw all of us into danger. We now see the second full generation coming to adulthood never having known a world at peace.

Americans in particular find the frustrations of stalemate especially intense. We chafe under the unfamiliar restraints of nuclear-age foreign relations. Believing ourselves a friendly, generous people, we are bewildered by criticism from our friends and allies. And, for some of us, the very extremity of the problems argues for extreme solutions.

As Quakers, with a history of work in resolving conflicts peacefully, we have a special responsibility to testify against the self-deception and spiritual falseness behind the oversimplified solutions to these problems offered by extremist groups of all kinds. The extreme right and the extreme left are alike in claiming a pharisaical purity from fault; each blames some secret band of evil conspirators as the cause of all social problems; each demands from its followers a blind acceptance of its world view and program; each insists that any means is legitimate to gain its ends and defeat its enemies.

Communism has rightly been called a Christian heresy. Though it has taken the Christian promise of a "kingdom of heaven on earth" seriously, it has corrupted that promise and claimed its fulfillment as the inevitable accomplishment of merely human effort under communism. From such a viewpoint, no sacrifice of human values

seems too great, no crime or treachery is beyond consideration if it will advance the cause of Communism.

But in America today we are faced with another Christian heresy, one which is attracting more adherents than communism, and one which is even more deceptive because it masquerades as both truly Christian and truly patriotic. The extremists of the far right, often insisting that they are fighting a war to save Christianity, have willingly taken over the tactics of their deadly enemy, communism: whispering campaigns of slander against groups and individuals, threats to life and property, attempts to circumvent democratic processes. Many individuals, unable to face the complexities of reality, want to withdraw to the simplicity of fantasy, where all troubles can be blamed on a vast international conspiracy, where words take on new meanings designed to sustain the fantasy, and where suspicion, hatred, and violence are acceptable. For these people, patriotism means distrust of foreigners and minority groups and opposition to integration, the United Nations, and the Supreme Court of the United States, while Christianity means a narrow Americanism and laissez-faire capitalism.

Christianity may not be identified with any economic or political system exclusively, no matter how earnestly some people attach the word *Christian* to their theories. The experience of our Quaker faith compels us to stand out against such perversions of the message of Jesus Christ. Christianity has existed and sought to follow its Lord under many political and economic systems; and, to the extent that every system falls short of the Christian ideal of perfect love and justice among men, it is unchristian and under God's judgment. To apply the word *Christian* to an economic or political system and seek thereby to freeze history is blasphemy. God will not be limited by human shibboleths. He continues to reveal His purpose to man in every new situation. Neither can the protection of Christianity against its enemies be a justification for violence, deceit, and injustice. He who endured the cross, despising its shame, cannot be the model for defending Christianity with evil weapons. George Fox reminds us: "All that pretend to fight for Christ, they are deceived, for his kingdom is not of this world, therefore his servants do not fight."

In the light of the problems presented by extremism in America, Friends are urged to examine their involvement in five areas of political life:

1. *In encouraging the valid dialogue which must go on between liberals and conservatives. One way to*

Paul A. Lacey, assistant professor of English at Earlham College, is a member of Clear Creek Meeting, Richmond, Ind. This statement was written in consultation with Wallace Collett, Earl Conn, Wilmer A. Cooper, Lewis Hoskins, and Virginia Sutton, three of whom were appointed two years ago by the American Section of Friends World Committee to keep informed about extremist groups. It is to be published as a leaflet obtainable from Friends World Committee, 152-A North Fifteenth Street, Philadelphia 19102, or c/o Wilmington College, Wilmington, Ohio.

overcome extremism is to strengthen the appropriate means of expressing political disagreement so that a clearer national purpose may emerge. Neither a program predicated solely on "anticommunism" nor one predicated on "anti-anticommunism" speaks to this need for clearer purpose. Those who take absolute stands at the polar extremes communicate neither with each other nor with the great numbers of people in between.

2. *In seeking true reconciliation in areas of conflict and frustration.* Times of crisis often call for a scapegoat. Friends should witness against the suspicion and hatred of minority groups, whether they be Negroes, Jews, Catholics, leftists, or rightists. Finding a scapegoat always means missing a true solution to the problem. Easy answers to complex problems are always suspect.

3. *In working for an emotionally stable society.* A desperate, insecure society periodically makes the hysteric its judge and leader, while an emotionally stable society can treat its extremists and hysterics with firmness and compassion, protecting them from themselves and protecting the rest of society from them. Friends should remember that the strength of extremist groups in America is evidence of the deeper problem of national and international conflict. We must point to the true causes of our crises and work for true solutions.

4. *In examining where our present social and political systems must be reshaped to approach nearer to a Christian ideal.* Because we enjoy physical well-being and material comfort, we may not assume that it is God's will that we continue in that condition. Some of the great distances separating man are real economic disparities. We must be prepared to learn that equality and social justice exact a high price from the wealthy and privileged people of the world, and that God is working through the great crises of our day, calling us to make fundamental changes in our economic and political systems.

5. *In committing ourselves to an active share in the struggle among ideologies and faiths.* The dangers of extremism must not frighten us into a lukewarm quietism. Falsehood can be overcome only by passionate living testimony to the truth.

Jesus, in telling his disciples to love their enemies, recognized that Christians would be hated, but he never acknowledged that they could hate in turn. It may be that Christianity is engaged in a death struggle with its enemies, but those enemies come from all directions—left, right, and center. Wherever injustice, hatred, war, or indifference to human suffering exist, they are at enmity with Christianity. But Friends, who are gathered in the conviction that the living Christ can lead men now as always, must testify that only Christ and Christlike actions will save Christianity from its enemies.

Friends Around the World

By ESTHER HOLMES JONES

ON a recent journey around the world we had an opportunity to visit with Friends in several countries, carrying greetings from Philadelphia Friends. In the Near East our first visit was with Friends in Ramallah, Jordan. This Meeting, located in a largely Arab area, has a remarkable history growing out of a deep concern nearly a century ago of Eli and Sybil Jones, members of China Monthly Meeting at South China, Maine. In 1867 they asked to be liberated for service in the Near East. Both were ministers, and "there was abundant testimony" (as their nephew Rufus wrote of them) "to the divine leading which prompted their concerns." A large company, including the Governor of Massachusetts, saw them off at Boston Harbor on April 10, 1867.

After visiting in England, where Friends had gathered

considerable money for their work in the Holy Land, Eli and Sybil Jones proceeded to Palestine. While in Jerusalem, they visited Ramallah, a summer resort in the mountains. There was a boys' school in this Arab community, but none for girls. A young girl pleaded for a school, and the Joneses returned to England, where they told the story of the need for a girls' school in Ramallah. English Friends immediately assumed responsibility for such a school and supported it until it came under New England Yearly Meeting in 1888. It has since been under the care of the Five Years Meeting. There is now a school for girls and one for boys, housed in large buildings. Margaret Langston, principal of the girls' school, guided us around after meeting. These schools play an important part in the lives of young people in this community and are a real memorial to the pioneering efforts of Sybil and Eli Jones.

The meeting house, in its structure, has some aspects of a small church. The minister gave a message, and a

Esther Holmes Jones, for twenty years accredited representative for Friends General Conference at the United Nations, spent the latter half of 1963 making a trip around the world with her husband, Edward Morris Jones. They are members of Green Street Monthly Meeting, Philadelphia.

woman spoke in Arabic. The song book had words in Arabic and English. It seemed to us that this Meeting was attempting to meet the needs of the community in Christian service, and had been doing so for many years.

In Brummana, Lebanon, up on the heights, where property now is very valuable, there is a Friends Meeting having connected with it a very large school which is the most adequate college preparatory school in the Near East. There are many more applications than can be accepted, and the headmaster must be a diplomat in deciding who can enter without offending a Prime Minister. Both the Meeting and the school are under the care of English Friends.

In Nairobi, Kenya, there is a large and active Friends Center at Ofaa Estates. This Center is the place of worship of Nairobi Monthly Meeting on Sunday mornings and for three services during the week. It is a part of East Africa Yearly Meeting. Here we met David O. Stanfield, Secretary of Stewardship of the Five Years Meeting. In the large meeting hall there were about three hundred African Friends, who sang a cappella and were much interested in the messages given by several visitors. English was translated for them by the pastor.

This meeting hall is located on one side of a quadrangle, which has a center of green grass and flowers. In other buildings classes are conducted in carpentry, home craft training, literacy, and typewriting. (Evening classes are for teen-age boys.) There is a well-equipped children's playground. Nearly a thousand persons have some contact with the Center each month, coming to worship or to order a piece of furniture. Here they find demonstrated the truth that all men are equal before God, that in Christ there is no place for racialism or tribalism.

In Nairobi there is also a little Friends Meeting under the care of London Yearly Meeting. This is held in a room in the Boy Scouts Hall. When we were there ten Friends were present, and there was a social period afterward, when coffee was served.

In Melbourne, Australia, Margaret Roberts, Clerk of the Meeting, and Doris Wheeler, Warden of the Meeting House, met us at the air terminal and drove us to the Friends House, 133 Orrong Road, Toorak, Victoria. This large, attractively furnished home, with a beautiful garden, in a lovely suburb of Melbourne, was bought by Melbourne Friends after they sold their meeting house in the city.

(In connection with it, when we were attending Orlando Friends Meeting in Florida recently, we heard an English Friend, who also had visited Melbourne Meeting, speak of the luxurious furnishings there, saying she felt they were not in accord with the testimony of simplicity. She added that when a tree in her garden in England

had an unhealthy appearance a gardener told her that the cause of the trouble was the fact that the roots were covered with three feet of soil. She felt that Friends should not cover their roots, but should hold fast to their testimonies. Melbourne Friends, however, felt it to be more economical to keep the carpet on the floor than to tear it up and buy a cheaper covering.)

