

FRIENDS JOURNAL

Quaker Thought and Life Today

VOLUME 10

JULY 1, 1964

NUMBER 13

A GAIN and again men have tried to tell us various things about God. . . . Men have put together their accounts out of the Bible or out of their heads, and again and again we have to recognize that God is too great a mystery for us to comprehend. He is dwelling in the Light unto which no man can approach.

—EMIL FUCHS

Triple Revolution in Atlanta

. *by John Yungblut*

Divine Law

. *by Bradford Smith*

"And When Thou Prayest . . ."

. *by Edwin B. Bronner*

Divided Korea

. *by Norman H. Wilson*

*Under the Red and Black Star
Letter from the Past*

THIRTY CENTS
\$5.00 A YEAR

FRIENDS JOURNAL



Published semimonthly, on the first and fifteenth of each month, at 1515 Cherry Street, Philadelphia, Pennsylvania 19102, by Friends Publishing Corporation (LO 3-7669).

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SUBSCRIPTION RATES: United States, possessions: \$5.00 a year, \$2.75 for six months. Foreign countries, including Canada and Mexico: \$6.00 a year. Single copies: thirty cents, unless otherwise noted. Checks should be made payable to Friends Journal. Sample copies sent on request.

Second Class Postage Paid at Philadelphia, Pa.



UNDER THE RED AND BLACK STAR

AMERICAN FRIENDS SERVICE COMMITTEE

EDITOR'S NOTE: Corlet Jackson of Wilmington (Del.) *Friends School* spent the last school year as an exchange student in France under the AFSC's School Affiliation Program, in which more than 150 American schools are linked with a similar number of schools in Mexico, Great Britain, France, Germany, Italy, Belgium, U.S.S.R., Japan, Nyasaland, and Southern Rhodesia.

Peacemakers of Tomorrow

I FEEL that my year as an exchange student has been the most important experience of my life. It was the force that opened, for me, doors I never knew existed. Besides learning a new language (which in itself makes the year worth while) I met, learned about, and grew to love a new way of life and a new people while I attended a NATO International School just outside of Paris.

An exchange program at the high-school level is especially worth while since it gives the American teenager a chance to become an integral part of a European family. I found that, in France, life for a sixteen-year-old girl is much different from that in the United States. It centers around the family; the family determines everything. Thus I had the chance to experience a discipline quite unlike the one I had known.

Living with two different families also enabled me to see my own family with a new outlook. I came home with a new view and a deeper understanding of them and of myself. During my year's stay I learned to live with people and to know how to handle many situations.

It is strange what concepts one may have of something one does not know. I went to France with many preconceived notions and fanciful thoughts and dreams. I know that my attitude that "everything will be so wonderfully new and different" carried me through the first months of adjustment—the never-ending struggle to communicate. It was so exciting to know that I was living a new life with a new language! In writing letters home I witnessed a new me emerging, with new ideas.

It would be impossible to trace where these ideas came from, but they were there. Slowly, as my French improved, I began talking with students—discussing ideas, arguing viewpoints, explaining America and its youth and learning about France and its youth. I was beginning to see that, although people look, live, and react differently, they are basically the same—asking the same questions, searching for the same reasons.

I felt a kinship to these people. I am proud that I had the opportunity to be French for a year of my life.

CORLET JACKSON

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FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, JULY 1, 1964

VOL. 10 — No. 13

Editorial Comments

Free Speech in Action

AT June's commencement exercises in the Philadelphia region's Quaker colleges the graduates were somewhat overshadowed (as so often happens at college commencements) by distinguished speakers and recipients of honorary degrees. At Swarthmore, where both the college's centennial year and the successful conclusion of a centennial-fund drive were being celebrated, there was naturally high excitement at the presence not only of the President of the United States as the commencement speaker but also of United Nations Secretary-General U Thant and others of world renown who, like Lyndon Johnson, received the citations and colorful hoods that accompany honorary degrees. At Haverford the roster of honored guests was different in its emphasis; it consisted primarily of outstanding Quaker educators.

What gave both occasions an additional aura was the nature of the speakers' messages and their accompanying undercurrents. At Swarthmore this was not so pronounced as at Haverford, for naturally there were few in the audience likely to object, except in modesty, when President Johnson paid tribute to "the outer simplicity of Quaker life and the inner passion for decency and justice" and to the work Friends had done "in remote corners of the world to bring hope and teach self-help to villagers and peasants" and "in urban slums and blighted rural backwaters to help their fellow Americans break the chains of poverty."

At Haverford, however, it was a very different story. For many weeks the college had been the center of bitter controversy because it numbers among its students one who is chairman of a national student committee seeking funds to send medical aid to the guerillas opposing the US-aided forces in South Vietnam. Veterans' groups and others have been calling this youth a communist and demanding that the Philadelphia Board of Education withdraw the scholarship aid it has been giving him; stormy hearings have been held, and the young man's parents have been subjected to threats, abuse, and divers forms of harassment. From all sides have come demands that the college expel this student and four others who have been serving with him on the controversial com-

mittee, and when the Haverford administration stressed its students' rights to freedom of speech and action and refused to accede to the demands for expulsion a member of the college's board of managers resigned in protest.

Against this background there was very special significance to Haverford's choice of a commencement speaker. He was Dr. Walt Whitman Rostow, who, as chairman of the Policy Planning Council of the United States Department of State, is considered one of the major architects of the US policy of armed intervention in South Vietnam. Dr. Rostow, well aware that many of his auditors were distinctly out of sympathy with this policy, made no attempt to mollify them, but spoke in vigorous defense of his own point of view. And no skies fell, no brickbats rained. It was an outstanding example of free speech in action which, as one member of the college faculty wrote to *The Haverford News*, "leads me to take pride in being part of a college which even on the day of graduation continues to educate its students for participation in democracy."

Compulsory Religion

In Edwin Bronner's "And When Thou Prayest," published in this issue, we are reminded of a current threat to another of our traditional freedoms: freedom of religion. Considerably subsided now is the uproar of outraged protest which burst forth a little over a year ago when the Supreme Court made its ruling against Bible reading and prayer in public schools; more and more commentators are opposing the proposed "put-God-back-in-the-schools" Becker amendment to the Bill of Rights. "What kind of household god is this," asks *The Christian Century*, "that can be taken out of and put into public schools? . . . The God who is God cannot be 'put' anywhere by law, nor can he be summoned to any place by ceremonial incantations."

It is true that Governor Wallace of Alabama blasts the Supreme Court's decision on compulsory religious exercises as part of "a gigantic socialistic conspiracy," and that the leader of a fundamentalist wing of the Presbyterian Church accuses the Court of pointing the way to "a materialistic Godless America," but arrayed against these proponents of the amendment are any number of

opponents who point out that one of the surest ways to destroy religion is to make its observance compulsory, and that the Court's edict places no restriction on the private practice of religion, but simply guards against government interference and protects minorities from having the majority's religious views forced upon them in public schools.

"Since when," asks *Crusader*, a Baptist magazine, "have we insisted on imposing the will of the majority on minorities in matters of the mind and the conscience? . . . If we force our Bible and our prayers on others, what do we do to the testimony of our forefathers who died by the thousands rather than submit to the tyranny

of others over their spiritual lives? . . . Does anyone really believe that a portion of scripture read by a teacher who may not believe a word of it and a prayer recited by rote day in and day out will really Christianize America?"

From the Quaker (well, maybe not *the* Quaker, but *a* Quaker) point of view, one of the most interesting aspects of the whole controversy is that, in one school after another, the traditional compulsory Bible reading has been replaced in the last year by periods of silent meditation. This is splendid, although we can but hope that the pupils in these schools have learned how to pursue the art of meditation more effectively than have many Friends who presumably have been exposed to it all their lives.

Divine Law

By BRADFORD SMITH

FOR those who find the God "up there" a stumbling block, it may help to think of the Law which unites all life, from farthest star to the inner structure of the atom. If this seems impersonal, we can remind ourselves that the grand design, the Law which spins both star and atom, also has its human and ethical aspects.

Creative evolution requires an ethical law as surely as the stars and planets require their laws of attraction and repulsion. The emergence of man could be thought of as a further step in the fulfillment of divine law, for now a whole new realm of relationships springs into being, together with that moral law which man discovers, often painfully, as he struggles to become more fully human—and divine.

In the grand design, there is no break between what motivates a star and what motivates a mother. The nature of law is to show us that law is our nature; it is the organizing principle out of which we evolve and to which we must respond. To give birth, to paint a picture, to play a piece of music is to imitate and adore that sacred, unifying law which pervades all of life and whose firm boundaries we too often discover by attempting to go against it.

The nature of moral law is to lead us from the love of power to the power of love. This power we see in many forms—in procreation, invention, artistic creation, voluntary service to others, labor, and a joyous response to life. One of its finest forms—one that always arouses my deepest respect—is the performing of what might be a humdrum public service in such a way as to give both the

worker and the public the joy of a friendly human contact.

Although we think of the laws which regulate the stars, the animal world, human behavior, and the law courts as separate things, in fact they are all of one web. In all of them the spirit is at work, for spirit is the essence of law: law is the spirit which pervades all matter and all life.

Without law, all would be chaos. In the beginning was the Word—that is, form, order, concept, plan, organization. Sometimes centuries pass before we discover the law which had been there from the beginning, as in the case of atomic energy. Yet the law was there all the time. Only our limitations prevented our knowing it. Somehow this whole incredibly ordered universe obeys the laws of its nature and cannot do otherwise.

Design out of chaos, form out of formlessness, life out of what a moment ago was lifeless, human life out of a million years of slow striving—where shall we find the heart of the divine if not in this grand design of law and order? Each flower, each chemical reaction, each human being has a lust toward perfection; each must fulfill itself according to the law of its nature. Nowhere is this clearer than in failure, when the human being in frustration turns to violence, finding in destructiveness a kind of reversed creativeness.

We might say seriously, as Gilbert said in jest: "The law is the true embodiment of everything that's excellent." It works in us like yeast in the loaf; it unites us to all that is; it draws us up into the divine.

Always remember that only your love will enable the poor to forgive you the bread you give them.

—SAINT VINCENT DE PAUL

Bradford Smith of Shaftsbury, Vermont, is the author of *Meditation: The Inward Art*, published last year. One of his earlier books, *Portrait of India*, grew out of the period he and his wife spent several years ago as directors of the Quaker International Center in Delhi, India. He is a member of Bennington (Vt.) Meeting.

