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*G*OD is not my father in particular, or any man's father. No, He is only father in the sense of father of all, and consequently only my father insofar as He is father of all. When I hate someone or deny that God is his father, it is not he who loses, but I; for then I have no father.

—KIERKEGAARD

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FRIENDS JOURNAL



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A Pre-White House Conference for Young Friends

ON March 27, 1960, the next White House Conference on Children and Youth will be convened in Washington, to begin a full week of deliberations. The conference theme is to focus on "opportunities for children and youth to realize their full potential for creative life in freedom and dignity."

Already most of the states have state committees meeting to plan their contribution to this conference. On February 20, 1959, I was present at a meeting of representatives of approximately 200 national health and welfare organizations to plan what the contributions of their organizations might be.

No one can deny the deep concern and sincerity with which this conference is being approached. It has always seemed to me, however, that to hold a conference on children and youth without the active participation of youth seems somewhat out of balance. It is understood that plans are being made to invite some representative young people to take part on the same basis as adults in all phases of the conference.

I am concerned that more than this is needed, however, particularly in view of the rapidly changing patterns of behavior in our whole society. All high school young people are well aware of these changing patterns and among themselves discuss the subject a good deal. The results of their discussions are not always shared with the adults most concerned, and this, I think, is a loss, particularly to the adults. If ever there was a time when those responsible for the conduct of society need insight and guidance, this is that time.

Young people tend, I am afraid, to look upon the grown-ups around them as friends in the general sense but as enemies in the specific sense, particularly when the young people's desires and needs come into conflict with what the controlling adults may think is wise or best. No one has yet developed a uniformly effective method of tapping the enormous fund of wisdom and good sense that I firmly believe young people have about their own affairs. Here and there one hears of such means, but they are not as widespread as we need.

I propose as a sort of challenge to adult Friends that we make it possible for representatives of Friends schools from all over the country to come together at a Pre-White House Conference. If these young people are as productive and thoughtful as I believe they are, what might come out of such a conference would, I think, prove to be of enormous value in shaping the thinking

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with Matthew and his friends he was unmistakably avowing that the Kingdom was for all men, not only for the elect.

It is easy for individuals or groups to feel that they are the elect, the hub of the wheel, while others are the spokes. It is less easy to accept the idea that we are all both hub and spokes, that no one or group of us is more important than any other in the sight of our Creator, and that the full realization of the Kingdom of Heaven is possible only where man in full humility acknowledges his kinship to all other men. It was this challenge in Jesus' teaching that had disturbed the Pharisees, and not merely some alleged evil in the men with whom he was eating.

The same challenge comes to all men; it strikes at the very root of all human evil—the sin of self-admiration and self-righteousness. This is a sort of original sin, for from it comes just about every other sin to which man is prone. With Jesus, the denial of this overassertive self was a prerequisite to the search for that which is eternal in life. Only the poor in spirit, the humble, and the meek are fit for the Kingdom of Heaven.

How do we receive this challenge today? America as a whole reacts to it just about as the Pharisees did; we give outward credence to the Golden Rule and the Sermon on the Mount, but with an unvoiced reservation to adapt them to "our own times." We do not accept their truths unconditionally and without reservation. We, therefore, think we are justified to disavow kinship with those who are not of the elect or with those whom we do not happen to like. This attitude can come only from an egocentric and egotistic spirit, the exact opposite of the spirit that Jesus taught. It is an original sin begetting countless evils bedeviling the human race the world over. The antidote is a human spirit motivated by humility, mercy, and love (*agape*).