Meeting for worship was held in the living room; other activities, including a small First-day School, took place earlier. The goodly number of Friends present were thinking about the need for peace and friendly helpfulness. At the time we were there their Meeting was still a part of London Yearly Meeting, but now they have their own Australia Yearly Meeting.

In Melbourne we attended a meeting of the Friends Service Council of Australia (FSCA), which "exists to put into practice the concern of members of the Society of Friends to serve their fellow men of all races, nationalities, and creeds. It seeks to relieve suffering and to reconcile men to each other. It attempts to express the spirit of Christ in action." Among its concerns is the Allawah Grove Friends Center near Perth—a settlement for folk of aboriginal descent. Help is given through kindergartens and other facilities. Financial aid is sent to Friends in South Africa to assist those suffering from discrimination. Lifting some of the burden of our fellow men in Hong Kong is another concern.

In Hobart, Tasmania, we found an unusual meeting house—a circular building with a very large glass window from the ground to the roof, through which we could lift up our eyes unto the hills. Here is seen Mount Wellington, the highest and most beautiful mountain in this area. All around the meeting house flowers were blooming; it seemed as if they were inside the house. About one hundred Friends were in attendance. The meeting house is located on the grounds of the Friends School, which is the largest Friends preparatory school in the world, with nine hundred students. We were told that it has many more applications than can be accepted. William Oats, headmaster, showed us the new science laboratory on the top floor. This school is a great contribution to the community.

We found New Zealand most beautiful, with its Alps, blue lakes, fjordlands, neatness, and friendliness. The booklet containing the list of Meetings in New Zealand states that the country is divided into five regions, each one constituting a Monthly Meeting, which have Preparative and Allowed Meetings under them. We first visited Auckland Meeting, after spending an interesting evening with the clerk, C. Mollie Jackson, and her family. The meeting house is quite large, and externally it has the appearance of a home. A large placard in the front,

along the street, says "Give Food instead of Missiles." Here we met our first Maori, who was a teacher at a girls' college. (The Maoris are New Zealand's original Polynesian settlers.)

After First-day School we attended meeting, where we had hassocks for our feet and pillows for our backs. We felt much friendliness and concern for other peoples. The children were with us for a brief period and then went into their First-day School room. The Meeting had a library, and on a table in the entrance-way were recent pamphlets from England and America. After meeting we gathered with the children for lunch—a goodly and happy company of Friends. A business meeting followed.

Friends from all New Zealand's Monthly Meetings gather annually near the middle of May in different meeting houses—this year at Wellington and Hawkes Bay. Reports of committees are given, as at Yearly Meetings in this country. At Wellington Meeting we met Ruby and Edward Dowsett, well-known to North American Friends, who provide a link for us with New Zealand Friends. Ruby Dowsett is a delegate to the Inter-Church Council on Public Affairs.

Howard and Marjorie Dyson sent us a call to visit them at the Friends' coeducational boarding school at Wanganui. While we were there the children, aged nine to fourteen, were out participating in "public works"—keeping the grounds neat.

At Christ Church, New Zealand, it was our good fortune to stay with Muriel and John Morrison, very active citizens in that community and in the Friends Meeting. Members of the Meeting are strong supporters of CORSO, which, translated, is "Council of Organizations for Relief Service Overseas." Friends and others bring materials, clothes, and other useful items to the CORSO building, where necessary repairs are made by volunteers. Bundles are wrapped and sent where needed. The meeting house has a neat, homelike appearance. Its entrance is not on the street, but in the rear, where there is a lovely garden.

At all the Friends Meetings that we attended, except one, we gave evening programs illustrating the work of the Specialized Agencies of the United Nations. Local organizations in the communities were invited. We found everywhere much interest in the United Nations.

The homelike meeting houses in which Australia and New Zealand Friends gather reminded us of the way early Friends in England met in private homes. Nowhere did we see any meeting houses with galleries.

Throughout New Zealand we were impressed by the mutual respect and good will between the Maoris and the inhabitants of European background. Social standing has no relation to color.

"Broad-Brimmed Island"

By R. W. TUCKER

THERE are many Friends who regarded William Bacon Evans as a saint, and they did so for what must be the usual reason: Exposure to him was a shock to the psyche.

A couple of years ago my then Meeting, Washington Square Meeting in New York City, invited him to spend a weekend with us, and I was deputized to meet him at the bus terminal. His bus was due at 5 p.m. sharp, and that is when I got there. I found him standing, a broad-brimmed island amid the commuting throngs; he had taken the 4 p.m. bus lest the later bus be late, and, at age 86, had stood there an hour. "I had a very interesting time," he reassured me. "I talked with a porter, and I chatted with a drunken man, and I met a Haverford graduate."

Somewhat shaken, I led him to the reservations window to arrange his return the next Second-day. The girl behind the window was specimen New York, pancake make-up and beehive coiffure. When I had finished negotiating with her, Friend Evans, who had been delving in a large satchel, pushed by me and offered her two pieces of oddly-shaped colored wood. "Can thee put these together to make a tetrahedron?" She gulped and said, "Huh?" He repeated the question, and I told her that a tetrahedron was a pyramid. So she fussed with the blocks for a moment and figured out how to make a pyramid and smiled with delight. Then William Bacon Evans said, "Please keep them. They're a present. And thank thee so much for helping with the reservation."

So it went. The taxi driver got a toy of bent nails for his grandchildren. (Friend Evans found out all about the grandchildren.) Next day, at the United Nations, toys were given to guards, diplomats, tourists, translators, and personnel from the Secretariat. He told us he had looked forward for years to touring the UN; it turned into a triumphal procession, as he accumulated behind him a long crocodile of people, many of them Friends who work around the UN. "If we could just set him loose in that place," said one of the women of the Meeting in awe, "we'd have world peace within one year!"

When you first met him, especially when you were with him among outward folk, for the first five minutes you thought he was a nut. It was not just his garb or his speech; it was his whole approach to life, his bizarre practice of regarding every casual human contact as a chance to find a new friend. This was especially conspicuous in New York. But then after about five minutes you would start to realize that *you* were the nut.

R. W. Tucker, a journalist, is a member of Springfield (Pa.) Meeting.

For this was the way we all ought to be. This was a man who could be fully human in a world where we all frustrate much of our humanity. This was a man to whom other people truly were unique and wonderful. And he made it seem so easy and natural, he was indeed so contagiously what he was, as to make it impossible to assess him by your standards or by the world's stand-

ards, simply because you were too busy assessing yourself and the world by his standards.

A saint is supposed to be someone who practices heroic virtue. Does it then require heroic virtue to live in this world and love people? Must we then wait for another William Bacon Evans to show us the childlike spirit that lies on the yonder side of sophistication?

How Friends Are Working for Fair Housing

By RICHARD K. TAYLOR

WHITE property owners often believe that housing integration in their neighborhood will mean decline in property values, a deteriorating community, inundation by Negroes, and other changes which spell "disaster" in their minds. These beliefs and fears both support housing discrimination and lead to irrational—even violent—behavior if integration occurs.

Friends in a number of Meetings have set up forums in which these issues can be discussed openly and candidly. Excellent films have been used to stimulate discussion. Experts in the race and housing field have been invited to address groups. Literature has been distributed and placed on Meeting exhibit racks. Through these efforts Friends and non-Friends are coming to realize that stable integrated communities are possible, that prices are more likely to stay firm—or even increase—than to go down when integration occurs, and that racial housing patterns can change without upset or turmoil. In some areas Friends have joined with other residents in signing and publishing such declarations about equal housing opportunities as the following:

Every person, regardless of race, religion, or national origin, has the right to rent, buy, or build any home which he can afford. We will welcome as a neighbor any responsible person moving into our own neighborhood, and we will not practice racial, religious, or ethnic discrimination when we are involved in a real estate transaction.

One of the greatest forces working for housing integration in the United States is the concern which has led to the development of local volunteer fair housing committees. Dozens of these have been organized in the suburbs of our Northern cities. Committee members make it their job to be well informed about race and housing issues and to inform others through forums, conferences, workshops, and so on. Working together cooperatively, usually on an interracial basis, they plan programs which will bring to their neighbors the message of fair play and

justice in the housing market. By encouraging sellers to list their homes on a nondiscriminatory basis, they also help to increase the supply of housing available to minority families. In many communities their calm, rational approach has helped nonwhites to move in smoothly and peacefully. Friends are active in some eighteen groups in metropolitan Philadelphia that are thus working for freedom of residence.

One group, to give but a single example, welcomes Negro families moving to the community. Negro and white mothers with preschool children meet together for sociability and to have their children play in a nursery-school setting. Parties, square dances, camping trips, and discussion groups have grown up, involving husbands along with wives and children. In this way the new Negro neighbor finds a natural context in which to make friends and to become a part of the community, and the white resident is given an opportunity to cross the barrier of alienation which so often divides the races.

Friends also have moved to encourage home owners to sell and rent without discrimination. Three Quaker families living in the same neighborhood developed an understanding that any of them who sold would do so on an open basis. Thus, if one family sold to a minority group member, the others would still be on hand to welcome the new neighbor and to help with any needed interpretation in the community.

One Friend took a step which could well be emulated by others. He visited several home owners on his street to tell them that he would not object if they were to sell to Negroes. He thus made his own convictions known, started a thought process in his neighbors, and assured potential sellers that they would have friendly support should their consciences lead them to nondiscriminatory sales.

Quakers in one area invite their nearby neighbors to their homes to discuss in an informal setting their concern for freedom of residence and their desire to see their community become more integrated. A Quaker housewife in another community watches for houses for sale. She visits the owners and inquires whether they would

Richard K. Taylor, a member of Abington Meeting, Jenkintown, Pa., is executive director of the Fair Housing Council of Delaware Valley and community relations secretary of the Race Relations Committee of Philadelphia Yearly Meeting.

sell to a financially qualified Negro, assuring them that she would support such a move.