Triple Revolution in Atlanta

By JOHN YUNGBLUT

IN the heart of the South, Quaker House at Atlanta, Georgia, is engaged in all three phases of a triple revolution: a war on poverty, a search for international peace, and a quiet campaign for better race relations. Begun in the fall of 1960 through the concern of Atlanta Monthly Meeting and of Friends across the country, the program is designed to implement Friends' historic testimonies in as effective a way as possible. We seek to strike a balance between emphasis on cultivation of inwardness of religious experience and emphasis upon prophetic and passionate involvement in social reform.

In practice this philosophy has found expression in seminars on mysticism, nonviolence, civil liberties, and disarmament. Peace institutes and public meetings have been held at regular intervals. We were instrumental in helping to establish an Atlanta Peace Fellowship, much needed here in the absence of any Fellowship of Reconciliation, War Resisters League, or Turn Toward Peace unit. Not long ago A. J. Muste brought to us the Peace Committee of the USSR, and more recently the Good-Will Ambassadors from Hiroshima and Nagasaki spoke at Quaker House. The need for peace education in the South will be understood when one is reminded that there are far more citizens in the city of Atlanta who will respond to a movement for desegregation than can be attracted to one concerned for world peace.

Twice a month an International Student Fellowship has met to further dialogue on an interfaith and intercultural basis. Moreover, students of varying ideologies in Atlanta's three seminaries—Candler (Methodist), Columbia (Presbyterian), and the Interdenominational Theological Center have met quarterly at Quaker House for the purpose of fostering ecumenical and interracial friendships among young men preparing for the ministry. (The Interdenominational Theological Center consists of four Negro schools brought together with an integrated faculty and with two white students now in attendance.) Our hope that these friendships and commitments would survive was justified when all the young white Methodist pastors returning to Mississippi two years ago were signers of the public manifesto insisting on freedom of the pulpit for presentation of racial issues. Most lost their parishes, but the testimony was felt throughout the Church.

John Yungblut, a member of Atlanta Monthly Meeting, has been director of Quaker House since its inception in 1960, following a year as a special representative of the American Friends Service Committee in Louisiana and Mississippi. For twenty years he was an Episcopal clergyman.

Each summer we have brought together Negro transfer high school students and as many white students of the same age as would volunteer for seminars on literature, French conversation, music appreciation, art, philosophy, etc. The parents of these children have met with principals of schools to be integrated in order to have their questions answered and their fears allayed. During the school year smaller numbers have continued to meet on Sunday afternoons for reading and expansion of cultural interest beyond the required school assignments. On Friday afternoons elementary-school children not yet reached by public-school integration are offered a story hour which brings together children of different religions as well as of different races.

Quiet Mornings are held for those who recognize their need to "draw apart awhile for rest and prayer." Itinerant Friends and visitors from abroad are constantly passing through and asking to be informed on the complexities of the civil rights movement in the South. And, in line with our philosophy that the most relaxed and natural meeting of the races takes place around a shared interest in the performance or interpretation of one of the arts, we have a monthly "Evening with the Arts."

Fully aware that we had as yet reached only more or less privileged people, Negro and white, we resolved last summer to undertake an additional program to reach at least some of those in greater Atlanta suffering from the social ills that follow in the wake of poverty. Before President Johnson announced the national strategy of all-out war on poverty we had begun to prepare ourselves for a tactical engagement with the enemy in Atlanta's "Inner City." Beginning with a ten-week seminar entitled "Atlanta's Inner City: a Cry For Help," in which a series of experts acquainted us with the complexity of the problems, we undertook to build a corps of volunteers and to train them for effective service. A second seminar, "War On Poverty," brought before our volunteers various full-time vocational teachers and social workers in the so-called NASH Area, where, although this is an all-Negro section, we could at least keep our team integrated in service. Cooperating with other groups concerned for physical and social rehabilitation, we resolved on a program involving adult literacy, supervised study halls, and one-to-one tutorial work with elementary school students.

Our greatest asset is our volunteers. Recruited from all of the college campuses and from older adults in the wider Quaker House Fellowship, they number nearly sixty. The team is thoroughly integrated. Some are wives

of professors, doctors, or lawyers. Others are trained social workers or retired teachers, many with special talents. Many, drawn initially to service, have inquired into Quaker faith and practice, and occasionally they worship with us.

On two evenings of our winter seminar we learned the Laubach method of teaching adults to read and write. A bilingual French Canadian who could not read or write in either English or French was one of the first students. Now four other adults in our NASH Area have each an assigned teacher.

In the Eagan Homes, an Atlanta housing project for Negroes, we conduct study-hall programs for children in the fifth, sixth, and seventh grades referred to us from two elementary schools. These children have been chosen on the basis of promise and because their homes are not conducive to study. They do not ask the four or five adults regularly on duty to do their homework for them, but they do seek help on individual problems in their assignments. Taking my turn one day, I tried to conceal my embarrassment when confronted with a problem in the "New Math" which completely baffled me. But when my charge had patiently explained to me the material that had already been covered, I managed to catch on, and I think that in the end I was able to be of some help.

An interesting series of learning processes involving experiments, games, and field trips is in effect on Tuesday and Thursday evenings in Eagan Homes with a group of eighth graders assigned to us because they are quite far behind in their work. The principal feels that our efforts may help prevent drop-outs later on in the ninth and tenth grades, where the incidence of drop-outs is highest.

Our project in the Ware Elementary School has some interesting and perhaps unique features. The principal asked us to provide forty tutors for forty of the pupils in the fourth grade. Parents gave permission in each case. This work takes place in the public school immediately after school hours. Our integrated tutorial volunteer staff (itself a minor breakthrough in Atlanta, where no public school as yet has an integrated teaching staff) works with children whose chief handicap is an extremely limited vocabulary because of the lack of direct experience with objects which would be familiar in middle-class homes. A personal relationship is established, with the tutor serving as a kind of big brother or substitute parent. (In seventy per cent of the homes there is no father.) When I helped to transport a group of these children and their tutors to the Atlanta Art Museum one day I was glad that the deep emotion I felt was unobserved as I watched the child-and-tutor pairs, often hand in hand, move slowly from picture to picture, talking together about

what they saw, the child learning new words related to visible (and therefore experienced) objects and feeling the warmth of the first adult he had ever known to take this kind of interest in him. An unsolicited post card which recently came to my desk bears testimony that almost exceeds our fondest hope: "I would like to tell you how much some of your work is helping a child I know. . . . He was very unhappy in school and it was very hard for his mother to get him to go until one of the volunteer workers from Quaker House started helping him after school. He looks forward to her visit and it is the high light of his week. . . ."

Providence has enabled us to serve at least as a catalytic agent at a propitious moment. It happened this way. While a New York foundation executive was saying as graciously as possible a firm "no" in answer to a request for support of our work (on the ground that it was too small an operation), he mentioned that a number of the larger foundations and the Federal government were interested in education on an integrated basis for the culturally and economically deprived. His remark prompted us to bring together for conversations the deans and professors in the Graduate Schools of Education at Atlanta University and Emory University. These able men agreed to explore possibilities in this direction which would have the added advantages for their schools of affording excellent opportunities for research and for integrated apprentice-teacher training in an experimental school. Now the Atlanta Public School Administration and the Southern Association of Secondary Schools and Colleges have devised a plan for pre-school education of slum children, beginning at the age of three or four. This plan will require the cooperation of these graduate schools. It seems likely that Atlanta will soon follow Nashville as the recipient of a sizable grant for this kind of project.

This summer the National Student Christian Federation is sending one of its ecumenical student teams of sixteen college students to work under Quaker House's supervision in the NASH Area in a six-week program combining recreation, education, and work. The first ten students to come to the United States from West Africa will join the group for its last ten days of service, adding an international aspect to the program, which is already interracial and interfaith, and affording a new dimension of experience for all concerned.

Legislation will help to solve the problem of racial intolerance by setting standards, but it will not eradicate it. The only thing that will do so is an epidemic of color-blindness, a genuine effort by each of us to overlook superficial differences and to treat each person as a person, as a human being.

—ELBRIDGE F. STONEHAM

"And When Thou Prayest . . ."

By EDWIN B. BRONNER

This is an extract from testimony given on May 14th before the Committee on the Judiciary of the US House of Representatives in opposition to proposed amendments to the Bill of Rights to permit prayer and Bible reading in public schools. In the portions of his testimony not reproduced here Edwin Bronner outlined the historic concern of Friends for religious liberty, including their early persecution and their establishment of religious freedom in Pennsylvania. He also warned the Committee of dangers to the Bill of Rights implicit in the proposed amendments.

—THE EDITORS

TODAY we live in a pluralistic society in which we must respect the religious beliefs of all, even of those who disclaim adherence to any faith. I believe that the First Amendment to the Constitution is a necessary cornerstone of religious liberty and is a fundamental basis of our American way of life, and I am opposed to amending it in any way which limits religious liberty.

It is doubtful whether the type of religious observances contemplated by the amendments will produce the beneficial results which their supporters desire. A religious liturgy which is supposed to appeal to all and offend none lacks the commitment which should be an essential part of religion. We ought not to insist on religious exercises in our public schools if such acts violate the religious liberty of our fellow Americans.

Quakers believe that their faith is an essential part of all aspects of their lives. We are as concerned to live consistent Christian lives in our business, in our everyday life, yes, in our schooling, as in our observance of the Sabbath. While we gather on Sunday and sometimes during the middle of the week to worship God together, we attempt at all times to experience a close relationship with our Heavenly Father. We seek guidance through prayer and through the reading of the Scriptures and other religious writings in order to gain inspiration for our daily lives. This is one reason many of us feel that Bible reading and prayers in the public schools are unnecessary.

I am sure that other religious people, of whatever belief, who are faithful in devotions at home, who are regular in attending religious services, can worship God in their own way without the establishment of a religious exercise in the compulsory public schools.

I do not believe that children lacking a religious home background are going to acquire love and respect for religion from Bible reading and prayers prescribed by law. I am reminded of the words of Jesus in the Sermon on the Mount: "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that

they may be seen of men. Verily I say unto you, They have their reward." (Matt. 6:5)

To attempt to reach agreement upon some religious form acceptable to all is to water down religious beliefs to a common denominator which is meaningful to none. Each of us regards as precious, as vital to our faith, a particular aspect of religion which lacks meaning for others. We have gloried in the religious freedom which allows many denominations and faiths to live together in harmony. Let us not attempt to gloss over those differences with a meaningless, tasteless religious pabulum!