Our American Constitution clearly proclaims equality of human rights; yet we are plagued by waves of racial, religious, and social discrimination, a discrimination based on the principle of not belonging to the

"right" group or belief. At the same time we declare our faith in patriotic loyalty and in our devotion to the principal of freedom for all men; yet we make it all but a crime for a school child not to salute the flag, or for someone to refuse to take a loyalty oath, or for one not to rise for the national anthem, even though these specious gestures of natural piety may offend the religious consciences of these people. On the one hand we declare the gospel of equal rights and democratic freedom; on the other, the gospel of limitations on conscience, the inequality of classes, and special rights for vested privileges. In spite of our solemn creed of "one nation, under God, indivisible," we still label some individuals and some groups as "sinners" with whom we refuse to be "bread-fellows." This is an individual attitude as well as a group attitude.

What is even more disturbing is the fact that this new Phariseism in America is found so often among those very groups and in the minds of those very individuals who professedly proclaim the virtues and efficacies of the Sermon on the Mount and hail its author as Lord. What Jesus said to the Pharisees at Matthew's house he would say to us now, and with the same censuring reproach: "Since you are so righteous, you do not need me and my help, but go and learn what this means: 'I desire mercy and not sacrifice.'"

No thinking person would say that there are no racial, social, and economic problems facing us today. There are, and they will multiply as our facilities for intercommunication increase. But the solution to these problems cannot be found in a self-righteous Phariseism. The solution is to be found in the minimizing of the self and in the exercise of love and mercy. Denial of self does not mean a debasement of self, poorness of spirit does not mean poverty of purse, and meekness does not mean weakness. What it does mean is that man must acknowledge that this is still God's world and that we are not really the designers of our own destinies, to do with our lives or the lives of others what we will. We are still subject to the eternal law which

*T*HERE are two pieces of music, one on each side of a record; both are composed and played by Kreisler. One is called "Love's Joy" and the other, "Love's Sorrow." Both are beautiful, but "Love's Sorrow" had a deeper, richer beauty, and you cannot have one without the other. They are indeed the two sides of one record.

Pain is a necessary part of our lives. It is sent to us as a warning that we have gone wrong, physically, mentally, or spiritually. It tells us that we must get back on the right track. I am reminded of Shelley's words about "the pain of bliss, to move, to breathe, to be." God will guide us back onto the right track if we let Him take control of our lives, for "in Him we live and move and have our being."—Given at meeting for worship at Diamond Harbour, and used as a cover quotation in the May, 1958, Newsletter of New Zealand Friends

is the only source of real strength. Violence is not strength; it is only the admission of weakness. The weaker we become morally and spiritually, the more violent we become. Unless we check ourselves soon, our own violence may destroy us.

What America and the world need more than battleships, rockets, and engines of destruction is just enough genuine humility to say with all our heart, mind, and strength, "Thy will be done," and to be willing to "eat with sinners." There is more real strength in one heart full of genuine spiritual humility than there is in all the explosive violence in the world. If we would appropriate hearts full of love and humility instead of purses full of billions for defense, I believe we could build a peaceful world much faster, and much more cheaply!

HENRY T. WILT

Letter from Geneva

READERS of the FRIENDS JOURNAL have been edified recently by Blanche Shaffer of Geneva in her lively article regarding a group of concerned British women who broke through the "diplomatic curtain" to talk with the big three at the "Ban the Bomb-Test" Conference currently meeting in this city. They, like others, elicited sincere assurances from each of the three that his government was working genuinely toward the cessation of tests.

Curiously enough, there appears to be little evidence that this is not the case. Many Friends and others of the "world's people" may therefore wonder what on earth is holding up agreement; for them even a negative *modus vivendi* accommodation would be acceptable.

The very continuance of the conference, as a matter of fact, constitutes one such minimum arrangement. For just as long as the possessors of atomic arsenals talk—and by that token cease testing—the world's atmosphere is that less radioactive, and other nations are discouraged from entering the atomic arms race. The technical "know-how" is available to any nation. The actual production of atomic and hydrogen bombs may soon be realized by a half dozen. But if there is no opportunity to test, there is no assurance that the new bombs are not duds. Dependence upon them as an arm of defense is thereby lessened. The day that little Monaco has a workable atomic weapon is not advantageous to any great power.