A number of Friends have also taken the important step of selling their own properties without discrimination. One Quaker couple listed their house with a real estate firm practicing nondiscrimination. They explained to neighbors that a Negro might buy it and answered questions that arose. When a Negro couple did purchase it, other Friends called on them to welcome them to the community. They moved in peacefully and are now attending the local Friends Meeting. Other Quaker families have moved into integrated communities, like Philadelphia's West Mount Airy, thus joining forces with others who want to raise their families in stable, interracial neighborhoods. Quite a few of the families selling property through Suburban Fair Housing, a real estate firm originally set up by Friends to promote freedom of residence, have been Friends. Friends have given much-needed support to this pioneering firm, whose program has achieved nationwide recognition. Through it, dozens of families from minority groups, who had been rebuffed and humiliated in their search for good homes, have found decent houses in decent neighborhoods.

Among the shocks of the riot last summer when a Negro family moved into Folcroft, a Philadelphia suburb, was the reminder that otherwise normal people can be swept into violent mob action in the North as well as in the South. What are concerned people to do when a Negro family finds its life threatened and its property vandalized and when police seem incapable of breaking up a menacing crowd or of preventing a barrage of rocks and bottles from smashing again and again through a house? Friends were among the group of clergy and laymen who answered this question by gathering on the outskirts of Folcroft prepared, if need be, to move into the community, to put their bodies between the crowd and the house, and to say, as one minister put it, "if there is to be blood, let it be our blood." The police finally controlled the crowd, and such nonviolent, sacrificial action was not needed. But a growing group of people, with Friends among them, are committing themselves to be "on call" to make such a witness if a situation of this sort should ever confront us again.

With gratitude for the action of such Friends, let us pray that their tribe increase.

*I asked God for strength that I might achieve,
I was made weak that I might learn humbly to obey.
I asked for power that I might have the praise of men,
I was given weakness that I might feel the need of God.
I asked for all things that I might enjoy life,
I was given life that I might enjoy all things.*

—An Unknown Confederate Soldier

Letter from Berlin

By ANNE SABINE HALLE

FRIENDS in Germany have not grown substantially in membership for some time, and a good many of us feel concerned to find the right way to bring our message to people who are our spiritual relatives. Many of these, who are very much like Friends in their attitude toward life and their fellow men, never have heard the name "Quaker." A number of groups are attempting to start dialogues between people of various political parties and of differing church and philosophical association.

One of these, the "Humanistic Union," deserves the special attention of Friends. It is exclusively financed by its following, and since its founding in 1961 it has acquired (in addition to affiliated sympathizers) a membership of 2,000, who have held fifty-five large public meetings. The membership is recruited from nine different philosophical orientations; the original members are mostly teachers, students, and scientists. The founder, Dr. Szczesny, who as a journalist has undertaken studies in Europe, the United States, and Southeast Asia, was for a number of years one of the directors of a broadcasting station. The cofounders are well-known university professors.

The society declares that "We do not want to ignore the differences between the various positions in faith, but we want to create a climate of mutual exchange between conflicting religious and philosophical opinions. They ought to express themselves freely. The freedom of the individual in the state must be safeguarded." In a regularly published correspondence a number of "hot irons" of public life are being discussed, as, for example, party and church politics, legal reform, and school problems.

Personally, I was greatly interested in a promotional campaign which took place in Munich in favor of an interdenominational public school in contrast to the prevailing system of separating children according to their church membership. Ten thousand parents received a personal letter, 500 participated in a public discussion, and 300 public posters showed the face of a boy with the following appeal: "No walls between our children! Let us work together in friendship with men and women of different religious orientation; let us judge our fellow citizen not by his creed but by his actions. Let us not confuse 'to be different' with 'to be worse.' Only when our children learn these things do they and the world have a future."

We must be especially grateful to the "Humanistic

Anni Sabine Halle, the JOURNAL's correspondent in Germany, is an active member of Berlin Monthly Meeting.

Union" that it has been able to win the cooperation of so many people who do not belong to a church or who even call themselves agnostics. In Germany these people are still exposed to unfair treatment, yet in their general outlook they are close to Friends, often closer than many others in the churches. We ought to collaborate with all seriously minded people in aiming at the realization of the commandment "Love thy neighbor as thyself."

Discrimination in Immigration

By RICHARD FERREE SMITH

"HELPI"—in bold letters—was scrawled across an appeal sent to the Calgary Friends Meeting in Alberta by a young Canadian who was appealing for assistance in protesting racial discrimination by the United States Government. Wayson Choy, recent winner of the Macmillan Short Story Prize, had just been told by a U. S. Consul that he would not be issued an immigration visa because he was more than 50 per cent oriental. Unlike other Canadians born in Canada who are eligible for nonquota visas, Wayson would be placed on the minuscule quota of 105 reserved for Chinese persons.

Wayson Choy and the Calgary Friends Meeting were understandably upset that the United States maintained such racist provisions in its laws. Many Americans would share this feeling of shock and disbelief. Unfortunately, however, it is a well-known fact throughout Asia that the United States excludes people of certain races.

The National Origins Quota System of the Immigration and Nationality Act of 1952 (McCarran-Walter Act) spells out this policy in no uncertain terms. It provides for each country outside the Western Hemisphere a specific number (a quota) of immigrants to be admitted each year to the United States. The approximately 156,000 quota numbers are allocated to countries in relation to the supposed proportion of people of the nationality or descent of each in our white population in 1920. Countries in northwestern Europe receive about 82 per cent of the total quotas, southeastern Europe, 16 per cent, and the rest of the world, *only 2 per cent*. Basically the quota system is set up to regulate European immigration and to prevent entry of Asians and, in the case of the West Indies, Negroes.

The racist provisions in our immigration policy are so clear that Adolf Hitler wrote:

That the American Union itself feels itself to be a Nordic-German state and in no way an international mishmash of peoples further emerges from the manner in which it allots immigration quotas to European nations. Scandinavians, that is, Swedes, Norwegians, further Danes, then Englishmen, and finally Germans, are allotted the greatest contingents. Rumanians and Slavs very little, Japanese and Chinese they would prefer to exclude altogether. . . .

Why have Americans, who have become increasingly sen-

sitive to human rights, who have a tradition of helping people throughout the world and are descendants of immigrants, allowed this anachronism to exist in our national policy? The answer is not simply apathy and ignorance, but a reverse form of hypocrisy. Our principle, as imbedded in the law, is appalling, but our actual practice has been quite creditable. By various devices—special legislation, administrative directives, private bills, marriage, and a host of others—we have managed to bypass the National Origins Quota System and to build up a reasonably good immigration record in the past ten years.

Wayson Choy was turned down because of his Chinese ancestry. Yet between 1953-62, 4,000 Chinese annually were admitted to the United States. During the past year and a half alone some 7,000 Chinese refugees from Hong Kong arrived under the authority of a Presidential directive. Japan, with a total of 1850 quota numbers for the past ten years, has furnished 50,000 immigrants. Some 17,000 Dutch-Indonesian refugees, a Eurasian group, were admitted to the United States via Holland under special legislation. In 1952, 600 Kalmuks from Central Asia, direct descendants of the once powerful Mongolian Khaus, were accepted as immigrants after their case was reviewed by government authorities. Altogether, the United States has accepted over 700,000 refugees since World War II, and, unlike other receiving countries, has permitted the majority to be sponsored by individuals and local community groups—some 8,000 by Friends' Meetings. Millions of average Americans have welcomed these refugees and have assisted them in beginning a new life, without regard to their nationality, race, or religion.

Of the more than 2,900,000 immigrants since 1952, some 1,863,000 persons—over 60 per cent of the total admissions—entered outside the quotas. Of the more than 1,820,000 quota immigrants authorized during the same period, few more than 1,000,000—less than 40 per cent of the total admissions—actually entered the United States. In spite of these facts Congress, until now, has been reluctant even to consider replacing the outmoded and circumvented Walter-McCarran Act.

Recently there have been more encouraging signs. Some twenty-seven Senators have sponsored an administration bill (S1932, HR7700) which would eliminate the National Origins Principle by substituting an immigration system of pooling of quota numbers on a first-come, first-served basis.

Until this, or similar legislation, is passed Wayson Choy may have a long wait, while his Caucasian fellow Canadians are free to immigrate.

Each Friend who feels called upon to rise and deliver a lengthy discourse might question himself—and herself—most searchingly, as to whether the message could not be more lastingly given in the fewest possible words, or even through his or her personality alone, in entire and trustful silence. "Cream must rise to the surface." True. But other substances rise to the surface besides cream; substances that may have to be skimmed off and thrown away before bodies and souls can duly be nourished. "Is my message cream or scum?" may be an unusual and is certainly a very homely query.

—VIOLET HOLDSWORTH

Richard F. Smith, a member of Germantown Meeting, Philadelphia, is director of the American Friends Service Committee's Refugee Resettlement Program.

Volunteering for AFSC

Tons of material are mimeographed, stenciled, collated, stapled, typed, and mailed by volunteers in the New York Metropolitan Office of the American Friends Service Committee, according to *Focus*, a publication of the Committee's Information Service, which in a recent issue pays tribute to the "thousands of individuals who give their time to the AFSC." Other types of work done by volunteers include research, writing, filing, and carpentry. Virginia Apsey (in charge of the New York City program) reports that "forty-five regular and two hundred occasional volunteers contributed 8925 hours last year. . . . As one volunteer says, 'There are so many things you want to do something about, but it has gotten so complicated . . . you don't know what one person can do. . . . Well, at AFSC you can go in and type, and feel you're helping.'"

Others of the Service Committee's eleven regional offices throughout the United States also make good use of volunteers. Seattle reports "five or six volunteers who show up once a week and about sixteen who can be counted on for emergencies." In Chicago, about twenty volunteers are on call, and half a dozen come in one day a week. In the High Point (N. C.) Office, where the emphasis is on packing, sorting, and mending clothing for overseas, one volunteer, confined to a wheel chair by arthritis, "actually begs for mending to do," according to Lydia Nesbitt, who adds that "Once a box was sent to her on a Thursday, and when she called Friday morning early, asking for mending, I was sure the box had not yet reached her . . . 'Oh yes,' she said, 'I got it, and I sat up late last night to finish it and went to bed happy and slept so good. This is like a therapy to me, and helps me forget the pains in my knees and hands, so please send me more.'"