If we enacted one of these new amendments to the Constitution, we would grant to school boards and to school administrators authority in the area of religion which should not rightfully belong to government officials. Elected officials must abide by majority rule, and that is right and proper, but we do not want religious matters settled by majority rule. We believe that in the area of religion each individual's conscience should be free to develop along the lines which seem right to him, as long as he does not violate someone else's freedom in the process. In choosing the church we attend, we select the one which fits most closely our personal beliefs.

I deplore the excessive secularization of our society today and deeply regret that many of our citizens are unfamiliar with the Bible and with the beliefs and practices of various religious groups. I would favor the introduction of courses into the curriculums of our public schools for study of the Bible and of comparative religions. Such courses should be offered by competent teachers who are able to present material fairly and intelligently. These classes, which would of course be optional, would have a much greater impact upon students than the perfunctory Bible reading and prescribed prayers which are the subject of this discussion; such a development in the public schools was proposed by the Supreme Court.

If public acts of worship in our schools make some of our fellow citizens uncomfortable, we should be willing to forego such acts in deference to their consciences. Quakers have suffered a great deal in the past because of their religious beliefs and for that reason feel very tender toward any persons who are made to feel uncomfortable today because of their religious beliefs or for

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conscience' sake. I am sure that there are a great many other Americans, whether Protestant, Catholic, or Jew, whose ancestors suffered for their religion, who will want to be completely free of any action which will be interpreted as reviving religious persecution. We can practice

our religion in our churches and in our homes, and we have the privilege of worshiping in private; we do not need public acts of worship in our schools, especially if it is to be at the expense of the religious liberty of our fellow Americans.

Divided Korea

By NORMAN H. WILSON

I WAS not prepared for the power of Seoul Friends Meeting. The meeting place itself (the Advisory Committee for Aid to the Blind) was walled by well-stocked bookshelves. An aluminum teapot sizzled atop a pot-bellied iron stove, the center of the meeting's circle. The attenders were well dressed; a few women were resplendent in colorful, flowing robes. Two members of the Republic of Korea Army were in our midst.

Korean Friends' continual contact with human suffering causes a concern and compassion perhaps too rare among Friends. A small group, aware of their neighbor's condition, they seem daily to minister to it.

Various Friends' groups have given important support to Seoul Friends. Woodbrooke and Pendle Hill have provided study opportunities for a few of the Seoul Meeting. Seoul Friends welcome the opportunity for contact with Friends and Friends' heritage.

Intervisitation is increasing and needs to be stepped up. Opportunities for Seoul Friends to visit other Meetings will aid the growth of their own group. While none of the Seoul Friends apparently can afford the time or money to study abroad, these contacts provide an important alternative.

Seoul Friends themselves have developed projects which merit financial support. As a working principle, they do not ask for money without being prepared to tap their own meager funds. Interested Friends abroad should consult Seoul Meeting about current needs.

Social and Economic Problems

The inquisitive, playful children, who seem everywhere present, symbolize a central concern in Korea today. The population of 28,000,000 is booming; over 800,000 new mouths to feed in 1963. The current birth rate underlies many of Korea's social and economic problems.

Social problems scarcely evident in pre-war Korea now are growing. Orphanages have become a big business. There are about 450 of them, housing on the average approximately a hundred children each. They are

increasing in number because destitute parents simply abandon their babies or place them in the director's care. The directors get subsidies from the government, free food from social agencies, and support both from local Army units and from sponsors abroad. Although the government is seeking to curtail the number of orphanages, many sponsors refuse to support the children if they are placed in foster homes.

Prostitution is likewise a thriving business. Estimates of the number of prostitutes range anywhere from 4,000 to 400,000; from eighty to ninety thousand seems the most commonly accepted figure. Crime is on the increase. Graft and collusion between business and government officials are commonly reported.

Last year the wholesale consumer price index rose 20 per cent. Consider what this means for teen-age ticket-takers on buses, who earn about fifty cents a day, plus meals, and work 108 hours a week! For salaried men the inflationary pressures are equally catastrophic. Government workers earn less than \$50 per month, university professors less than \$100, linotype operators almost \$100. About three of every eight workers are unemployed. Seoul's railway station has become a home for some of these. Others can be seen curled up near store entrance ways or huddled together in alleys. Human labor is cheap in Korea, and it is getting relatively cheaper.

The quality and quantity of education are naturally affected by the nation's economic plight. Korean Friend Oh Churl left teaching to work with Korean Church World Service because he so often found himself paying for his needy pupils' school supplies to prevent their dropping out. Those who get through the primary schools take high school entrance exams which depend largely on rote learning. If they enter the "first-class" high schools, they stand an excellent chance of entering the "first-class" colleges. Mothers can be seen at examination centers and shrines praying for their children's success. To fail the entrance exams very likely means entry into the teeming army of semiskilled workers who find it difficult to get jobs. Most of the research and experimentation being done to improve Korean education comes from U. S. or foundation funds. Depressing to the director of the Cen-

Norman Wilson is Quaker International Affairs Representative to East Asia for the American Friends Service Committee. Both he and his wife, Claire, are members of Scarsdale (N.Y.) Meeting.

tral Education Research Institute is the fact that the tested intellectual achievement of Korean children is generally declining.

Housing standards are low by comparison with Japan. The homes of westerners overlooking the capital city represent the dominant position of the United States and the United Nations in Korean affairs. Two divisions of U. S. troops, though labeled part of the U. N. force, indicate the strength of the present U. S. commitment. From 1945 to 1962 the U. S. has poured in a total of \$5.4 billion, \$2.1 billion of which has been military.

Food follows finances as another form of U. S. assistance. Administered through the Korean Ministry of Health and Social Affairs and through a committee of six voluntary agencies, Food for Peace currently supports over two and a half million people. Ten per cent of the population is kept from starvation by large-scale distribution of U. S. surpluses.

Japan is not yet one of the majority of U. N. members who recognize the Republic of Korea as Korea's only legitimate government. Talks designed to develop normal relations between Tokyo and Seoul have been hung up on several issues. The two most important are fishing rights and reparations.

The Two Koreas

Korea approaches its twentieth year of division with scant prospect of reunification. Thoughts of a military solution have been abandoned by both sides. Because North Korea does not recognize U. N. jurisdiction over this division, no formal talk of reunification has taken place for almost a decade. Meanwhile, many Korean families are separated, perhaps forever, by the truce line.

Approximately 80,000 of the estimated 600,000 Koreans in Japan have been repatriated since 1959. The Japanese Red Cross, largely supported by the Japanese government, maintains the repatriation. Since the South refuses to admit repatriates, they all go to the North.

The reasons for repatriation are numerous. Most repatriates regard Korea as their homeland, even though some who were raised in Japan have never set foot there. These people are, for the most part, non-Communist. Young Koreans often leave Japan because of the widespread prejudice which they encounter, particularly in securing work and housing. (The North Korean radio and press describe the country as immensely prosperous.) Some have earned small fortunes in Japan through ownership of Turkish-bath or pachinko (pinball) establishments. These successful entrepreneurs, moved by a desire to build up their country, sell their firms and contribute both their funds and their managerial skills to Korea's development. A few older people want to die on their

native soil. A few others are apparently South Koreans who have smuggled themselves into Japan on fishing boats and can return to Korea only on repatriation vessels.

Letters from families in the South are sent via contacts in Japan to family members in the North. Brief reports about a South Korean's health and safety can be sent through the South Korean Red Cross via the Geneva International Red Cross to North Korean family members. The fact that most Koreans are named Kim, Park, or Lee may cause as much as three years' delay before the right North Korean Kim, Park, or Lee is found.

No matter how long they have been away, Koreans in Japan regard their homeland as an entity. Therefore, reunification will probably continue to be a dominant factor in Korean thinking.

Most Koreans never have known stability. Ever since the Japanese occupation in 1910, their destiny has not been in their own hands. Korean businessmen have had to depend on proximity to the government in order to remain solvent. For the student, the United States offers the dream of stability and comfort. Few desire to return from life abroad. The quality of leadership suffers from these factors.

The roots of anti-Japanese feeling run deep. These seem to be strengthening as the normalization talks move closer to completion. The older generation still regard Japanese as former conquerors. The Japanese economy once embraced Korea, and fear is mounting that this will occur again. Japanese films and TV productions are rarely shown. The presence of many Japanese businessmen at leading hotels is noted with little enthusiasm. The government wants no connections with Japanese firms dealing with both North and South Korea. Korea needs Japanese technical assistance, industrial products, and cooperation in fishing waters, but can scarcely afford to pay the price—indebtedness to Japan.

Student Emigration

About half of the 9,000 students who have gone to the United States since 1949 have remained there. How to prevent this leakage of intellectual leadership has troubled both the U. S. and the Korean governments. Some marry American citizens and cannot be returned. Others simply get lost in the U. S. population. Still others receive grant after grant as they move from undergraduate to graduate schools. The United States is attempting to close the leak by issuing "J" visas to government-supported grantees from Korea. This means that the student must return to Korea after a specified time and is not allowed to return to the U. S. for at least two years. Since a scarcity of job opportunities is one reason for the students' desire to stay in the U. S., special efforts are being made to guarantee employment to returning students.

The quality of Korean students and young adults presents one source of hope for Korea's future. (Japanese participants in Korean work-camp projects and AFSC representatives in Japan have been deeply impressed by the warmth and commitment of Korean project-participants.)

Despite Koreans' interest in study in the United States, ways are needed to increase the flow of students between Japan and Korea. For Koreans, travel costs to Japan are far less than to the U. S. The culture and language of the two countries are similar. Japanese universities have outstanding departments in almost all disciplines. The need for rapport between the two peoples is great.

Whether assistance from abroad goes to Korean Friends, the Korean economy, or Korean orphanages, the principle of self-help can be important. Much of the American assistance during the 1950's did things *for*, not *with*, the Korean people. The assistance has helped Korean people survive. As Friends concerned about fuel for the Inner Light, we cannot be content with survival alone.

Response to and support of Korean initiatives are prerequisites for the nurture of Korean integrity. We must accept as a consequence slow progress in Korea. The strength of the progress will increase as a chain reaction of self-confidence and competence develops. Friends in and outside of Korea must develop the wisdom to use our willingness in assisting when needed. In smothering Korean initiative with well-intentioned programs planned from afar, we may insure Korea's physical survival and spiritual death.

There is much evidence in and out of the Society of Friends that we are concerned to come down off the mountain and deal with a maze of human problems. As a religious society it is at least equally important to reckon with the other side of the mountain.

This is the side where we all enter the world. It is unenlightened self-interest where none see beyond their momentary security. The experience of the peak is the death of self-centeredness and the birth of vision. To be sure, one does not exist long at the peak. Life is . . . lived out predominantly on the plains of routine, and the passage down even the light side of the mountain has its crevices of shadow and brinks of danger.