Last summer in this city scientists of the big three nations met with many others to declare unanimously that the detection of nuclear bomb tests was a feasible scientific operation. Notwithstanding, certain political considerations have waterlogged this year's conference.

The Soviet Union, for one thing, wants limited inspection of its soil by other than Russians. Further, they insist on the right of veto, should an international group of scientific inspectors desire to check a "security area" within the Soviet Union. On the other hand, the British and American delegations insist that their governments have nothing to hide, and as proof of their good faith are willing for swarms of Russian scientists to inspect wherever and whenever the international inspection team votes there is need.

This virtuous stance overlooks, of course, as the Russians point out, that present international alignments assure that the non-Communist world will hold a majority vote in every international inspection team. The West also overlooks the fact that should the Soviet Union invoke a legally constituted veto over any specific inspection team, the whole agreement over bomb testing falls to the ground. What possible practical use is there in appeasing Russian insistence on having a veto, which they cannot in the nature of things ever use, unless they want Monaco to have the bomb? No shot-gun wedding for the sake of atomic convenience can prevent either partner from achieving a divorce when he wants it.

The Communists, on the other hand, appear to forget that inspection, when it would take place, could only be carried out in relatively deserted outposts. Not even Premier Khrushchev would test out his hydrogen bomb in a Moscow suburb! What possible security risk is engaged upon in flying over or hiking through the frozen wastes of Novaya Zemlya? It is simply this. The encircling West may well gain accurate information as to the specific location of the Soviet Union's formidable ICBM launching platforms. Attack, however, upon these platforms would be, as we all well realize, the final signal for world genocide (suicide of the human race). The Kremlin is realist enough, one hopes, to run this inspection risk rather than encourage the atomic arms race in conventional uranium and hydrogen weapons.

I understand there is now in production a relatively small automatically reporting geiger counter installation capable of sending its results by short wave over hundreds of miles. Such installations, even though prohibited from being placed on Soviet territory, would be sufficiently accurate to give scientists everywhere precise locations of any atomic explosion. Spot checking would hardly be necessary.

It is therefore with mild optimism that we in Geneva observe the interminable talks. At least as long as the conference lasts no alarming breakdown in collective security develops in the field of atomic weapon rivalry.

And the average Swiss finds life as usual: witness his refusal to let his wife vote. Unenfranchized, she can get

on with the essential business of the kitchen and of making her husband comfortable. If she voted, she would perforce have to help resolve such complex issues as to whether or not it is unneutral for Switzerland to equip herself with purchased atomic weapons. Further, her pastor or priest might influence her to cancel (horror of horrors) her husband's vote. She might one day achieve the equality granted her Soviet counterpart in Russia or even gain the social position which the American woman has come to regard as the prerogative of her sex!

ROBERT J. LEACH

A Pre-White House Conference for Young Friends

(Continued from page 242)

of those who are responsible for the guidance of our young people. In any case it would certainly clear the air, and the young people themselves would know just where they stand with respect to their own ideas and ideals.

Here are some of the relatively simple safeguards that I would set up to insure productivity of such a conference.

(1) All Friends schools, both day and boarding, should be given the opportunity to be represented.

(2) The Pre-White House Young Friends Conference might be for a 3-day period just before the opening of school, either next September or early January, 1960, or possibly during the Thanksgiving holiday.

(3) It should be held in some centrally located spot, possibly a university or small-college campus, where accommodations would be reasonable and comfortable.

(4) Each Friends school would send representatives from its 10th, 11th, and 12th grades, and these representatives would be evenly divided between boys and girls (unless the school was not coeducational), and the proportion of non-Friends in each group of school representatives would correspond to the proportion of non-Friends in the total school body.

(5) These representatives would be chosen by the young people themselves after a series of intraschool conferences which would be held in preparation for the conference.