Two of the AFSC's best-known volunteers are Norman and Mildred Whitney of the Middle Atlantic Regional Office in Philadelphia. Mildred Whitney, who has served the Committee in many ways since 1958, is the region's hard-working literature secretary. Norman Whitney has been with the AFSC in staff positions since the forties; before that he was a Board member. Since 1960 he has been a volunteer, traveling coast to coast as a "one-man peace caravan."

The Pasadena (Calif.) Office has about fifty people on call for office assistance; twelve turn up regularly four to fifteen hours a week. Volunteers range in age from ten years old to eighty. The youngest volunteer is a ten-year-old boy who, with his large, very deprived Negro family, used to live next door to the AFSC's new office. During the building's reconstruction he carried trash, swept, and cleaned. Now his family has moved many blocks away, but he still walks over after school to help.

At the National Office warehouse in Philadelphia, twenty-three volunteers come on a regular basis, and thirty-nine groups (some from as far away as Lancaster, Pa.) participate with some regularity. One woman sends bus fare on days when she cannot come. Some bring friends who become regular volunteers after a visit or two.

The volunteer program in the National Office is coordinated by Melvin Sutley, himself a volunteer. He reports twenty-two regulars and some twelve others "who help to keep

the staggering load of filing, mailings, typing under control." Some of the National Office volunteers have contributed over a thousand hours' work a year.

Then there are the people one doesn't think of as volunteers: Harold Chance, former director of the Friends Peace Service; Clarence E. Pickett, honorary executive secretary; Eleanor Stabler Clarke, who writes the material aids reports and serves on innumerable committees; and all the Board, Corporation, and committee members—over 500 of these latter in the National Office alone; thousands, across the country.

The *Focus* editor concludes: "And a similar thank you also to the volunteers around the world . . . behind plows or behind typewriters . . . leading discussions or stuffing envelopes . . . who are such a vital part of our AFSC family."

Books

CREATIVE WORSHIP AND OTHER ESSAYS. By HOWARD H. BRINTON. Pendle Hill Publications, Wallingford, Pa. 153 pages. \$3.00

It is a great satisfaction to have in one volume these three essays, two of them long out of print, all of them basic to Howard Brinton's thought.

Creative Worship was the Swarthmore Lecture for 1931. It is a classic account of our Quaker method of worship, its bases in philosophy and experience, its effects on persons and on society—both on the participating group and, through it, on surrounding groups. Howard Brinton traces the "organic" and the "mechanistic" strands that lie in all historic ways of worship, showing how the organic tends to harden into the mechanistic, and how organic worship, renewed and reclaimed by fresh inspiration, may regenerate not only individual men, but mechanized men and mechanized and war-making society.

The Divine-Human Society, published in 1938, has lost nothing of its timeliness; in fact, a second world war and the advent of the atomic age have only sharpened the ideal of an organic community in which "the ties that bind it are both vertical ties, which are developed in worship of the transcendent God, and horizontal ties, developed by friendship and love of man and, through him, of God immanent in the world." Howard Brinton examines the Society of Friends against this essential Christian concept of community. His description of the meeting for business is, by itself, an invaluable essay on that familiar but difficult instrument of our common life.

Quakerism and Other Religions analyzes "three types of relationship . . . existing between Christianity in general and the non-Christian religions": (1) the view that Christianity has a monopoly of truth; (2) that all the great world religions are more or less on a level, that "all possess equally valid insights into truth, though all have been corrupted by priestcraft and the survival of primitive customs"; (3) that "all honest and sincere men of every religion have access in their hearts to the same Divine source of religious truth and power," but that "Christians have a peculiar advantage because the revelation of God through Christ in history is the highest revelation of God Himself in human terms." Taking this third emphasis as the "standard" position of Quakerism, Howard Brinton ex-

amines its relation to other positions taken by Christian groups and to the expressions of other religions, and comes out with the conclusion that "as a form of Christianity which contains so many elements common to all the great religions, Quakerism may play a vital role in helping men to be more aware of their true nature and destiny." Nothing can exceed the compound of percipience and urbanity with which Howard Brinton draws on historical, philosophical, and mystical data and, while placing all in perspective, arrives at a firm stance in the organic relatedness and responsibility of a practicing Quakerism to all other faiths.

As a footnote, it is necessary to admit that the physical quality of this volume is not up to what we expect from this publisher. It is to be hoped that another edition, worthy of the contents and the distinguished author, will be forthcoming.

MILDRED B. YOUNG

THE DESTRUCTION OF DRESDEN. By DAVID IRVING. Holt, Rinehart and Winston, New York, 1964. 255 pages (illustrated). \$4.95

The total destruction of Dresden in February 1945 was one of the most violent actions in the last war, even more cruel than the bombing of Hiroshima and Nagasaki. More than 135,000 people died in the three raids, two of them British and one American. No evidence is available that the Russians were consulted or had asked for this attack on one of Europe's most beautiful cities. It had no strategic importance. Dresden had become overcrowded when the growing tide of refugees fleeing from the advancing Russians flooded the city. It was completely unprepared for an attack; one British journalist spoke of the city as "the ravished virgin."

David Irving's precise account is all the more impressive as it remains factual and avoids an emotionalism that would be only too natural in view of the stark tragedy. A large proportion of the victims suffocated because of the lack of oxygen in the streets, many of which were aflame for ten days. Prisoners of war had to remove the bodies from cellars and rubble; the dead could not be buried in mass graves but were burned in huge piles of corpses to avoid a typhus epidemic which rats were spreading. At night some wild animals that had escaped from the zoo were seen roaming the ruins. No primitive civilization has ever witnessed such conditions.

None of the war lords has accepted the responsibility for these particular raids, and so far it has not been possible to determine the source of the order to bomb the city. Harold Nicolson, eminent British historian, calls the attack "unworthy of our history." Are pacifists and traditional historians at long last reaching common ground in their abhorrence of modern warfare?

W. H.

THE SYMBOLIC AND THE REAL. By IRA PROGOFF. Julian Press, Inc., New York, 1963. 234 pages. \$6.00

In *The Symbolic and The Real*, Ira Progoff goes beyond psychoanalysis. Although his psychology is based on Freud and Jung, he differs from both, even as they differed from each other. His method is not analytical or diagnostic but

evocative. He thus breaks from psychoanalysis and pioneers in the field of psyche-evoking. He ventures beyond psychology's established and accepted past into its existential present.

He asserts that more than a philosophy or a theology is needed to enable modern people to experience meaning in their lives. A psychological methodology is required and is here described from his own experience.

The book moves at the deeper, symbolic level of our minds, not at the analytically intellectual level to which we are accustomed. Like such symbolic literature as fairy tales, poetry, and scripture, it is not so much *about* certain ideas as it is *certain* experiences.

Since the traditional symbols have lost their power to transform lives, man is today in need of finding within himself elemental symbols that do have that power. It is through these symbols that he receives intimations of meaning and hints of wisdom. These symbols have the strength to redirect his personality and gradually to change his life.

Dr. Progoff outlines a program for personal growth which people with commitment can follow. The ways include depth work in private dialogue, in groups, and individually through keeping a psychological workbook. The method is to draw one down to the depth level by paying attention to dreams and images, by stimulating their flow in the deep psyche. Going to the deep places of the psyche in a disciplined manner is the key to spiritual growth.

Readers who are deeply attached to the analytical way of thinking and the clinical approach to the human spirit will consider the book mystical. But there will be others who will welcome the book, not only as a beacon in their personal darkness, but as a step in altering the psychological atmosphere and attitudes of our day. This book can help to change our mental climate to one more favorable to the growth of man's creative spirit.

FRANCENIA TOWLE

THE COLD WAR AND THE INCOME TAX: A PROTEST. By EDMUND WILSON. Farrar, Straus and Co., New York, 1963. 128 pages. \$2.95

Edmund Wilson, who will always be remembered for his exhaustive, detailed account of the Dead Sea Scrolls, published first in *The New Yorker*, as well as for other essays, especially in *The New Yorker*, has here given vent to his enraged feeling concerning the cumbersome, illogical, and altogether ridiculous operation of the Internal Revenue Service as a collector of revenue. But of even more interest to Friends is his objection to at least one half of what is collected being used to prepare for the destruction of the world as we know it. He recounts the experience of a few tax refusers whose action meets with his approval; a number of others equally dramatic are well known to Friends. Since the great debate is going on in the minds of many Friends and others as to the effect on our society, our times, and on us as individuals of our promoting the peace testimony on one hand and paying for world destruction on the other, this book will at least help clarify the issue, even though it will not contribute to peace of mind.

CLARENCE E. PICKETT

Friends and Their Friends

The World Council of Churches is seeking thirty volunteers between the ages of 19 and 30 for two long-term work camps to be established next fall—one in Bali, Indonesia, which recently suffered a volcanic eruption, and the other in Leopoldville, the Congo. Previous experience in voluntary service and construction work are essential. Knowledge of French would be an asset for Congo applicants. Work campers will receive maintenance but must provide their own travel, insurance, and pocket money. Further information may be obtained from the World Council of Churches, 475 Riverside Drive, New York City.

Friends will be interested to learn that there will be a UNICEF pavilion at the N.Y. World's Fair, created by Walt Disney and sponsored by the Pepsi-Cola Company. There will be an abundance of the kind of fantasy that Walt Disney's devotees have learned to expect from him, as well as sobering emphasis upon the poverty, disease, ignorance, and hunger that dog the footsteps of four-fifths of the world's children. Hopefully, the pavilion will be able to combine fun and froth with focus upon the concerns of a noble branch of the U.N.