One of our greatest responsibilities as Quakers is to prepare the paths to the peak. Mankind is becoming increasingly plagued with vast numbers of people who have sought to find an easy pass around the mountain and have become mired in swamps of disillusionment. Could it be that we are not "coming down off the mountain" because we have never been to the peak?

—NORMAN R. MORRISON

A Quaker Honest to God

Letter from the Past — 208

"Is it honest to God or man?" This question is quoted not from the Bishop of Woolwich in his 1963 book, now widely known on both sides of the Atlantic, but from a Philadelphia Friend two centuries before. His name, Anthony Benezet (1714-1784), is not unknown, and his manifold interests and services to the social ideals of Quakerism were noteworthy.

The context of the question is not quite the same as in the Bishop's writing, for it deals with a concern which Benezet shared with John Woolman, his friend and fellow worker—the uneven distribution of wealth. Writing a few weeks before his own death to the wealthy John Pemberton in England, Benezet contrasts the aged and poor suffering from cold and undernourishment in the city and "a Friend repented to have left sixty or seventy thousand pounds to a number of children and grandchildren, already so elevated by the fortunes they were possessed of as to be ready to take wings and fly above truth in conformity to the world, its friendships, fashions, etc. . . .

Why is not at least three quarters of this wealth, and three quarters of the wealth of other rich Quakers, laid out in procuring a place of refuge and comfort, and moderate provision, for such weak and aged people that they may in the decline of life be put in the most suitable situation to think and prepare for their latter end and enjoy a moderate state of comfort?

Is it honest to God or man? Is it doing justice as stewards of the wealth committed to our care? Is it loving our neighbors as ourselves? If mankind are indeed brethren, can it be agreeable to the good Father of the family, that one should engross so much, and employ it to feed the corruptions of his offspring; whilst others are under such manifest disadvantages for want of help?

These words of Benezet sound a little old fashioned to those of us who, like the Bishop of Woolwich, live in a welfare state with heavy inheritance taxes. Nearer to the central theme of the Bishop's *Honest to God* is another passage of Benezet from one of his notebooks. Contrasting the Sermon on the Mount with the current theological disquisitions on abstruse and doubtful points, "those particular opinions which have of late caused so much unprofitable debate amongst us," he writes:

I know some think great advantage will arise, from people's having what are called right ideas of God; and

This is one of a series of sidelights on Friends' history which Henry J. Cadbury (who chooses to sign these letters "Now and Then") began contributing to the *Friends Intelligencer* in 1941. As all Friends and many non-Friends know, he is Hollis Professor of Divinity Emeritus at Harvard and Honorary Chairman of the American Friends Service Committee.

that those opinions are productive of much tenderness and charity in the minds of such who adopt them; but has this indeed been the case? Have the meekness and gentleness of Christ been more apparent in those who have been zealous advocates for this opinion, than in other people? Ideas, however exalted they may appear, except impressed on the mind by truth, are still but bare ideas, and can have no influence in subduing that love of the world, that carnality of mind, that obduracy of heart, and principally that poisonous idolatry of self, so apt, under one subtle form or another, to insinuate itself even into the hearts of such as have already made some good advances in religion.

Neither Bishop Robinson nor Anthony Benezet was the first to advocate being "honest to God and honest about God." In the Old Testament, Job (13:7) taunts his "friends" with the question, "Will you speak dishonestly for God?"

NOW AND THEN

To Hasten Integration

By RICHARD R. WOOD

THE Goths came over the Alps, each with a battle-axe, a pair of white duck trousers, and an immortal soul." Thus, in a lecture on early medieval history, Charles Kingsley shocked his conventional colleagues at Cambridge while emphasizing his belief that history is more than the movements of great forces—it is made up of individuals who are important to God. It is not easy to realize this in practice.

The two cultures from which we draw the greater part of our spiritual heritage, the Greek and the Hebrew, each valued and sought to maintain an exclusive, homogeneous community.

The word "barbarian" meant originally one who spoke some other language than Greek. But the fact that it came to have its present meaning suggests that those who spoke Greek felt a condescension, sometimes pitying, sometimes tinged with contempt or fear, for those who did not. To be a citizen of Athens, one had to be the son of a native-born citizen of Athens.

The Hebrews throughout their history have been engaged in a struggle to keep themselves distinct from and uncontaminated by the people around them. Ezra's rules for membership in the Hebrew community were the Nuremberg Laws in reverse. Hebrews were compelled, on pain of exclusion, to divorce loyal and affectionate wives whose pedigrees were not biologically pure.

Fortunately our tradition has been enriched by the more pluralistic Roman attitude, the Stoic idea of natu-

ral law that others, simply by existing, have rights which we are bound to respect.

Jesus was a devout Jew—so devout that for some years after his death his followers were regarded as one of the most pious of Jewish sects. His treatment of the Samaritan woman who begged that her daughter might be healed ("It is not meet to take the children's bread and to cast it to dogs") reflected the age-old Hebrew particularism. But he also made a Samaritan the type of the neighbor who showed effective compassion to one in need. It may be that Jesus came to his death because his demonstration of inclusive love alarmed patriots who felt that Jewish patriotism involved strict segregation from non-Jews.

Saint Paul wrought mightily to include barbarians and Greeks in the Christian community that had originated as a Jewish sect.

Our Roman inheritance and the examples of Jesus and Paul support us in regarding all men—not merely those of our cultural, ideological, or complexion group—as fellow human beings toward whom we have responsibilities and obligations, whose longing for freedom and personal dignity we are bound to respect.

A conflict is involved in our present effort to achieve civil rights in the United States. There is increasing awareness of the obligation to make sure that our fellow citizens enjoy equal rights, regardless of creed or complexion. Even those who regret this obligation are increasingly convinced that effective recognition of civil rights is coming and that it is bound to come. Yet their reluctance, understandably, stimulates impatience on the part of those who desire the change; and this impatience, in turn, aggravates the reluctance and the opposition.

The trend is toward integration. Demonstrations that invite violence or involve disregard of law could obstruct the trend. For violence requires restoration of order, and order restored after violence is not always congenial to freedom. And breaking a law to show support for a cause may delay the growth of trustworthy enforceable law on which, eventually, reliable human rights depend.

Friends might help the cause of integration this summer by clearly discouraging demonstrations that lead to disorder or that involve civil disobedience, even in a good cause. For the obstacles to the achievement of integration can be dissolved only by respect for the legal rights of those who fear the change and by sympathy with them as they adjust themselves to it.

You don't change until you do something. You don't change by listening. You don't change by talking. . . . When you step or move in a new way, then the change becomes really significant.

—EDUARD LINDEMAN

Richard R. Wood of Moorestown (N.J.) Meeting is one of the FRIENDS JOURNAL's contributing correspondents. He was formerly recording clerk of Philadelphia Yearly Meeting and editor of *The Friend* (Philadelphia).

Seminar on Latin America

A SEMINAR on Latin America was held early in May at Casa de los Amigos in Mexico City. In attendance were Friends and AFSC volunteer workers from Mexico, Costa Rica, Venezuela, Guatemala, Argentina, Uruguay, Brazil, Colombia, Norway, and the United States. The seminar's purpose was to consider Friends' responsibility toward support of revolutionary social change in Latin America through non-violent means.

According to United Nations statistics Latin America's annual rate of population increase is approximately three per cent, while food production is declining. In fifteen years it is likely that this region will present a problem of hunger equal to that of India and China. Millions of rural people are migrating from the country to the huge squatter settlements surrounding the great cities. About 75 per cent of the arable land is in the hands of 2 per cent of the people. In some places there prevails an almost feudal political, economic, and social situation controlled by an extremely wealthy oligarchy, a military caste, and foreign interests. Millions of *campesinos* live outside of the monetary economy.

The Pan American Sanitary Organization says that 70 per cent of the rural population have no good water supply. Approximately half of the inhabitants over fifteen years of age are illiterate. Millions of school-age children are without schools.

The two Americas are interdependent. It is estimated that Latin America has one third of North American foreign investments and one fourth of U.S. foreign trade, and that 40 per cent of the profits gained by North American investments are from this region. Latin America exports to the U.S. principally raw materials.

There exists a state of apathy and resignation on the part of the lower classes, who accept as inevitable the pressures put upon them by the state, the church, and the wealthy class. Working people of the middle class have a strong conviction that only by means of violent revolution can conditions ever be changed.

The organizations of the United Nations cooperate actively in Latin America. There are also inter-American programs and aid programs of private institutions and of governments outside the area. All agree that Latin America is one of the most critical regions of the world. Can it accomplish a social revolution without civil wars?

The seminar considered the responsibility toward these problems of Friends living in Latin America, and noted that "The way of nonviolence requires the courage to focus the light of truth upon every falsehood, every injustice, every exploitation, and every crime against the dignity of man anywhere."

It was agreed to recommend the following points to Friends, as individuals and as groups:

1. To increase the sending of adequately prepared Friends . . . to places of tension, of conflict, and where there is need of stimulus throughout Latin America.
2. To sponsor or organize institutes, seminars, conferences,

and study groups to bring together young people and adults of different nationalities, beliefs, and points of view, in order to examine—in a climate of freedom, intellectual objectivity, and good will—the burning problems of the peoples of our hemisphere, and also in order to train leaders for the non-violent revolutionary movement.

3. To increase the gathering of trustworthy information on the problems, achievements, failures, and forces in play in situations of conflict, and to give greater and more timely diffusion to such information.

4. To be conscious of the inadequacy of our groups of Friends to serve—on the basis of our testimonies—as guides or examples.

5. To maintain, in every situation, a spirit free from prejudice, clichés, dogmas, and fanaticism. . . .

Illinois Yearly Meeting—An Invitation

LAST August, while driving home from Illinois Yearly Meeting at McNabb, Illinois, I was so full of the joy of fellowship and spiritual uplift as to determine to write about the experience with the purpose of encouraging others to attend in August of 1964, when Downers Grove Monthly Meeting would be the host.

I imagined the bursting forth of greetings and exchanges about the past year's happenings. Acquaintances of previous years at McNabb go right at it, and the first hours after arrival are scenes of deep conversations in the initial surge of fellowship. Registration is slowed by this almost urgent exchange of information; baggage waits patiently on the lawn; and the little ones run off to see if things are as we left them last year. Only the sharp peals of a bell can penetrate the chatter and laughter.