(6) The kind and amount of adult supervision that would be provided at the Pre-White House Conference of Young Friends would be of the kind and amount generally provided during the school year at Friends schools, *but*

(7) No adults would be present at the sessions

themselves except by direct invitation of the young people, and these adults would be resource people chosen for their ability to provide a base of facts and figures for the discussants, *and*

(8) The adults who might be invited by the young people to participate in the conference should be unconnected with the young people's schools, Meetings, or families.

The last provision would, it seems to me, be of great importance, for it cannot be expected that any group of young persons will feel liberated to discuss delicate problems of discipline and conduct with real freedom as long as someone from their own school, community, or family is present.

I do not think that we as adults can have too much pride in the world as it stands at this moment, nor in the conditions of our society as we observe them. By apathy, inertia, or default we have allowed all sorts of changes to occur, which we then deplore. Having once allowed these changes to occur, either we try quite fruitlessly to reverse them, or else we wring our hands in helpless dismay at what has happened. Not to beat about the bush, let us admit that this is the situation that we face right now with our young people. Such evidence of changed moral behavior are before us as the 200,000 out-of-wedlock births each year, with 80,000 of these to girls under 20, 5,000 to girls under 15—including 11- and 12-year-olds; with 1 out of every 5 persons who contract gonorrhea each year being in the 15- to 19-year group; and with these things happening in all social classes—in Friends schools as well as any other. Whom else should we turn to for partnership in meeting this social dilemma if not to those most concerned, the young people themselves? And yet how difficult this is, simply because of the lack of rapport between those in control and those who are expected to be controlled.

This kind of conference has never to my knowledge been carried out in quite this way, and Friends schools would be an ideal source for such a conference because of their cohesiveness and unity of approach to many problems. If the schools were to accept this challenge, it would be very easy indeed for a group of sincere and thoughtful adults to outline the questions which we, in our need for help and guidance, would like to have the young people answer. There is no question but that all adults would be deeply grateful for this participation.

And what about costs? The major ones would, of course, be transportation. Is it too much to hope that, if the young people in our schools pick up and accept this challenge, concerned Friends and foundations concerning themselves with the welfare of people might

then be moved to cover the cost of a conference that might be expected to have enormously valuable results for all of us, young and old?

MARY STEICHEN CALDERONE, M.D.

Books

LUCRETIA MOTT, *The Story of One of America's Greatest Women*. By OTELIA CROMWELL. Harvard University Press, Cambridge, Mass., 1958. 241 pages. \$5.75

This eminently readable biography gives to the reader a true "speaking likeness" of Lucretia Mott. It is a likeness that will speak to the condition of anyone concerned with the realities of freedom in contemporary life.

Particularly will it interest Friends in the general area of Philadelphia Yearly Meeting for the vivid picture it gives of events and causes not too far back in time. Lucretia Mott herself emerges so clearly, as a person known and loved, from her pleasant, busy childhood in Nantucket, through her maturing into the peaceful warrior for all the rights of man. The details of her closely knit family life and astonishingly busy public life are so smoothly blended that one does not at first realize how much careful research has gone into this book. The numerous quotations from her letters, papers, and speeches show her logic, her concern always to speak to the point at issue, her lucid vocal ministry. The sparkle—and bite—of her humor bring the picture to life.

One sees her in perspective, against the full background of her era. The internal strife of the antislavery movement and the determined opposition to the women's rights movement are made vitally interesting. The details only enhance the stature and effectiveness of Lucretia Mott as contrasted with others of her period. The chapters dealing with the Separation of 1827 are thoughtful and fairly presented. They should sadden Friends to reflect on our common uncharity in that "threshing" time. Yet Lucretia Mott was obviously accepted and loved by both branches, a result which was a very real tribute to her power for reconciliation and love.

It is primarily as a woman, however, that this book shows her—as a loving and lovable woman, an excellent wife and mother, truly a gentle woman, with a beautiful, luminous spirit. Her unshakable courage and indefatigable patience shine forth as an inspiration to present-day Friends.