Chairman of the U.S. Committee for UNICEF is C. Lloyd Bailey, clerk of Scarsdale Meeting.

Washington Square Friends Preparative Meeting and New York Monthly Meeting have joined the University Christian Foundation at New York University's Washington Square Center.

Washington Square Friends, now in its fourth year as a Greenwich Village religious body, is the youngest Quaker group in New York City. It is the second to become affiliated with a major educational institution. Morningside Heights Friends began as a Columbia University campus group in 1959.

The University Christian Foundation, created in 1960, now represents a voluntary effort by nine Protestant denominations and agencies to offer a coordinated program of services to NYU students and to faculty and staff members.

In addition to furthering the current work of the University Christian Foundation, Washington Square Meeting is planning special activities to augment its present program. Meetings for worship are held regularly at 11 a.m. on Sundays in the Inter-Faith Lounge of the NYU Religious Center, 2 Washington Square North.

Among the interesting suggestions made by Cyrus Karraker in an article in the January *Journal of Nursery Education* on the plight of 50,000 children of migrant agricultural workers is one proposing the setting up of a Domestic Peace Corps devoted to improving standards of housing, recreation, health services, day care, and education for migrant families. Cyrus Karraker, professor of history at Bucknell University and president of the Pennsylvania Citizens' Committee on Migrant Labor, is a member of Lewisburg (Pa.) Meeting.

Arthur D. Little, Associate Professor of Speech at Earlham College, Richmond, Ind., will address the Friends General Conference at Cape May on the evening of Tuesday, June 23, on the general subject of religious expression in the arts. His acceptance of the invitation to speak at the conference completes the program of evening addresses.

Advance programs for the conference (June 20-27) have been mailed to member heads of families and to Clerks of Meetings within the constituent Yearly Meetings of the Conference. Information on the Senior High School Section and on arrangements for college-age Young Friends has also been sent to Clerks.

A special effort is being made to interest newly convinced Friends and attenders of Friends Meetings in going to the Cape May Conference. It is estimated that close to three thousand persons will attend this year.

In connection with the recent income tax reduction, *The Reporter* of Wrightstown (Pa.) Meeting comments: "In the interest of the country's economy, this must be spent—so send a third to the Meeting. We know how to spend it for good cause, and that still leaves you two thirds."

George Selleck, who has served Cambridge (Mass.) Meeting as secretary for 28 years, plans to retire on July 1. Elmer H. Brown, minister of education at First Friends Meeting in Richmond, Indiana, will become secretary in his place.

Friends in Mexico are convening a seminar in Mexico City, May 1-5, at the Casa de Los Amigos (Friends House), Ignacio Mariscal, for the purpose of examining situations of tension and conflict in Latin America. A number of Friends' groups have been invited to send delegates.

The Continuing Committee on Greater Unity Among Friends, made up of appointees from four Yearly Meetings in the Ohio-Michigan-Indiana area, plans a Gathering of Friends July 3-6, at Quaker Haven Camp on Dewart Lake in northeastern Indiana, where the first of such events was held in 1962.

Tentative plans are for three main speakers, demonstration classes and workshops for First-day school leaders, and a community worship service on Sunday morning.

Co-chairmen are Donald Starbuck, 390 East 12th Street, Salem, Ohio; and Isabel Bliss, 6011 Theota Avenue, Cleveland, Ohio, from either of whom further information may be obtained.

The *Book of Meetings* of the Yearly Meetings of London and Ireland, 1964, published by direction the London Yearly Meeting, contains monthly meeting information and a diary of events, and lists Friends Schools, libraries, etc. It is obtainable from the Friends Book Store, Euston Road, London NW1, England, for five shillings; or from the Friends Book Store, 302 Arch Street, Philadelphia 19106, for one dollar.



A PUBLICATION OF THE RELIGIOUS EDUCATION
COMMITTEE OF PHILADELPHIA YEARLY MEETING

Experiment in Religious Instruction

By CANDIDA PALMER

Members should instruct their children in the way of life which we, as a Religious Society, have professed, and by example demonstrate the principles we wish to emphasize. They should strive to lead them to know Jesus Christ, "the Way, the Truth and the Life."

—FAITH AND PRACTICE of the Philadelphia
Yearly Meeting (page 98).

WITH this passage Friends have laid the foundation stone for religious education. How many parents and Meetings have felt heavily weighed down by this injunction that "Members should instruct . . ." when opportunities that might be offered by a Friends' First-day School have not been available? We hear of parents affiliating with other church groups solely because of lack of organized religious education for children in the Meeting available to them; they have found little guidance on how to set about religious education in any other setting than the well-established First-day School pattern. Coupled with the terrifying thought that "Members should instruct . . ." there wells up the intuitive knowledge which Friends always have affirmed about their children's spiritual growth: religion is caught, not taught!

I have had the opportunity over the last twenty years of belonging to Meetings which have struggled earnestly with the responsibility for religious instruction when the facilities and circumstances for a formalized First-day School program did not exist. Experimentation often has been tentative and hesitant; there have been few guidelines to follow. Many Meetings and many families have learned to their regret that a mature faith is hard to "catch" unless a person comes to *know* what it is that has caught him. And so, after times of emphasis being placed on the "example . . . demonstrating and leading," new searching needs to be done as to the wisdom of the opening words of this Advice: "Members should *instruct* . . ." Then the whole can be expressed in the question: Must religion be taught *and* caught?

Recently I have been afforded another opportunity to experiment with an informal program of some religious instruction for younger children of elementary-school age. The Powelton Preparative Meeting of Friends in West Philadelphia is a small Meeting which as yet has no meeting house to accommodate the few resident families and itinerant students whose needs it tries to fill. A year or so ago the number of children dwindled so as to make class activities difficult. I should like to share more widely the progress of an experiment undertaken with two or three children from Powelton Preparative Meeting and two more from the Friends Meeting at Fourth

and Arch Streets, Philadelphia, plus a few local playmates or occasional meeting attenders who have swelled the ranks of the group from time to time. We have averaged about one child from each of the first four grades, though at times the group has seemed mainly older or mainly younger.

Our experience has been one of enjoying ourselves and each other; our times together have been from 3:30 till 5:30 p.m., two Sundays a month. We have met in a dining room of the Baring Street Fellowship, which is also the Palmer home. In the fourteen sessions held since fall many interesting things have taken place which have helped my thinking to inch forward another notch or two in this puzzling quest of how to "teach" what some day must be "caught."

Suited to the children's age and size has been a large low table with a plastic cloth—our only piece of what might be termed "special" equipment. The "Mama" makes the popcorn and juice ahead of time. As we wait for more children to finish their games, clean up, and arrive at our house, we begin on an enthusiastic if inelegant scramble for popcorn, paper cups, and juice, to the accompaniment of the dull (and not so dull) roar of youngsters, who all "need to practice my voice." Finally they are settled, still munching, but ready—ready for what?

The first book I chose to read to this group was Mabel Leigh Hunt's amusing story about a little Quaker boy of a hundred years ago and the adventures that befell his hat. *Benjie's Hat* proved a good book with which to begin; it moves at an easy pace, more satisfying for the younger ones but so thoroughly amusing in spots that all those who were in on Benjie were delighted with this picture of old-time Quaker ways, the plain language, and the reassuring comfort that through all of history boys will be boys and grandmothers will be grandmothers—even Quaker boys and Quaker grandmothers. There were endless things to explain and "instruct"—about free slaves, beaver hats, paying for goods "in trade," etc. Only two of the group knew themselves as part of a long line of Quakers and had been among relatives where the plain language was still in use. It added greatly to our discussions that to some of the little listeners this old-time Quaker setting seemed not entirely unfamiliar.

In among our conversations about Quaker simplicity, which is quite a feature of this story, there would also be knowledgeable discourse about 20-inch bicycles, training wheels, and school reading books. Three-chapter chunks of story became our regular habit; the story would move ahead far enough to sustain the interest of the oldest, and the younger ones usually could stretch their attention that far. We dawdled with our time, reading, talking, drawing, or painting pictures of what we had read, so that the next time, by means of our own artistic-session productions, we could review for the benefit of anyone who had missed the previous session. We made a Benjie picture book with sixteen of these drawings.

An important facet of our reading sessions came to be the "rehashing" of everything that had gone before; sometimes for the benefit of a newcomer, sometimes just for the sake of the rehashing. These were noisy and intense times, often competitive and judicial in flavor, till every minute detail had been remembered, misrepresented, corrected, retold, and passed. ("She's too baby to tell it right!") As each book progressed, these animated and enthusiastic recapitulations found their natural place among the popcorn and juice and the "practic-

ing of the voices"; gradually it became a more cooperative undertaking. Remaining seated around the table became a kind of token requirement by which the children themselves could recognize whether they had come to play or to participate in the reading group. When a classroom spills over into a home situation, some distinction in the setting, easily recognizable by the children, seems helpful.

While the children were making their pictures of Benjie, the time was right to add a greater variety to the afternoon's session with some shorter pieces read aloud: a few psalms, some briefer stories about the Underground Railroad, the Creation story from James Weldon Johnson's *God's Trombones*, etc.

The next major reading—*Lantern at the Window*, by Aileen Fisher—was chosen with the older children in mind. Cards announcing the new story were sent to all those who previously had shown interest. This gripping tale of a Quaker "station" on the Ohio River, beckoning to escaping slaves on the Kentucky shore, was too exciting to lay down. The children persuaded me to read on and on till Jethro and his family were safely on their way to Canada. A tear or two was shed, but oh, how we relived it all during our inimitable rehashings!

Then a change to a very different pace: some of the classics from *Friends and Indians*; a homely Quaker tale, *Johnny-Up and Johnny-Down*; the beloved girls' story, *Thee, Hannah!* for whose rebellion against her plain clothes there was wholehearted sympathy—even from the boys! In late December we spent a whole afternoon making tree decorations. While reading through *Hannah* we made a card game to illustrate the story; this finally was elaborate enough to play a four-handed set. And had we learned to be good losers? Not yet!