The high-school-age young people do not rush into an impetuous exchange of communications. For them there are long looks and glances, as they measure the changes in each other, wondering how keen are the remembrances of last year. Young people who parted last year shouting farewells, pulling, pushing, and reminiscing about baseball, square dancing, and hay rides, produce now only a mild "Hi." But this slow start forbodes no lack of fellowship, only a shyness which through the years grows into ties that bind them in lasting associations.

Even as the adults sit in the first gathering of the day in the spacious meeting room, we discern from outside noises that the shy silence has run its course. Fellowship is loud and clear. Gleeful clattering voices slip quickly into the room as a door is opened and closed, and some singing melody dances carelessly through a crack or a window, floating, it seems, up along the wall to the very high ceiling of the room. Soon concentration on concern or meditation mutes the outdoor sounds, and all groups pause for daily meetings.

In the meeting for worship during the cool early morning of a slowly awakening country day all senses are quietly lulled. The walls and benches warm themselves in rays of the sun through the high front windows, and the old wooden floors again give up the smell of night-long coldness, their crackling sounds accompanying the spiritual silence. The room is well

designed for meditation, simple in structure, and with vividly colored flowers, fresh cut each day, along the front rail.

The fellowship of Yearly Meeting is felt in silent worship as well as in outward discussion. The feeling is for family gathering—the family of Friends, as well as individual families.

Yearly Meeting makes available a tradition of friendships, an anchor to which to cling in years to come. It is a tradition not of forms, but of associations. Young people who too often resist the regular routine of the Meeting invariably return to the group at Yearly Meeting. Some who go away to school or to work or to live never lose the urge to return to Yearly Meeting, the place of happy remembrances.

Even without the aspect of a pleasant vacation where children are cared for and parents are free for meditation and Meeting activities; even without the opportunity to listen to outstanding speakers and to hear reports of Friends throughout the world; even without the release from daily chores and cares, this gathering in the stately old building situated among the rolling hills would be well worth our while for its gift of the spiritual uplift we all need so much.

EDWARD BRUDER

Life Memberships?

By GODFREY KLINGER

THE Quarterly Meeting Assessment upon the Monthly Meeting is a wise and necessary step in the support of both the Quarterly and the Yearly Meetings. It is an assessment upon the Monthly Meeting rather than upon the individual members of that meeting. However, as a convenient measuring rod, a count of the adult membership of the Monthly Meeting has proved to be the most equitable. In consequence, the assessment is based upon "\$12.00 per adult member."

The statement of the amount per member as a basis for the assessment is good in that it points out to each member the portion of his obligation which must go forward to Quarterly Meeting and Yearly Meeting before the budget of his own Monthly Meeting can be aided. By the same token, it constitutes a sort of minimum contribution which must be met by each adult member unless he is to become the object of charity, because, if he does not contribute the amount of his share of the assessment, other members must make it up on his behalf before they can start contributing to the needs of their Monthly Meeting.

According to Quaker practice, it is good to help those who are in need of help but it is bad to be so improvident as to be unable to pay one's own way, unless, of course, there have been extenuating circumstances beyond one's control. Each is definitely on one side or the other. The Quaker desires to be on the helping side rather than on the receiving side when it affects him personally. It is therefore distasteful to a good Quaker to know that other members of his Monthly Meeting are having to make up his fair share of the Quarterly Meeting Assessment. And, perhaps as one grows older, this sort of sensi-

tivity to one's own inability grows sharper as the other senses grow more dull. Who can say?

Our thought is that a policy might well be adopted whereby Quarterly Meeting Assessments are pro-rated upon the basis of adult members who are not yet of retirement age. It would increase the amount per member, slightly, and still bring to Quarterly Meeting the same number of dollars. It would free the "senior members" from a sense of personal responsibility for contributions which may well be beyond their ability to make (especially those in nursing homes, etc.) and would still not in the least close the door of generosity to those who are able to continue their contributions as before.

The thought here is that the Society should in every way strengthen the sense of obligation of adult members in their earning years and, in so doing, pass on a sort of "pride-of-accomplishment" to those who have retired by giving them, as it were, a "life membership" (assessment-free) while still most gratefully accepting all the assistance they feel that they can properly offer.

Books

Somewhat disconcerting are several recent communications to the editors indicating the letter-writers' belief that all books reviewed in the FRIENDS JOURNAL are endorsed by the JOURNAL. This is, of course, far from the case. Books are reviewed purely for purposes of information and because the subjects with which they deal seem to be ones likely to interest JOURNAL readers, and *not* necessarily because they are being recommended. Moreover, the opinions expressed in book reviews are solely those of the reviewers, not of the JOURNAL.

WHY WE CAN'T WAIT. By MARTIN LUTHER KING, JR. Harper and Row, New York, 1964. 178 pages. \$3.50

"The military establishment could tear a man away from his wife and child, and reorient, within weeks, his entire mode of life and conduct. But not until World War II did the army begin to conceive that it had the right, and the obligation and the ability, to say that a white man in uniform must respect the dignity of a black man in uniform."

The above quotation from Martin Luther King's book is just one of the many poignant passages by which he conveys *Why We Can't Wait*, and, in spite of military references and terms in connection with this Negro revolution (striving for human rights), the author continuously emphasizes the need for an "army that marches under the banner of nonviolence."

Here is a book to be read—also one that can be adapted for use as a study or work guide for individuals or groups interested in preparing themselves to play a part in this civil rights movement based on nonviolence.

ARRETTA COOPER

FRIENDS OF THE HIBAKUSHA. Edited for the World Peace Mission by VIRGINIA NAEVE. Alan Swallow, Denver, 1964. 318 pages. Paperback, \$2.00

In her preface, Virginia Naeve says: "This book is to show the reactions of Americans to Hiroshima and the reactions of the Japanese to the bomb. . . . It is a study of the human animal trying its best to surmount an almost impossible man-

Godfrey Klinger is a member of Princeton (N. J.) Meeting.

made obstacle, the atom bomb. It is a book of hope, a hope that life will continue and that more eyes will see, more ears will hear, more hearts will open."

Included in this volume ("hibakusha," incidentally, means "explosion-affected people") are personal experiences and appeals by survivors, accounts of the Hiroshima Maidens and the Hiroshima and Rome-Geneva Peace Pilgrimages, statements about medical research on the radiation effects of Hiroshima, and observations on the Japanese peace movement.

The carefully assembled information in this book challenges our thoughts and actions. The concluding paper, a lecture on "Man's Future" given by Earle Reynolds in Hiroshima, asks "What can I do to make this a better world for myself and for my children and for all mankind?"

ELIZA A. FOULKE

A RELIGION FOR ONE WORLD. By KENNETH L. PATTON. Beacon Press and Meeting House Press, Boston, 1964. 484 pages. \$7.50

The writer of this book wishes to form a "religion for one world" by putting together bits of many of the great religious beliefs, plus various art forms such as music, drama, poetry, the dance, etc. By doing this and leaving each person to his or her own "religious experience," he hopes to found a new and universal religion.

The resulting idea of "free religion" might be compared to the idea of "free love." The comment has been made that those who believe in "free love" are really "free from love." In a similar way, it is this reader's reaction that the author of this book, in his effort to develop a "free religion," ends up in being "free of religion," or in having very little religion at all.

HEBE BULLEY

WHAT CAN A MAN DO? By MILTON MAYER. University of Chicago Press, 1964. 310 pages. \$5.00

Milton Mayer is an arresting phenomenon: a professing Jew who works harder at being a Quaker than do most Quakers. An outstanding public speaker and magazine writer, he has been for many years a devoted lecturer and discussion leader for the American Friends Service Committee. "A non-Christian fellow traveler of the Quakers," he calls himself. In his far-flung speaking and writing he seldom misses a chance to testify fervently either for the Service Committee or for the ideals of pacifism, racial equality, world brotherhood, and freedom of conscience for which it stands.

Although this may sound as if he is so preachy as to be boring, he is, in the main, intensely interesting because he possesses the rare gift of being genuinely funny about subjects of deadly seriousness. When he tells, for instance, about his terrifying encounter with McCarthyism at a public meeting in California where both he and the AFSC were vilified as "subversive" in an atmosphere tense with menace, he muses: "What was I afraid of? . . . Of being thrown out on the street? What's that, when a man has, as I have, a clothes-brush?"

What Can A Man Do? is a collection of articles on loyalty oaths, Christianity under Communism, Big Government, "taxes for violence," Jews aping Gentiles, miscegenation, and a

dozen or more other topics that Milton Mayer has contributed over a thirty-year period to such magazines as *Harper's*, *The Progressive*, *The Christian Century*, *Commonweal*, and *The Saturday Evening Post*. Like all such collections, it tends to be uneven in its appeal, and it is even a bit dull in spots where there is reprinted a dated piece that might better have remained buried, but on the whole it is the challenging, moving, and frequently amusing testament of a man who has the courage to speak out for the things in which he believes.

F. W. B.

POLITICS AND CATHOLIC FREEDOM. By GARRY WILLS. Henry Regnery Company, Chicago, 1964. 302 pages. \$5.95

Mr. Wills, who teaches in the Classics Department of the Johns Hopkins University and is a Catholic layman, has written what he believes to be—and what probably is—the first book in English to deal with the interpretation of papal encyclicals in political discourse. In short, he addresses himself to this question: When the Pope issues an encyclical touching on politics, must Catholics accept it, and, if so, to what extent?

The encyclical in question is *Mater et Magistra*, issued by Pope John XXIII in 1961. Widely understood as a liberal statement, this encyclical was unpalatable to a number of conservative Catholics, especially to William F. Buckley, Jr., editor of the arch-conservative *National Review*. In an editorial in his journal (to which, by the way, Mr. Wills often contributes), Mr. Buckley said the encyclical might strike many as a "venture in triviality." In the fiery debate that followed in the Catholic press, the Reverend Thurston N. Davis, S.J., editor of *America* (a liberal Catholic publication) accused Mr. Buckley of being a "hypercritical pigmy" and suggested that, as a Catholic, he was disloyal to his church.

From this controversy Mr. Wills goes on to examine the whole question of the weight to be given to Papal encyclicals by practicing Catholics. His reasoning is complex and highly sophisticated, and it demands a considerable knowledge of Catholic moral theory. The conclusion appears to be that Catholics *must* accept those parts of the encyclicals that preach doctrine, but that they are free to diverge on non-doctrinal points. The book will be hard reading for the non-Catholic, and even, we suspect, for the Catholic layman.