This biography would be invaluable as part of a Monthly Meeting or high school or college library.

BARBARA HINCHCLIFFE

SHADOW AND LIGHT IN BEREAVEMENT. Introduction by Howard Comfort. Foreword by Elizabeth Gray Vining. Published by the Representative Meeting of Philadelphia Yearly Meeting, 1959. Available from the Friends Book Store, 302 Arch Street, Philadelphia 6, Pa., and its branch, 1515 Cherry Street, Philadelphia 2, Pa. 64 pages. \$1.00

"Friends' funerals are 'occasions when the presence of the Lord brings comfort and hope and consolation.' . . . the members of the Book and Publications Committee have

chosen from ancient and modern literature those Scriptural passages, prayers, and excerpts from the poets and essayists which comprise this anthology" (Howard Comfort in the Introduction).

Jesus began his teaching in the synagogue at Nazareth by reading from the 61st chapter of Isaiah. In the second and third verses of this chapter are found: ". . . to comfort all that mourn, . . . to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. . . ." Elizabeth Gray Vining goes on in the Foreword: "Sorrow in one form or another comes into every life. . . . How are we to get beauty out of ashes?"

This slender volume opens with familiar and beloved Scripture. Prayers are taken from many great sources, poems from frequently quoted authors, especially Whittier and Tennyson, prose from Fox, Penn, Rufus Jones. Concluding is a page by Elizabeth Vining on the "secret of finding joy after sorrow." She quotes from *The Prophet* of Gibran: "The deeper that sorrow carves into your being, the more joy you can contain."

It is hoped that Friends responsible for meetings for worship at times of funerals will find this volume helpful, "but most helpful when used primarily as a starting point for further preparational reading and meditation."

ELIZABETH H. KIRK

THE MIND AND FAITH OF A. POWELL DAVIES. Edited by WILLIAM O. DOUGLAS. Doubleday and Company, Garden City, N. Y., 1959. 334 pages. \$4.50

Dr. Davies was several men, all great: a Unitarian minister whose trenchant sermons inspired and goaded thousands who heard or read them; a liberal, scholarly author of ten books of transcendent style and thought; a leader who gave his denomination new vigor; an active worker in national and international organizations; a champion always of justice, decency, honesty, and the brotherhood of man.

A goodly sampling of the sermons, lectures, letters, and writings of this wise and witty and withal deeply religious and kind man—these several men—is given in this anthology by his close friend, Justice Douglas. It is a happy, readable, useful, thought-provoking book that reflects beautifully the humanity, insights, and religious depths of Dr. Davies and the sensitivity and perspective of Justice Douglas.

Friends, like many others, will gain from it hope, reassurance, challenge, and much to ponder and quote in the selections on creed, faith, prayer, dogma, justice, counseling, and many more.

Here is one sample: "For the one deep need of all humanity at this moment, the first and greatest of its needs, is to know the oneness of its yearning, the oneness of its emptiness of heart, the oneness of its loneliness beneath the stars: to know this first, that it may then know the oneness of its quest for truth and justice, the oneness of its pilgrimage to find the meaning and fulfillment of its life upon the earth—the oneness of its search for God."

ALFRED STEFFERUD

UNDERSTANDING JUDAISM. By RABBI DANIEL L. DAVIS, Director of the New York Federation of Reform Synagogues. Philosophical Library, Inc., New York, 1958. 119 pages. \$3.00

This book is a skilful condensation of a vast subject. It gives in brief outline some of the journeys through time of the Jewish people, touches upon some of the great spiritual destinations of Judaism, summarizes its rich achievements of thought and aspiration, and lists some of the ideas and practices which are responsible for a living people and its faith, a living Judaism which is the historical result of the spiritual experiences of the Jewish people.