One of the most interesting aspects of this project has been the conversations among the children and with me. Many of the children's groping thoughts that had come to the surface in the context of our reading were somehow articulated. The books had content; the conversations had content, too—often about school, home, animals, or bicycles, but clearly distinguishable from less significant chatter. This has been the first time for me to have read books touching on slavery in the United States with Negro children present. It is quite a dilemma for the reader when the text suddenly brings in the word "nigger"!

It is essential to read the text carefully in advance; otherwise paraphrasing or cutting (when the pace of the story drags) cannot be done well. Some situations were aired, too: complained a Fourth Grade girl, "I have to be in bed by 8, and my brother (Fifth Grade) can stay up till 11:30 or later." We encouraged her to think about this with a grain of salt, and luckily another brother present could disclose to perfection how one goes about spreading such dubious information for the benefit of younger sisters!

Children do their asking when they are ready, not when it is class time. All jackets and hats were on when one child asked, "But we don't know how to speak the plain language and we don't wear plain clothes any more. . . . How do people now know that we are Friends?" According to promise, this was taken up again the following time, and we read some chapters out of *Brave Quakers*, telling about contemporary Quaker work and witness. Another hard-to-answer question: "If there were slaves at the time of Jesus, why didn't Jesus set the slaves free like Abraham Lincoln?"

So far it has been difficult to find good fictional literature for younger children about Quaker families in a modern setting. Here is a real opening for Quaker juvenile writers, for this logical step must be taken: How do people now know that we are Quakers?

The next group of books had been chosen to exemplify childhood experiences in the real interracial encounter of today. "We want to read them all," they yelled.

The field is filled with possibilities for an elementary-age group to continue this style of "instruction" for another year. There are still many classic Quaker stories, old and modern, biography about William Penn and others, etc., that all Friends' children would benefit from knowing. Some passages from the Bible have been read.

Through this provision one small Meeting has made for supplementing the religious education of its children, the Advices have become more meaningful to us, and we have discovered that children are much more open to be "taught and caught" than we had assumed.

Books referred to in this article are:

- Benjie's Hat*, Mabel Leigh Hunt, \$3.25
- Johnny-Up and Johnny-Down*, Mabel Leigh Hunt, \$3.25
- Lantern at the Window*, Aileen Fisher, \$2.75
- Thee, Hannah!* Marguerite de Angeli, \$3.25
- Friends and Indians*, Home Service Committee, London Yearly Meeting, 25 cents
- Stories of the Underground Railroad*, Anna L. Curtis (out of print)
- Brave Quakers*, Elizabeth F. Howard, \$1.60
- God's Trombones* (Revised Edition), James Weldon Johnson, \$2.75

(All available from Friends Book Store, 302 Arch Street, Philadelphia)

A New and Challenging Pamphlet

RELIGIOUS EDUCATION IN THE FAMILY AND SMALL MEETING. By RUTH HUNT GEVERT. Friends General Conference, Philadelphia, 1964. 48 pages. 75 cents.

"The old-time and often neglected practice of a family worshiping together is the cornerstone on which the spiritual growth of a family is set." Ruth Gevert in this pamphlet suggests ways of beginning family worship and of securing the participation of each member. She recognizes that "for parents to undertake any part of a planned program of religious education will take not only wisdom and courage, but patience and time as well." Those embarking on such a project will welcome practical help from a mother writing from her experience both at home and in a small Meeting.

She does not excuse any Meeting, no matter how small, from its responsibility for developing the religious life of its children. She asks (and partially answers) significant questions to be considered in planning instruction by the Meeting. She comments briefly on teaching devices and guides the seeking teacher and parent to sources of help.

While this booklet is addressed primarily to small Meetings and to families, particularly those isolated from other Friends, any Meeting that takes seriously its responsibility for answering the Queries about Home and Education will find much here to further its work.

MARGUERITE HALLOWELL

Quakerism and its Objectives, a series of articles by J. Ormerod Greenwood in the *London Friend*, has been published as a pamphlet by the Friends Home Service Committee in London. It is available from the Friends Book Store, 302 Arch Street, Philadelphia, Pa. 19106, for 20 cents.

John F. Gummere, headmaster of the William Penn Charter School, Philadelphia, and a member of Haverford (Pa.) Monthly Meeting, retired in March as Chairman of the Board of the National Association of Independent Schools after seventeen years of continuous service.

On March 8, members of Purchase (N.Y.) Friends Meeting entertained at a covered-dish supper at the meeting house for guests from the Alpha Kappa Alpha Sorority and the Omega Psi Phi Fraternity. The supper was a result of Friends' desire to become acquainted with their nonwhite neighbors. More than fifty persons were present. In addition to supper there were a tour of the premises, a presentation of the history of Friends in the development of the community, and a discussion of problems of mutual concern. Friends asked the help of representatives from the Negro community in seeking ways to express the traditional Quaker belief in the dignity of all men.

Friends' Testimony on Capitol Hill

Because Congressional hearings may be scheduled on forty-eight hours notice, Friends Committee on National Legislation sometimes has to meet dramatic emergencies in trying to recruit and to keep on call a core of interested persons who are able to come to Washington to present Friends' viewpoints in an effective way. In giving testimony, FCNL always points out that it does not speak officially for all Friends, since Friends cherish the right to speak for themselves.

Friends' recent testimony on Capitol Hill has reflected Quaker concerns with promoting human rights at home, disarmament and peace in the world, and feeding the hungry around the world. The desperate plight of the Seneca Indians, being dispossessed from their lands in October of this year by the Kinzua Dam in Pennsylvania, has aroused the intense concern of many Friends. Walter Taylor, who serves as representative to the Seneca Nation from the Indian Committee of the Philadelphia Yearly Meeting, testified before the Senate Interior Subcommittee which was studying proposals for compensating the Indians for the loss of their land and the disruption of their way of life. Expressing the concern of the Indian Committee, the FCNL, the American Friends Service Committee, and the Indian Committee of New York Yearly Meeting, he urged passage of a minimal bill, already unanimously approved in the House, which would give the Senecas \$20 million for reparation, relocation, and rehabilitation. A few days later Theodore Hetzel of Haverford, Pennsylvania, represented the FCNL in urging a Senate Appropriations subcommittee to increase the austerity budgets submitted for Indian health and welfare programs across the nation. Unfortunately, the Senate Interior Committee has cut the proposed Seneca reparations bill by 55 per cent, but there is still hope that the

Senate as a whole may restore the funds cut by the committee.

Friends have rallied to the defense of the Arms Control and Disarmament Agency, which has met with considerable opposition and suspicion in Congress. Edward Snyder, FCNL Executive Secretary, has urged the House Appropriations Subcommittee to increase the modest \$11 million budget proposed by President Johnson for the Agency's work within the next year, pointing out that, on the basis of funds requested, the year's military programs will cost each person in the United States some \$300 but ACDA programs only sixteen cents. The ACDA not only develops the technical materials needed for disarmament negotiations but also has vital work to do in helping the nation plan for conversion from military to civilian production.

Public Law 480, dealing with disposal of U. S. agricultural surpluses abroad, comes up for revision and extension this year. The act as passed in 1954 was directed almost entirely toward the relief of American agriculture. Edward Behre of Virginia, representing the FCNL, has appeared before the Senate Subcommittee on Foreign Agricultural Operations to suggest changes which would more clearly underline the humanitarian aspects of the agricultural disposal program as a means to eliminate hunger throughout the world. The FCNL also has recommended that surplus food be taken entirely out of the Cold War framework and be used to promote world unity and peace. This would involve deletion of portions of the Act which either specify that dealings be restricted to "friendly nations" or else directly prohibit dealings with Communist countries.

CATHERINE HARRIS

Garden Apartments for Elderly Friends

Philadelphia Yearly Meeting is endeavoring to meet the needs of elderly members by operating (through the Quarterly Meetings) a number of resident homes for the ambulatory and a hospital or nursing home for those who become permanently infirm or incapacitated. The vast difference between a nursing home and a residence for elderly people needs to be recognized, along with the limitations of each. Proper facilities where older members may reside in security, comfort, and privacy, with healthy companionship and some outlet for their energies, is an objective rapidly gaining in importance in our fast-changing civilization.

A case in point is the Friends Boarding Home in Newtown, Pennsylvania, which recently has built on its grounds six garden apartments, offering accommodations for those who wish to be more active or to have larger living quarters than those in the main building, but with the same dining-room privileges and room service.

The Home accommodates as many as thirty-eight men and women. Newtown Meeting welcomes them into its activities, and transportation there is provided each Sunday. Guests are free to come and go as they please; they may have cars in order to pursue their own interests. The Home is located in the residential section of historic Newtown, but near enough to the stores so that shopping can be done on foot. Many guests bring their own furniture so that they may live with the things they treasure.

THOMAS D. PAXSON

Letters to the Editor

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

In your editorial of February 15 you ask, "What is it that the underprivileged themselves want?" The answer is plain: to do away with all privilege, all rights to live without work.

In the time of Jesus all useful work was done by working people with tools made by themselves. The landlords got some of the products because they owned the right to work, so the good news to the poor that Jesus preached in his promise of the kingdom of God was simple. There would be no upper class and everybody would work for a living.

Today, the ownership of capital comes between the landlord and the non-owner to confuse the issue, so not only rent, but interest and profit add to the benefits of privilege.

Oxford, Pa.

A. CRAIG

Colin Bell's request for enlightenment as to what Friends are thinking about the population explosion (FRIENDS JOURNAL, 2/1/64) is a challenge. I'm sure it would clarify Friends thinking and help in answering the three questions if they would read *Does Overpopulation Mean Poverty?* by Joseph Marion Jones, obtainable from the Planned Parenthood Association, 2004 Walnut Street, Philadelphia, Pa. (75 cents).