GUSTAV GUMPERT

PEACE: THE CONTROL OF NATIONAL POWER. By PHILIP VAN SLYCK. Beacon Press, Boston, 1963. 186 pages. Paperback, \$1.75

"It is only half true . . . that in a democracy the politicians must listen to the people in matters of life and death. They must listen—but the people must have something to say." In this way Senator Hubert Humphrey introduces an effort to give serious citizens something substantial to think about. Many Friends will be acquainted with concepts used in this book, such as "world law," "unilateral initiatives," "arms control," "strengthening the UN." But Van Slyck goes beyond the slogans to provide analyses of our condition which will help even confirmed pacifists to think through their foreign policy proposals.

Especially penetrating is the author's examination of the

Cuban missile crisis. Was Kennedy handling nuclear power responsibly or not? Can there be, in the long run, responsible use of a missile threat? These questions take on clearer meaning after the reading of Van Slyck's first chapter.

Other chapters deal with the role of law in maintaining peace, the United Nations and its financial problems, the prospect for arms control, the prospects for general and complete disarmament, and what a disarmed world would be like. Of special interest is a section on the economics of disarmament.

I was struck by Van Slyck's abrupt dismissal of unilateral disarmament. Although fair in other respects, he apparently has not taken the proposal seriously enough to find out what it is, and he mistakenly asserts that unilateralists believe that "peace under any conditions is preferable to war." Some Friends will also be disturbed that his image of a world police force is simply that of an army without competition—an image which reflects a superficial understanding of what democratic peace-keeping really involves.

Despite these flaws I would recommend this book for study groups and adult forums (it is designed especially for this use) with additional supplementary materials such as the American Friends Service Committee's *Speak Truth to Power*.

GEORGE R. LAKEY

Friends and Their Friends

The July issue of *Redbook* contains an excellent article about Ruth Hyde Paine, the Texas Friend (formerly of Columbus, Ohio; Antioch College; and the faculty of Germantown Friends School in Philadelphia) who received national attention after the Kennedy assassination because she had befriended Lee Harvey Oswald's family. Writer of the article is Jessamyn West, Quaker author of *The Friendly Persuasion* and editor of *The Quaker Reader*.

On Thursday, July 2, at 7 p.m. New York City's TV Channel 13 will present readings of his own poems (including some originally published in the *FRIENDS JOURNAL*) by Bruce Cutler, a member of University Meeting, Wichita, Kansas. Friends living in other Eastern areas may see rebroadcasts of the program (called "A Poet Speaks") on their local stations through the facilities of the Eastern Educational Network.

Four young social workers from abroad are participating this summer in projects of the American Friends Service Committee. Brought to this country from India, Malaysia, Argentina, and Peru by the Cleveland International Program for Youth Leaders, Inc., each has been assigned to a different project. Two are working with retarded or emotionally disturbed children in Institutional Service Units; another is touring migrant labor camps with a playmobile; and the fourth is taking part in a work-camp project in community rehabilitation.

In assigning these professionally trained young people to projects traditionally reserved for undergraduate students, the AFSC hopes to provide a mutually helpful exchange of knowledge and experience.

Sally Watson, co-clerk of the Young Friends of North America, was killed instantly in an automobile accident in Ohio in June. Injured in the same accident were her parents, George and Elizabeth Watson of 57th Street Meeting, Chicago, and her three sisters.

Just appointed by Governor Scranton to a newly-created judgeship in Philadelphia's Court of Common Pleas is Edmund B. Spaeth, Jr., a member of Germantown Monthly Meeting and a former clerk of Philadelphia Quarterly Meeting.

Marjory Bodkin, hostess and manager of Flushing (N.Y.) Meeting's exhibit and "open house" for World's Fair visitors, reports that in addition to the several hundred out-of-towners who have toured the meeting house since the Fair opened, many residents of Flushing have stopped in for their first look at the building's interior.

The Meeting House—which is at 137-16 Northern Boulevard—is open to visitors on Fridays, Saturdays, and Sundays from 2 to 8 p.m.

An entertaining column in *The New York Times Book Review* of June 7 is devoted to the wild-food-foraging proclivities of Euell Gibbons, Quaker author of the popular *Stalking the Wild Asparagus* (of 1962 vintage) and of the just-published companion volume, *Stalking the Blue-Eyed Scallop*. According to the *Times*, Gibbons' "professional writing began when he became superintendent of buildings and grounds at a Friends' School in Pennsylvania" (which, translated, means Pendle Hill). Since Euell Gibbons' current home is at Beavertown, Pennsylvania (not far from Lewisburg Meeting, which he attends) we cannot help wondering whether the streams of central Pennsylvania abound in the blue-eyed scallops and kindred seafoods which he enjoys stalking.

Euell Gibbons and his new book are also the subject of a three-column feature in the June 18 *Times* by the paper's food editor, who writes that for years the author and his wife "have been known to their friends and acquaintances for their 'wild parties' in which freshly gathered foods from field and stream are brought into their kitchen for a banquet."

Readers of the *FRIENDS JOURNAL* may recall that occasional poems and articles by Euell Gibbons have appeared in the pages of this magazine.

Among the winners of the annual American Motors Conservation Awards in the nonprofessional category, presented on May 20 in Washington, D. C., were two Friends: Daniel Smiley of Lake Mohonk, New York, and Garth Cate of Tryon, North Carolina. The awards were for their work in the conservation of natural resources.

Poems by Helen Morgan Brooks, a Philadelphian who is a member of Philadelphia Monthly Meeting, are included in the just-published anthology, *New Negro Poets: USA*, edited by Langston Hughes.

The name of the British publication *Wayfarer* has been changed to *Quaker Monthly* by its publishers, the Friends Home Service Committee and the Friends Service Council, who feel that the old title does not "reflect the present-day involvement of Quakers with the world in which they live."

A. Burns Chalmers of Washington, D. C., has been appointed by the Friends World Committee for Consultation to represent Friends as an observer-delegate at the Third Vatican Council in Rome next fall. He and his wife, Elizabeth S. Chalmers, members of Florida Avenue Meeting in Washington, will be on leave of absence as co-directors of the American Friends Service Committee's Davis House.

It is expected that Douglas V. Steere, who was an observer-delegate at the 1963 Council, will also attend some of the forthcoming sessions.

During the illness some months ago of Maurice Webb, widely known South Africa Friend, he sent a cablegram to the World Council meeting at Rochester, New York (at which he had been expected), saying "May the love of God enfold you and illuminate all you do." The trouble was that by the time the cablegram had been duly transmitted by telephone it arrived at the Council meeting saying "May the love of God enfold you and *eliminate* all you do."

Eighty friends from six states paid tribute recently to Dr. Cyrus H. Karraker, clerk of Lewisburg (Pa.) Monthly Meeting, on the eve of his retirement as professor of history at Bucknell University. At a testimonial dinner he was presented with a round-trip ticket to Europe, a Eurailpass for travel on the continent, and an album of congratulatory letters from friends and associates throughout the United States and in several foreign countries.

Repeatedly cited by speakers at the dinner was Dr. Karraker's "exceptional leadership" in movements to improve the welfare of migrant farm laborers. He is president of the Pennsylvania Citizens Committee on Migrant Labor, which has had as one of its major works the establishing of day-care centers for migrant children.

Roland L. Warren, who has just completed a two-year assignment in Berlin as Quaker International Affairs Representative for the American Friends Service Committee and the Friends Service Council of England, will go in the fall to Brandeis University, Waltham, Mass., as professor of sociology.

The Planned Parenthood Association of Philadelphia has officially designated its central clinic at 2004 Walnut Street the "Lovett Dewees Clinic" in honor of one of the Association's founders, Lovett Dewees, M.D., a member of Swarthmore (Pa.) Meeting. Dr. Dewees, formerly head of medical services at Bryn Mawr Hospital, continues at the age of eighty-four to be actively interested in alerting Friends and others to the seriousness of the population problem.

The historic Friends Meeting House at Fayette and Aisquith Streets, Baltimore, Maryland, is about to undergo a \$50,000 restoration at the expense of the McKim Community Association. Built in 1781, it is the oldest house of worship in Baltimore.

The Friends Social Order Committee of Philadelphia Yearly Meeting is seeking a young man to help in the leadership of weekend work camps in Philadelphia next fall, beginning in September. This work has been approved as alternative service for conscientious objectors. Further information is available from the Social Order Committee, 1515 Cherry Street, Philadelphia 2.

The American Civil Liberties Union has available its 1964 edition of *Travelguide*, a booklet listing hotels, restaurants, and other accommodations throughout the U.S. where services are offered on a nondiscriminatory basis and where all travelers, whatever their ethnic background, are welcome. Copies are available at \$2.00 each from the ACLU, 156 Fifth Avenue, New York, N. Y. 10010.

Establishment of a new Student Center at Swarthmore College has been assured by a gift of \$100,000 from Newton E. Tarble, '13, of Los Angeles. The Tarble gift will make possible the remodelling for recreational uses of the 58-year-old college library building which will soon be replaced by the new library given by Thomas B. McCabe, '15, and his wife.

Samuel Mason of Plymouth Meeting, Pennsylvania, a member of the Chestnut Hill Meeting, has been elected to the Board of Managers of Friends Hospital, Philadelphia, succeeding J. Barclay Jones of South Pomfret, Vermont, who had served on the Board since 1952.

The Friends Historical Library of Swarthmore College and the Department of Records of Philadelphia Yearly Meeting at 302 Arch Street, Philadelphia, will, as usual, be closed during the entire month of August.

Correction: The editors regret the erroneous statement in the June 15 JOURNAL that Joseph Walton was the first principal of George School. This was, of course, incorrect; George School's first principal was George Maris.

Gathering at Quaker Haven, July 3-6

"Radical Oneness" is the theme of the Friends Gathering to be held July 3-6 at Quaker Haven, Dewart Lake, near Syracuse, Indiana. Sponsor of this gathering is the Continuing Committee on Greater Unity, made up of representatives from four Yearly Meetings: Indiana (Friends General Conference), Ohio (Conservative), Wilmington (Five Years Meeting), and Lake Erie.

There will be three main speakers, whose evening talks

will suggest topics for worship-discussion groups. The theme of James Vaughn, former clerk of the Young Friends of North America, will be "Oneness with God." Norval Webb, superintendent of Western Yearly Meeting, will speak on "Oneness in Worship." The third address, "Oneness with Man," will be given by George Sawyer, co-chairman of the National Conference of Friends on Race Relations. A Caravan from the YFNA will emphasize "Witnessing for Peace" on the afternoon of Sunday, July 5. Plans are made for workshops in religious education and for recreational activities.

The gathering is family style, with cabins or camping, informal atmosphere, and moderate cost. Carey Lee Haines of New Burlington, Ohio, is handling registrations. Donald Starbuck, 390 East 12th St., Salem, Ohio, and Isabel Bliss, 6011 Theota Ave., Cleveland, 44129, are co-chairmen.