The history of the Jews from earliest biblical times down to the present day has been so full of persecution, almost to the point of extinction, that without the sense of destiny involved in the Jewish search for the knowledge of God, survival of the Jew and the development of Judaism cannot be explained. Judaism not only asserts the absolute unity of God; it goes on to declare the unity of man as the child of God and of the world of right and justice, which is one for all men. "Belief in God calls for more than faith in His reality; it demands a moral commitment that is expressed in the affirmation of moral living for men and nations." The institutions and practices of Judaism are dealt with explicitly and in detail, including the Jewish calendar for the whole year. In the United States the Jew has found at last the social and political justice he has sought down the ages. In the state of Israel he has found the promised home of his desire. The convert to Judaism will be the same as any other Jew with the same opportunities and responsibilities. This book is very readable and answers many of the questions the non-Jew might ask. It could be used profitably in conjunction with Bible study in the First-day school.

FRANCES RICHARDSON

SAMARIA, THE CAPITAL OF THE KINGDOM OF ISRAEL. By ANDRÉ PARROT. Philosophical Library, New York, 1958. 143 pages. \$2.75

BABYLON AND THE OLD TESTAMENT. By ANDRÉ PARROT. Philosophical Library, New York, 1958. 166 pages. \$2.75

These are numbers seven and eight in *Studies in Biblical Archaeology*, all but one of which are by Professor Parrot, Curator-in-Chief of the French National Museums and Director of the Mari Archaeological Expedition. Like the previous books they throw much light on biblical history, and are interesting in text and illustration. The book on Samaria traces the history of the city through both Old and New Testament times and provides much information new to many Bible students. Dr. Parrot says in his foreword: "It can hardly be contested that, as the scene of so much history, the center of so many memories, Samaria, next to Jerusalem, can claim to be the most interesting city of Palestine." Four Comparative Chronological Tables add to the book's usefulness. The study of Babylon is equally helpful but does not contain quite so much unusual material.

AMELIA W. SWAYNE

CHRISTIANS AND THE STATE. By JOHN C. BENNETT. Charles Scribner's Sons, New York, 1958. 302 pages. \$4.50

This compact and readable book is an excellent introduction to the study of the duties of the citizen and the state in relation to each other, and of the duties of the Christian as citizen of a state. By intent as well as by historical accident, it is a pluralistic state which includes on an equal basis among its citizens those who do not hold the Christian or any other faith as well as Christians whose philosophies of religion and life are with difficulty if at all reconcilable with each other.

The author sees that a Christian must act as a citizen, and warns against standing aloof from the difficult, controversial, and imperfect work of making decisions about actual questions of public action. The book attempts to define relations between Christian citizen and state in several fields: national defense and foreign policy, the role of the state in economic life, civil liberties, education, and the relations between Protestants and Catholics.

Professor Bennett does not take the pacifist position, although he writes appreciatively of it. He does, however, point out the tendency of modern war to be so evil that it is a primary responsibility of nations and of citizens to prevent it. He insists that something more than threats of deterrents is needed to prevent war, and that something more than condemnation is needed to solve the problems of relations with Communist nations. He insists on the duty of conscientious resistance to the demands of the state when the resister is clear about his position and prepared to accept the consequences in a spirit of genuine Christian respect for the officials who must prosecute him. Such conscientious resistance may be a duty both as an expression of religious insight and as a patriotic service.

Throughout the discussion there is affectionate concern for all the different members of our complex society, a persuasive humility and a refreshing, quiet sense of humor. Altogether, *Christians and the State* is a stimulating, informing, and reconciling book.

RICHARD R. WOOD

TO THE REFRESHING OF THE CHILDREN OF LIGHT.