This book makes it very clear that underprivileged nations are no different from families. If babies are too numerous to be cared for financially, physically, or emotionally by an overburdened nation, or by parents, all suffer. Certainly this is how malcontents are bred who do so much harm as adults. The Hitlers, big and little, who create so much misery and trouble, were mostly neglected, unwanted children.

Certainly the family—where all this misery begins—is worth our best efforts. The good Lord made sex for our use just as he made fire and water, food and air. Everything needs control. Why discriminate against sex, unless we are still clinging to the Dark-Ages idea that anything pleasant is sinful and therefore must be punished?

Michelson, N. J.

DOROTHY RIDGWAY

To Colin Bell's inquiry in the February 1 JOURNAL about the role of the Service Committee in the population explosion, I add an emphatic yes—yes, that the AFSC must not turn away from this vital challenge. United Nations population-growth statistics stagger the imagination, and behind the statistics lie the thousands of case studies of desperate family situations and personal tragedies—while the most enormous and humane relief programs in history are inundated by the velocity of new births.

Harry Emerson Fosdick writes, "The population question is the basic problem of the world today, and unless we can solve it . . . no other major problem in our world society can be solved at all."

Certainly in approaching this problem the Service Committee could take advantage of organizations already at work in the parenthood field. One of these, about which the April

1 JOURNAL of 1963 had such an interesting article, is the Human Betterment Association for Voluntary Sterilization, Inc., which has been working for some years in population education, research, and service. A roster of wise and distinguished physicians, clergymen, lawyers, and others are directors of this program, H. Curtis Wood, Jr., M.D. being the Medical Field Consultant. The new headquarters are at 515 Madison Avenue, New York, adjacent to those of Planned Parenthood, and information is available there.

That groups and individuals should have access to the various voluntary possibilities of population planning seems to me a most loving and appropriate and Quakerly concern.

Rye, N. Y.

RUTH BOWMAN

The Friends Social Order Committee reaffirmed at the Committee's regular session on February 13, 1964, strong concern for planned parenthood. We suggest also additional gifts to the AFSC to cover any additional costs.

Philadelphia, Pa.

DONALD G. BAKER, *Chairman*

We would like to find a couple who might be interested in being houseparents and possibly in teaching in our school. Our pay is so small that this is not the attraction. We are dealing with students who are experimenting with freedom under group direction, and need a couple who are not upset by the idea of young people having a voice in many areas. Still, the young people need the steady, warm, friendly atmosphere of having older members as a part of their family group. There are areas of school policy which sometimes require the adults to issue a friendly but firm "no," and to follow through to see that this "no" is heeded.

Do you know of such a couple?

Argenta, B.C.

JOHN STEVENSON, *Coordinator*
Argenta Friends School

Most of your readers throw away, every day, many postage stamps that can have a real value in working for peace in our world. Cancelled stamps have a value to collectors and are worth money. The amount is significant only when a great many are collected.

In the interest of increasing its budget for peace, the War Resisters International (located in Great Britain) collects used stamps and sells them to a dealer.

I have offered to help WRI collect stamps in this country and will forward them overseas in large packages (thus substantially lowering postage costs). Your readers are invited to aid this effort by sending any stamps to me for forwarding. It is not necessary to soak the stamps off envelopes; just tear off the corner of the envelope, being careful not to damage the stamp. All stamps are welcome, but the regular-issue 1¢, 4¢, and 5¢ stamps are not of sufficient value to warrant postage.

Stamps in any quantity will be greatly appreciated and will be put to a worthy use.

CHARLES P. FORBES

P.O. Box 146, Daytonview Station
Dayton, Ohio 45406

I am provoked into writing this letter by Joseph Havens' excellent article, "Christian Roots and Post-Christian Horizons" (January 1).

Indeed, the whole field of religion has to be ploughed up and reworked, and the question is what seed is to be saved and sown again, or what new seed is to be found that is good and true.

Very naturally the problem of evil is basic and has to be faced, first of all in its metaphysical or theological roots. Dogmatic Christianity from the beginning, that is, since Paul's time, has taught that all evil is the result of Adam's disobedience to God, and that the terrible consequences of this disobedience were met and conquered only by the sacrificial death of Jesus Christ on the Cross, the Christ who was and is the Second Person of the Trinitarian Godhead.

Unfortunately, most of those who have liberated themselves from the thralldom of the Trinitarian dogma have thrown out with it all reference to Divine atonement and redemption, and so they fall into a grossly superficial type of humanism, or a "Unitarian" type of theology. Both of these types, as we know very well, are numerous in the Society of Friends.

Humanism, or "Unitarianism," is woefully inadequate in dealing with the tragic problem of evil. We have to look deeper and realize that God is ultimately responsible for the evil in the world, because all existence proceeded from Him. Being responsible, God in His Providence seeks at every moment to lift the world out of the evil that was an inevitable accompaniment of creation. Because of His boundless sympathy and love, God suffers for all the misery of His creatures, and has suffered since the beginning of time, and will never cease suffering in His cosmic being. This is the cosmic, Divine atonement and continuous act of redemption, with which the crucifixion of Jesus the Nazarene has nothing whatever to do, although we may regard the latter as one, and only one, symbol of suffering deity. Every century has such symbols, every decade, some named and honored in history, but many nameless and unhonored.

I submit that this is the real solution to the serious and often painful dilemma which many people face when they look on the one hand at Christian orthodoxy and on the other hand at the Hicksite type of thought, or at various kinds of religious universalism, typified for example by Arthur Morgan.

Philadelphia, Pa.

ROBERT HECKERT

BIRTH

PEARSON—On February 26, a son, THOMAS BRUCE PEARSON, to Bruce and Kathryn Green Pearson, members of Lanthorn Meeting, Indianapolis, Ind.

DEATHS

BURDSALL—On February 28, at Great Barrington, Mass., ELLWOOD R. BURDSALL, aged 58, a birthright member of Purchase (N. Y.) Meeting. He is survived by his wife, Gertrude B.; by three sons, Walter H., Richard H., and Benjamin R., II; by five grandsons and one granddaughter; and by his brother, Benjamin R. Burdsall.

PETTENGILL—On March 12, suddenly, at her home in Media, Pa., HELEN STRATTON PETTENGILL, in her 74th year, widow of Gilbert Standish Pettengill. She was a member of Media Meeting.

WATSON—On February 14, HARRY L. WATSON, a member of Abington Meeting, Jenkintown, Pa. He is survived by his wife, Gertrude Roberts Watson; by two sons, Howard L. and William R.; and by a granddaughter.

WEST—On February 15, M. LESLEY WEST, a lifelong resident of Syracuse, N. Y. She was one of the founders of Syracuse Meeting and of the Syracuse Peace Council.

WISTAR—On March 14, REBECCA BASSETT WISTAR, aged 90, of Haverford, Pa. She was a member of Haverford Meeting.

Coming Events

(Deadline for calendar items: fifteen days before date of publication.)

APRIL

16—Chester Monthly Meeting Forum, 24th and Chestnut Streets, Chester, Pa., 8 p.m., following covered-dish supper at 6:30 p.m.

17—19—Spring Conference of South Central Yearly Meeting at Magazine Lodge in the Ozark National Forest, near Paris, Arkansas. Theme: "The Essence of Quakerism."

18—Western Quarterly Meeting at New Garden Meeting, south of Route 1, one mile from Toughkenamon, Pa. Worship and Ministry, 9 a.m. Meeting for worship, 10 a.m. Business meeting, 11 a.m. Luncheon served, 12:30 p.m. Afternoon program, 1:30 p.m.; Paul C. Palmer, a member of Hockessin Meeting, will show slides of his trip to England and Ireland as a member of the Quaker Youth Pilgrimage.

18—American Friends Service Committee Regional Meeting, Plainfield Meeting House, Watchung Avenue at East 3rd Street, Plainfield, N. J., 4 to 8:45 p.m. Theme: "Reaching Across Barriers in Our Communities." Speakers: David Ludlow, Barbara Moffett, Frances Levenson, Max Wolff. "Green Circle" program for children. "Vocations" for high school section. For further information, call the New York AFSC Office, OR 5-4200.

18—19—Calm Quarterly Meeting at Camp Hilltop, one mile south of Downingtown, Pa., starting at 3 p.m., Saturday.

19—Swarthmore College Centennial Lecture, "The Prospects for Man," by Gunnar Myrdal, Swarthmore (Pa.) Meeting House, 8:15 p.m.

25—Chester Quarterly Meeting, Swarthmore, Pa., 10:30 a.m.

26—Centre Quarterly Meeting at State College Meeting House, 318 S. Atherton Street, State College, Pa. Workshop at 10 a.m., with three groups discussing the Monthly Meeting Clerk, Overseers, and Ministry and Counsel. Meeting for worship at 11 a.m. Lunch, served by the host Meeting, followed by meeting for business and conference follow-up of the workshop discussions.

26—Swarthmore College Centennial Lecture, "The Prospects for Man," by Gunnar Myrdal, Swarthmore (Pa.) Meeting House, 8:15 p.m.

28—Lecture by Ambassador Michael Comay, permanent representative of Israel to the United Nations, Roberts Hall, Haverford College, Haverford, Pa., 11:10 a.m.

MAY

1—4—Mexico Yearly Meeting, Mexico City. Correspondent: Mrs. Albertina G. de Fernandez, Guerrero 223, Pte. Cd., Mante, Tampico, Mexico.

2—Concord Quarterly Meeting at Concordville, Pa., 10:30 a.m.

8—10—Annual Meeting of the Associated Executive Committee of Friends on Indian Affairs at Hominy, Okla. Send registrations to Frances Holding, Star Route B, Box 1, Hominy, Okla.

8—10—Southern Appalachian Association Yearly Meeting, Cumberland Camp Grounds, Crossville, Tenn. Correspondent: Walter Hoose, R.R. 3, Concord, Tenn.