New Zealand General Meeting

After many years under the care of London Yearly Meeting, New Zealand Friends, who have now adopted independent status, had their first Yearly Meeting from May 15 to 18. Probably the largest gathering of Friends in New Zealand to date, it was held in Palmerston North, a small, centrally situated city in the North Island.

London Yearly Meeting's *Christian Faith and Practice* was adopted as a guide in matters of faith and practice, and its *Church Government* was accepted until a satisfactory New Zealand discipline can be developed. Messages and tangible evidences of the continued fellowship of English Friends seemed to bind us closely to our former parent body, while our new status as one of the various Yearly Meetings linked by the Friends World Committee gave us a sense of belonging to the world family of Friends.

Notwithstanding an inevitable preoccupation with the consolidation and development of our various small Meetings and their concerns, considerable thought was given to world problems, racial relationships, and peace, as well as to public questions in New Zealand—especially those emphasizing human rights. An address on "Dynamic Faith" recalled the faith of our fathers and of the early Christians and moved us to consideration of our basic faith in the light of present-day knowledge.

An outstanding feature of this first Yearly Meeting was the large proportion of young Friends who attended all sessions. This was a great help and encouragement, as was the welcome presence of representatives of the new Australia Yearly Meeting.

EDWARD DOWSETT

Southern California Half Yearly Meeting

Ten Monthly Meetings, two worship groups, and one Preparative Meeting were represented on May 10 when Southern California Half Yearly Meeting enjoyed the hospitality of Claremont Friends in their delightful new meeting house. Reports described a variety of activities and expressed concern for deepening the spiritual life of the Meetings and for providing appropriate experiences for the children.

John Ullman was reappointed clerk of Half Yearly Meeting for another one-year term. Hereafter, the spring session will be held on the *third* Sunday in May. Committees will continue to meet on the preceding Saturday.

One hundred dollars was allocated to assist families to attend Pacific Yearly Meeting. Separation of Riverside-Redlands Meeting was approved, with Redlands to be considered the "new" Meeting. Phil Wells reported that the San Luis Obispo worship group is meeting regularly on Sunday evenings. Dick Manners reported that Pacific Ackworth School parents are sympathetic to exploring closer ties with Half Yearly Meeting. Each Monthly Meeting was requested to designate one person to attend Half Yearly Meeting Peace and Social Order Committee meetings and to serve as correspondent on peace activities.

After discussion led by Henry Schroerluke, executive secretary of the Friends Committee on Legislation, approval was given for telegrams to be sent to President Johnson and to interested senators urging immediate passage of the civil rights bill and the bill on behalf of the Seneca Indians, and a public statement opposing both anti-fair-housing initiatives and lottery legislation was adopted.

Young Friends expressed a need for more information on Quakerism and for opportunities for wider fellowship. Marcus and Marjorie Hadley of Whiteleaf Meeting were approved as their advisers through 1965.

ETHEL LONGENECKER, *Reporter*

Emil Fuchs at Ninety

Emil Fuchs, outstanding German Friend, was honored by hundreds of admirers at three days of congratulatory ceremonies in East Berlin in connection with his ninetieth birthday on May 13. Among the highlights of the occasion were a special celebration at the Apollo Hall of the State Opera, a reception at the government guesthouse, and a banquet in the ceremonial hall of the National Ministerial Council.

Emil Fuchs is known to Friends throughout the world for his many years as teacher, writer, and worker for peace and against fascism. Formerly a pastor, he became a Friend in 1925. Under Hitler he was imprisoned and dismissed from his university post as professor of religious science; during the Nazi regime he and his family suffered great persecution. In the late 1940's he was in residence at Pendle Hill (Wallingford, Pa); his Pendle Hill Pamphlet, *Christ in Catastrophe*, is a memento of his period there.

Paul Cates, a young New England Friend now working in Berlin, writes to the American Section of the Friends World Committee that after the birthday ceremonies Emil Fuchs said to him: "If you write about this occasion for Friends in the United States, tell them that my main concern . . . was to demonstrate the fact that Socialists and Christians can live peaceably and work constructively together."

As an example of this Paul Cates mentions that when Professor Hromadka of Prague spoke, his "uninhibited words concerning the holy spirit came to me across the heads of honored guests Hans Seigewasser, atheist, National Secretary for Church Affairs; Hilde Benjamin, Communist, Minister of Justice; and others. Surely Emil Fuchs's birthday had brought about a gathering which would cause extremists of the right and the left to shake their heads in disbelief; but it could be a sign that it is not impossible for men of widely varying viewpoints to meet and converse together."

Associated Executive Committee of Friends on Indian Affairs

Ten Yearly Meetings were represented by the sixty-six Friends and four visitors who attended the 95th annual meeting of the Associated Executive Committee of Friends on Indian Affairs at Hominy, Oklahoma, May 8-10, with members of Friends Church at Hominy as hosts. In the absence on a world tour of the chairman, Levinus Painter, the presiding officers at the four business sessions were the vice-chairmen, Horace N. Smith of Indiana Yearly Meeting and Lela Mills of Western Yearly Meeting. Among the speakers and leaders were David Owl, pastor of the host Meeting; Lester Garber of the Wyandotte Friends Church; Timothy Scott, the Committee's worker at the Kickapoo Center; and Lawrence Pickard of Council House Meeting.

Reports of the work at each of the four centers were presented by the local workers. While the Meeting at Hominy is becoming established as a self-sustaining unit and a recognized Meeting in Nebraska Yearly Meeting, it still asks to be counted as a mission center and to be allowed to seek guidance and counsel from the Committee's executive secretary. Wyandotte reports an anticipated increase in labors and responsibility with the children at the Seneca Indian School since the government is adding to the facilities there to care for an increased number of children, and is doubling the number of seventh and eighth graders. Council House Meeting reports a busy program for children, youth, and adults; this summer a Community Vacation Bible School, followed by Camp Quivering Arrow (which serves the youth of all four centers), will work in and around a work-camp project of erecting an educational building on the grounds. At the Kickapoo Center at McLoud, the work continues to move at a slow pace in developing the Indian's ability to help himself. Current concerns are a program of building repair and a fuller program to meet the needs of the Kickapoo people of all ages.

The Committee is faced with the opportunity of encouraging the youth of all four centers to fuller development of their abilities. Where ability indicates, young people at the centers are given assistance in securing educational scholarships and opportunities for work grants at college level. Since these often fall short of filling the total financial need, the Scholarship Committee is trying to secure funds to fill this gap.

FLORENCE J. FISCHER, *Recording Secretary*

Friends' College Commencements

President Lyndon B. Johnson was the commencement speaker and the recipient of an honorary degree at Swarthmore College on June 8, when the college also conferred honorary degrees on U Thant, Secretary-General of the United Nations; John J. McCloy, Chairman of the President's General Advisory Committee on Disarmament; Gunnar K. Myrdal, Professor of Political Economy and Financial Science at the University of Stockholm and member of the Swedish Parliament; Hermann J. Muller, Nobel Prize winner in genetics and Distinguished Service Professor of Zoology at Indiana University; W. H. Auden, winner of a Pulitzer Prize for poetry and former Professor of Poetry at Oxford University; and Alexander C.

Purdy, Quaker author and Dean Emeritus of Hartford Theological Seminary.

At Haverford College's commencement exercises on June 5 honorary degrees were conferred on four Quaker educators: Clark Kerr, president of the University of California; Shepherd A. Watson, retiring president of William Penn College; James F. Walker, principal for twenty-five years of Westtown School and at present chairman of the Friends World Committee for Consultation; George A. Walton, principal emeritus of George School. Also honored with a degree was S. Emlen Stokes of Moorestown, N. J., prominent physician and former chairman of Haverford's Board of Managers.

Among the recipients of honorary degrees on June 7 at Wilmington (O.) College was Harold Evans, Philadelphia Quaker lawyer who retired recently as chairman of the American Friends Service Committee.

Letters to the Editor

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

Birthright Membership

Nothing is denied to or stolen from a child by birthright membership! His own thought processes will still be gone through; his own decision as to what he thinks, feels, and believes will still be made, and, it is hoped, revised; he still must find the Light for himself—we have not decided that for him!

For some, birthright membership gives an important sense of support and belonging; it can neither arrest nor force spiritual development. It should foster it by offering direction, but it cannot cause a child to miss or to have what parents may nostalgically wish him to avoid or to duplicate of their own experience. Each develops individually amid the circumstances of his own life.

Associate membership seems to me a good compromise, in spite of personal experience of the pressure mentioned, now recognized as an expression of adult welcoming interest which should not have been resented. "Paper membership" is a separate subject and should not be a consideration in revising membership practices, but handled with the delicacy needed in each instance.

Young people *do* want to make up their own minds—we couldn't stop them. Sometimes we can help them start. The same environment is available to both member and attender, but it is quite possible that in the former there is engendered a different feeling, which could be an important catalyst.

Lancaster, Pa.

WILBERTA M. HARDY

The article on "Membership" by Gertrude P. Marshall (JOURNAL, May 15) will, I hope, stimulate Friends to consider this subject seriously. I am a birthright member. For years I have questioned the wisdom of birthright membership, but have not known what I could do about it. Let us hope that many of us will seek together to find a solution.

I make these suggestions in the hope that they will goad

our thinking. For children born after a certain date, abolish birthright membership. If their parents want them to be associate or junior members, let them be so designated. Let a person so remain until he reaches the age of sixteen or any time after that until he is thirty. Make it necessary for him to decide, during these years, whether he will become a convinced Friend or a non-Friend. Then, when he is in his forties, let him make another decision—this time, whether he will remain a convinced Friend or become a non-Friend. This would not complicate our statistics very much, and it might, indeed, clarify our conscience and help us to find a more direct path to God.

New York City

DOROTHEA C. SHIPLEY

"Taxes for Violence"

In his letter of May 1 in response to my April 1 article, "Taxes for Violence," Passmore Elkinton says, "It would be impossible for legislators to allocate parts of the public income to suit the *preferences* (italics mine) of individual groups of taxpayers." "Taxes for violence" are a matter not of preference, but of *conscience*.

The problem of establishing sincerity of conscience and of devising equitable alternatives to acts which violate such conscience is dealt with in a novel way in Hanna Newcombe's letter (also May 1). Its solution will take much prayer and skill. But I suspect that it is only as we first commit ourselves to *stop* supporting what we clearly see to be wrong, thus living up to the moral insight we now have, that we shall be worthy of more.