By GEOFFREY F. NUTTALL. Pendle Hill Pamphlet, No. 101. Pendle Hill, Wallingford, Pa., 1959. 32 pages. 35 cents

In fact, if not in form, this is an open letter to the Society of Friends by a non-Friend. The author is sympathetic to Friends and well-informed about their history, and he gently admonishes us of our failure to appreciate at some points the proved value of our two traditions, Christian and Quaker. He notes agreement between them, as in the use of the term "children of light" in the New Testament and by early Friends. Much of the pamphlet is a catena of quotations from these two bodies of literature. Friends may find special value in what Dr. Nuttall says about our illusory absence of forms, the casualness of our vocal ministry, and our failure to find an adequate concept of Christ, the Bible, and the Church.

HENRY J. CADBURY

About Our Authors

Mary Steichen Calderone, M.D., is Medical Director of the Planned Parenthood Federation of America, Inc., located in New York City. She is a member of Manhasset Preparative Meeting, N. Y.

Henry T. Wilt, a member of Matinecock Meeting, N. Y., teaches Latin and Greek at the Cathedral School of St. Mary, Garden City, L. I., N. Y.

Robert J. Leach has been for some years a member of the faculty of the International School, Geneva, Switzerland. He is our regular correspondent from Geneva.

Friends and Their Friends

During Philadelphia Yearly Meeting a box containing new subscriptions to the FRIENDS JOURNAL was removed from the Exhibit Room by an unauthorized person. We appeal to Friends who may know of new subscribers who left their order on our table in the Exhibit Room to write us and repeat their order. Their names are, of course, unknown to us.

A new study booklet, *The Contribution of the Quaker Faith to the Healing of a Divided World*, has been announced by the Friends World Committee, American Section and Fellowship Council. It consists of papers by Colin W. Bell, David H. Scull, Horst Brückner, and Margarethe Lachmund given at the Seventh Meeting of the World Committee at Bad Pyrmont, Germany, in September, 1958. The booklet is recommended especially for adult discussion groups (50 cents per copy, 10 per cent discount for 10 or more copies). Order from the Friends World Committee at 20 South 12th Street, Philadelphia 7, Pa., or Wilmington College, Wilmington, Ohio.

Brand Blanshard has been appointed Chairman of the Department of Philosophy at Yale University, New Haven, Conn. He is a member of Swarthmore Meeting, Pa.

Senate Resolution 96, introduced March 26 by Hubert Humphrey, had a special appeal to Friends because it sought to register support of the Senate for the negotiations at Geneva, calling for the discontinuance of nuclear weapons tests and looking toward adequate control and inspection systems as an integral part of test ban treaties. It dealt more with the attitudes necessary for negotiation than with the specific mechanics of possible solutions. A number of individuals and organizations have tried to encourage, as the primary issue, the use of negotiation rather than coercion and threat in seeking acceptable solutions. The Friends Peace Committee of Philadelphia has thus approached the eight Senators in its four-state area, and has in other ways tried to shift the emphasis to the importance of right attitudes in diplomatic negotiations.

Colin W. Bell, who has given leadership to Quaker projects on three continents, has been named Executive Secretary of the American Friends Service Committee, as announced by Henry J. Cadbury, AFSC Chairman. Since 1955 Colin Bell has been AFSC Associate Executive Secretary for general administration. For five years before that he was Director of the Quaker International Center in Geneva, with official United Nations observer status on behalf of the Friends World Committee for Consultation. Beginning in late 1943, he spent three and a half years in China as a member of the Friends Ambulance Unit. He was Chairman of the FAU China Convoy for 18 months. He then came to Philadelphia as Director of all AFSC programs in Asia. In 1948 he became Administrator of the AFSC relief operation for nearly 250,000 Arab refugees in the Gaza strip, a project undertaken at the request of the United Nations.

Colin Bell was born and brought up in Liverpool, England. Originally a Presbyterian, he has been a member of the Society of Friends for a number of years.

The Honolulu Monthly Meeting of the Religious Society of Friends announces that Ralph and Maude Powell have consented to become Resident Secretaries of the Friends Center in Honolulu this coming fall. They will bring with them a wealth of experience and training. For 30 years Ralph was Professor of Engineering Mechanics at Ohio State University. Maude has a Ph.D. in food chemistry and nutrition. While in Ohio their home was practically an international center for foreign students in the University.