9—Abington Quarterly Meeting at Norristown, Pa., 11 a.m.

9—Burlington Quarterly Meeting at Princeton, N. J., 2:30 p.m.

10—Lecture by John W. Nason, president of Carleton College, "Guarded Education and a Brave New World," Swarthmore (Pa.) Meeting House, 8:15 p.m.

MEETING ADVERTISEMENTS

Arizona

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

TUCSON — Pima Friends Meeting (Pacific Yearly Meeting), 3625 East Second Street. Worship, 11 a.m. Harold Fritts, Clerk, 1235 East Seneca, MA-41987.

California

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

CLAREMONT — Meeting for worship and Sunday School, 9:30 a.m. 727 Harrison Ave. Garfield Cox, Clerk, 415 W. 11th St.

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

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

PALO ALTO—First-day school for adults, 10 a.m., for children, 10:40 a.m. Meeting for worship at 11 a.m., 957 Colorado.

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

SACRAMENTO—2620 21st St. Discussion, 10 a.m., worship, 11. Clerk: 451-1581.

SANTA BARBARA — Meeting for worship, Sunday 11 a.m., 326 Sola Street.

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

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

SAN PEDRO—Marloma Meeting and Sunday School, 10:30 a.m., 131 N. Grand. Ph. 377-4138.

Colorado

BOULDER—Meeting for worship at 10 a.m.; First-day school at 11:00 a.m. Hans Gottlieb, HI 3-2770 or HI 2-5853.

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

Connecticut

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

NEW HAVEN—Meeting, 9:45 a.m., Conn. Hall, Yale Old Campus; phone 288-2359.

STAMFORD—Meeting for worship and First-day school at 10 a.m., Westover and Roxbury Roads. Clerk, Peter Bentley. Phone, Old Greenwich, NE 7-2806.

WILTON—First-day school, 10:30. Meeting for worship, 11:00 a.m., New Canaan Road, Wilton, Conn. Phone WO 6-9081. Bernice Merritt, Clerk, phone OL 5-9918.

Delaware

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

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

District of Columbia

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

Florida

DAYTONA BEACH — Meeting, 3:00 p.m., first and third First-days, social room of First Congregational Church, 201 Volusia.

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

JACKSONVILLE — 344 W. 17th St. 11 a.m., Meeting and Sunday School. Phone 389-4345.

MIAMI—Meeting for worship at Sunset and Corsica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A Street, Lake Worth. Telephone: 585-8060.

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

Georgia

ATLANTA—Meeting for worship and First-day school at 10 a.m., 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Patricia Westervelt, Clerk. Phone 373-0914.

Illinois

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

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

Indiana

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Corinne Catlin, HA 3-3103; after 4 p.m., HA 2-8723.

Iowa

DES MOINES — South entrance, 2920 30th Street, worship, 10 a.m.; classes, 11 a.m.

Louisiana

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-8022 or UN 6-0389.

Maine

CAMDEN—Meeting for worship each Sunday. For information call: 236-3239 or 236-3064.

Maryland

EASTON—Third Haven Meeting and First-day school, 11 a.m., South Washington St.

Massachusetts

ACTON—Meeting for worship and First Day School, Sunday, 10:00 a.m., Women's Club, Main Street, Acton, Mass.

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

SOUTH YARMOUTH, CAPE COD — Worship and First-day school, 10 a.m.

WELLESLEY—Meeting, Sunday, 10:30 a.m. at Tenacre Country Day School, Benvenue Street near Grove Street.

WESTPORT — Meeting, Sunday, 10:45 a.m. Central Village: Clerk, Frank J. Lepreau, Jr. Phone: MErcury 6-2044.

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

Michigan

DETROIT — Friends Church, 9640 Sorrento. Sunday School, 10 a.m.; worship, 11 a.m. Robert Hendren, Clerk, 913 Rivard, Grosse Pointe, Mich.

OETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

Minnesota

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.

Missouri

KANSAS CITY — Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

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

Nebraska

LINCOLN—Meeting for worship, 10:45 a.m., 3319 South 46th Street.

Nevada

RENO—Meeting Sunday, 11:00 a.m., 210 Maple Street. Phone 329-4579.

New Hampshire

HANOVER—Eastern Vermont, Western New Hampshire. Meeting for worship and First-day school, 10:45 a.m., Sunday, D.C.U. Lounge, College Hall, except 9:30 a.m., on Dartmouth College Union Service Sundays. William Chambers, Clerk.

MONADNOCK — Southwestern, N.H. Meeting for worship 10 a.m., The Meeting School, Rindge, N.H.

New Jersey

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

DOVER—First-day school, 10:50 a.m., worship, 11 a.m. Quaker Church Road.

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

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

MONTCLAIR — 289 Park Street, First-day school and worship, 11 a.m. Visitors welcome.

MOORESTOWN—Meeting for worship, First-day, 11 a.m., Main St. and Chester Ave. First-day school, 9:45 a.m. Midweek meeting with school, 10:15 a.m. Fifth-day.

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

New Mexico

ALBUQUERQUE — Meeting and First-day school, 10:30 a.m., 815 Girard Blvd., N.E., John Atkinson, Clerk. Alpine 5-9583.

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

New York

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; HE 9-4207.

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

CLINTON—Meeting Sundays, 11 a.m., 2nd floor, Kirkland Art Center, College St.

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

NEW YORK—First-day meetings for worship, 11 a.m. 221 E. 15th St., Manhattan
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about First-day schools, monthly meetings, suppers, etc.

POPLAR RIDGE—Route 34B, 25 miles north of Ithaca. Worship, 10 a.m.

PURCHASE—Purchase Street at Route 120 (Lake St.). First-day school, 10:45 a.m. Meeting, 11 a.m.

SCARSDALE—Meeting for worship and First-day school, 10:30 a.m., 133 Popham Rd. Clerk, Lloyd Bailey, 1187 Post Road, Scarsdale, N. Y.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga St.

North Carolina

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

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

DURHAM—Meeting for worship and First-day school, 11 a.m. Clerk, Peter Klopfer, Rt. 1, Box 293, Durham, N. C.

Ohio

E. CINCINNATI—Sunday School for all, 9:45 a.m. Meeting, 11 a.m., 1828 Dexter Ave., 861-8732. Horatio Wood, Clerk, 751-6486.

CLEVELAND—First-day school for children and adults, 10 a.m. Meeting for worship, 11 a.m., 10916 Magnolia Drive, TU 4-2695.

N. COLUMBUS—Unprogrammed Meeting, 11 a.m., 1954 Indianola Ave., AX 9-2728.

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

WILMINGTON—Campus Meeting of Wilmington Yearly Meeting. Unprogrammed worship at 11, First-day school at 10, in Thomas Kelly Center, Wilmington College. Helen Halliday, clerk. Area code 513—382-0067.

Oregon

PORTLAND-MULTNOMAH—Friends Meeting, 10 a.m., 4312 S. E. Stark Street, Portland, Oregon. Phone AT 1-4656.

Pennsylvania

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

BUCKINGHAM at Lahaska—Meeting for worship 11:00 a.m. First-day school 11:00 a.m. Family Meeting the 4th First-day of the month at 11:00 a.m.

CHESTER—24th and Chestnut Streets, Chester. Meeting for worship, 11 a.m.

HARRISBURG—Meeting and First-day school, 10:30 a.m., YWCA, 4th and Walnut Sts.

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

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

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

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 E. Mermaid La., 10 a.m.
Coulter Street and Germantown Avenue. Fair Hill, Germantown and Cambria, 10 a.m.
Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m.
Frankford, Unity and Wain Streets, 11 a.m.
Green Street, 45 W. School House Lane. Powelton, 36th and Pearl Streets, 11 a.m.

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

PROVIDENCE—Providence Road, Media, 15 miles west of Phila. First-day school, 9:30 a.m., meeting for worship, 11 a.m.

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

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

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

Switzerland

LUCERNE—Salzfasstr 7, The Herbsters, last Sunday of the month. Worship, 3:15 p.m. Friends and friends of Friends welcome.

Tennessee

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

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Virginia Schaefer. Phone 32-7-4615.

Texas

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 3014 Washington Square, GL 2-1841. John Barrow, Clerk, HO 5-6378.

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

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

Virginia

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

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

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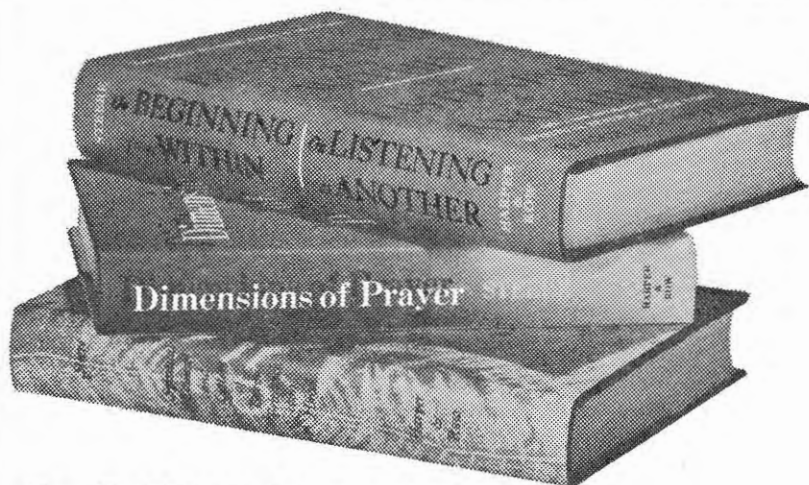
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is a farm devoted to children for seven weeks
each summer. Cows, calves, burros, rabbits,
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Ages 7 to 17 in four separate age groups

A friendly camp where boys of varied and interesting backgrounds
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CANOE TRIP IN CANADA for QUALIFIED OLDER CAMPERS.
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The Farm and Wilderness Camps are starting an
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