Passmore Elkinton speaks truly in saying: "When my checks for taxes . . . are paid by me, the ownership of that portion of my income passes to the government. . . ." This is precisely why the act of tax payment or nonpayment is so morally crucial!

With bald physical and psychological power looming ever higher on every horizon, Friends may have the key to assuring that this power gets used in moral, conscience-supported ways by applying the basic Quaker principle of insisting that we do not take a step or make or support a decision until we clearly feel the support of conscience in doing so, and surely not where we clearly feel the call of conscience *not* to do so.

Clearly our present moral dilemmas are the result of inadequate past *decisions*; and we will recover, or not, by way of future decisions. We have narrowly construed democracy to require that *all* issues, whether "preference" or moral, be decided by majority vote. Though this is an equitable way to decide essentially "preference" issues (and Friends ought to use it more often!), only something like "the sense of the meeting" can decide a moral issue in a moral way. In any case, some way must be found to consider conscience in the decision-making process; in the meantime it must speak and act in the only way which is provided.

In directing our attention to tax refusal our consciences may be indicating the most fundamental and concrete way to match words with deeds in relation to modern militarism.

Glen Mills, Pa.

ALFRED F. ANDERSEN

I agree with Alfred Andersen (April 1 JOURNAL) that any kind of taxes which finance armies and help to prepare wars are a challenge to the pacifist. However, nobody faces this question squarely who merely refuses to pay that portion of his income tax that represents the take by the military. We participate in financing violent actions not only through indirect taxes, but also by supporting through our voluntary contributions causes that Friends generally approve of. To support, for example, the Peace Corps with that share of our tax dollar that otherwise would be spent for defense frees the equivalent in the government's till to finance military projects.

To leave this country for some other place is just as unrealistic. The Friends who migrated to Monteverde, Costa Rica, support the small police force of their new country and, through indirect taxes, the defense expenditures of one power or another whenever they buy an imported article or one manufactured under a license agreement.

Bronx, New York

THURSTON C. HUGHES

Coming Events

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

JULY

3-6—Gathering of Friends at Quaker Haven, Ind. Theme: "A Radical Oneness." Leaders: James Vaughn, Norval Webb, George Sawyer.

4-10—National Conference on Evangelism and Church Extension, Green Lake, Wis., sponsored by Five Years Meeting.

11—Union Street Meeting House, Medford, N. J., 150th Anniversary. Meeting and program, 3 p.m. Paul and Alice Cope will give a talk, "The Winnowers." Exhibits, refreshments.

11-18—Summer Institute at Elizabethtown College, Elizabethtown, Pa., sponsored by Middle Atlantic Region of the American Friends Service Committee. Theme: "Change Without Violence—Quaker Approaches." Programs for all ages. Resource staff will include Amiya Chakravarty, Gordon Christiansen, Anna Arnold Hedgeman, Roy McCorkel, Charles C. Walker, Arthur Waskow, Norman Whitney, Duncan Wood. For further information, write to MAR Office, 1500 Race Street, Philadelphia 19102.

12—Meeting for worship in the old meeting house at Sturbridge Village, Sturbridge, Mass., 10:30 a.m., sponsored by Framingham Preparative Meeting. Visitors are asked to identify themselves to John Sims, clerk, who will arrange free admission for those who wish to attend worship only or admission at \$1.50 each (group rate) for those who wish to tour the Village.

18—Western Quarterly Meeting, West Grove Meeting House, Harmony Road, West Grove, Pa. Worship and Ministry, 9 a.m. Worship, 10 a.m. Business, 11 a.m. Lunch served, 12:30 p.m. At 1:30 the Quarterly Meeting's General Conference Committee will present reports by Cape May Conference attenders. Baby-sitting and child care provided.

21-38—Ninth Meeting of Friends World Committee for Consultation, Newtown School, Waterford, Ireland.

22—Millville-Muncy Quarterly Meeting, 10:30 a.m., at Elklands Meeting, Shunk, Pa., northwest of Eaglesmere on Route 154.

24-31—New York Yearly Meeting, Silver Bay, N. Y. Speakers: Colin W. Bell, executive secretary of AFSC; Thomas E. Purdy, headmaster of Oakwood School. Correspondent: George B. Corwin, 291 Broadway, New York, N. Y. 10007.

25—Chester Quarterly Meeting, Providence Meeting House, Media, Pa., 3 p.m.

26—Meeting for worship, 11 a.m., Old Kennett Meeting House, Route 1, half-mile east of Hamorton, Pa. Also on August 30.

Note: Rancocas (N. J.) meeting for worship will be held at 10 a.m. (DST) instead of the usual hour of 11 a.m. each Sunday through September 6.

BIRTH

CHRISTY—On February 11, to Janet M. and Daniel Christy, 3rd, members of Woodstown (N. J.) Meeting, a daughter, NANCY LAURENA CHRISTY, their second child.

MARRIAGE

KENDIG-GEERTZ—On June 13, at Orange Grove Meeting, Pasadena, Calif., FLORENCE GEERTZ, daughter of Eric and Florence Geertz of Atlanta, Ga., and EDWIN WALTON KENDIG, son of Raymond C. and Mary P. Kendig of Long Beach, Calif. The groom is a grandson of the late Thomas L. Passmore of Avondale, Pa.

DEATHS

BIORN-HANSEN—On June 5, JOSEF BIORN-HANSEN, husband of Frederica Smith Biorn-Hansen and father of Elise Boulding (Ann Arbor Meeting, Mich.), Sylvia Griffith, and Vera Larson. He served Syracuse (N. Y.) Meeting as treasurer and as a frequent representative to New York Yearly and Scipio Quarterly Meetings.

DAVIS—On April 28, after a long illness, BERTHA HAINES DAVIS, at the Davis Nursing Home, Salem, N. J. She was the wife of the late

C. Howard Davis. A lifelong Friend, she was active in Woodstown (N. J.) Meeting as long as her health permitted.

DAVIS—On May 26, after a long illness, THOMAS W. DAVIS, at his home near Woodstown, N. J. A lifelong member of Woodstown Meeting, he is survived by his wife, Helen E. Davis.

FELL—On May 26, at Trenton, N. J., J. HENRY FELL, aged 85, a member of Chesterfield Meeting. He is survived by a son, Armand L.; two daughters, Mrs. Henry Siegrist and Mrs. Gordon D. Griffin; eleven grandchildren; and four great-grandchildren.

MOORE—On April 2, after a long illness, BLANCHE M. MOORE, at her home in Woodstown, N. J. A member of Woodstown Meeting, she was the wife of Edwin B. Moore.

SHORTLIDGE—On June 3, at his home in Paoli, Pa., RAYMOND SPENCER SHORTLIDGE, in his 70th year. A member of Merion (Pa.) Meeting, he is survived by his wife, Elizabeth S. Justice Shortlidge; a daughter, Caroline S. Helmuth; a son, Justice S. Shortlidge; two grandchildren; four brothers; and a sister.

WILSON—On April 17, suddenly, HELEN C. WILSON of Purcellville, Va., a member of Newtown (Pa.) Meeting. She is survived by six brothers and five sisters.

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, 10:30 a.m. Harold Fritts, Clerk, 1235 East Seneca, MA-41987.

TUCSON—Friends Meeting (California Yearly Meeting), 129 N. Warren. Sunday School, 10 a.m.; worship, 11 a.m. Bible Study, Wednesday, 7:30 p.m. Julia S. Jenks, Clerk, 2146 E. 4th St. Main 3-3505.

California

BERKELEY — Friends Meeting, First-days, 11 a.m., northeast corner of Vine and Walnut Streets. Monthly Meeting, the third Sunday of each month, 7:30 p.m. Clerk, Harriet Schaffran, 525-5773.

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, 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.

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.

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

Colorado

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

NEW HAVEN—Meeting, 9:45 a.m., Conn. Hall, Yale Old Campus; phone 268-2359.

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

STAMFORD-GREENWICH—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk: William E. Merriss. Phone: Greenwich NO 1-9878.

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. First-day 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. Meeting and Sunday School, 11 a.m. 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, 10 a.m., 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Patricia Westervelt, Clerk. Phone 373-0914.

Hawaii

HONOLULU — Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 982-714.

Illinois

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

DOWNERS GROVE — (suburban Chicago)—Meeting and First-day School, 10:30 a.m., 5710 Lomond Ave. (new meeting house); telephone WOODland 8-2040.

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

Iowa

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

Kentucky

LOUISVILLE—First-day school, 10 a.m. Meeting for worship, 10:30 a.m., at the meeting house, 3050 Bon Air Avenue. Phone TW 3-7107.

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.

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

NANTUCKET—Sundays, 10:45 a.m., through July and August. Historic Fair Street Meeting House.

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

ANN ARBOR—Meeting for worship, 10 a.m., Meeting House, 1420 Hill St., call 663-3856.

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

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

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.

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

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. Phone 488-4178.

Nevada

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

New Hampshire

DOVER—Meeting, First-day, 11 a.m., Central Avenue, Dover.

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, 10:45 a.m.; worship, 11:15 a.m. Quaker Church Rd., just off Rt. 10.

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

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

MONTCLAIR—289 Park Street. First-day School and worship, 10 a.m. Visitors welcome.

MOORESTOWN—Meeting for worship, First-day, 9:30 a.m. and 11:00 a.m., Main St. and Chester Ave.; 10:30 a.m., Mount Laurel.

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 5-9588.

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

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

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

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 Vail 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, 11 a.m., 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 7-9194.

Pennsylvania

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

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

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

ELKLANDS at Wheelerville, Sullivan Co.—Meeting for worship, 11 a.m., Sixth through Ninth Month only.

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, 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.

MEDIA—125 West Third Street. Meeting for worship, 11 a.m.

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

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

PHILADELPHIA—Meetings 10:30 a.m. unless specified; telephone LO 8-4111 for information about First-day Schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 E. Mermaid La., 10 a.m.

Coulter Street and Germantown Avenue, jointly with Green Street.

Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m.

Frankford, Unity and Wain Streets, 11 a.m. Green Street, with Coulter Street.

Powelton, 36th and Pearl Streets, 11 a.m.

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

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

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

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

UNIONTOWN—Meeting, 11 a.m., YMCA, N. Gallatin Ave. Phone GE 7-5936.

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 327-4615.

NASHVILLE—Meeting and First-day School, Sundays, 10:30 a.m., Scarritt College. Phone AL 6-2544.

Texas

AUSTIN—Worship, Sundays, 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.

Vermont

BENNINGTON—Meeting for worship, 10 a.m. (note time change), Old Bennington School House (toward Troy).

Virginia

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

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

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

Washington

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

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