The Powells spent ten years as teachers in the College of Yale-in-China, one year in Peking studying Chinese, and a summer vacation in Japan. In 1955 the Powells went to Europe and visited Swarthmore Hall; the Centers in London, Stockholm, Geneva, Paris, and Amsterdam; and attended Germany Yearly Meeting at Bad Pyrmont. They have just spent four years as residents in a new Center bought by the Columbus Meeting, Ohio.

The Committee having Oversight of Greene Street Friends School, Philadelphia, Pa., announces the appointment of Philip E. Swayne as Principal. He will assume his new responsibilities with the academic year beginning September, 1959. Clara R. Fell, who so capably filled the position of Acting Principal for the current school year, will continue on the school staff.

A member of the Newtown, Pa., Monthly Meeting, Philip Swayne brings to the school a rich personal background in Friends education. He is the son of Norman and Amelia Swayne, both former members of the George School faculty. He is a graduate of Swarthmore College, and has taken graduate work in elementary education at West Chester State Teachers College, Pennsylvania State University, and the University of Pennsylvania. For the past five years he has taught in both 5th and 6th grades in the Swarthmore Public School system.

The Friends Committee on National Legislation is pleased to announce that Charles H. Harker, Jr., member of Peoria Monthly Meeting, Illinois, and former Clerk of the Illinois Yearly Meeting, will become Administrative Secretary of the FCNL about May 1. He will take over the responsibilities formerly carried by Wilmer Cooper, who is leaving Washington at the end of March to accept a position at Earlham College.

Charles Harker has long been interested in the work of the Committee. He is convinced that members of the Society of Friends should do all they can to help build a peaceful world. Because of this conviction he is leaving a very promising business career to undertake the work at FCNL. Charles Harker is presently manager of the 600-man maintenance department of the Caterpillar Tractor Company, Peoria. At FCNL he will be in charge of general administration, personnel, and fund raising.

Charles Harker received his B.S. in mechanical engineering from Northwestern University in 1949. His wife is Eleanor Wolf Harker, whose family is very active in the Illinois Yearly Meeting. The Harkers have three children.

John E. Motz, a member of Baltimore Monthly Meeting, Stony Run, has been named Chairman of the Planning Council of the Greater Baltimore Committee. In accepting his post, John E. Motz, who is Executive Vice President of the Mercantile Safe Deposit and Trust Company, said: "We hope in the coming year to be of increasing service to public and private organizations for planning activity." The Council is now working on an improvement plan for the downtown area.

Financial aid is again available for anyone wishing to attend one of the summer schools of alcohol studies. The Pennsylvania School of Alcohol Studies is to be held this year from July 6 to 10 at Juniata College. For further information write to Donald Baker, Collegeville, Pa.

Roy McCorkel has returned to the staff of the American Friends Service Committee as a Secretary for Finance and Interpretation. For six years until 1949 he was with the AFSC as Director of the Educational Program in the field of international relations. In the new role with the Committee he will be responsible for helping to raise five million dollars a year for the agency's work in the United States and more than a dozen other countries.

For the past three years Roy McCorkel has been Director of the Commission on Religious Organizations of the National Conference of Christians and Jews. Last summer he headed a group of American clergymen who toured the Soviet Union, Western Europe, and the Middle East. He had visited Russia many years earlier on his honeymoon. In 1949 he started work with CARE as European Director, with headquarters at Geneva, and after two years he became Vice President in charge of public relations for CARE's headquarters in New York. From 1954 to 1956 he was Chief of the CARE operation in India.

Dorothy Hutchinson will speak on "The Written Outreach of Friends" at the annual dinner and meeting of the Tract Association of Friends, to be held on Monday, April 27, 6 p.m., at 20 South 12th Street, Philadelphia, Pa. The Association, which will be nearly 150 years old next year, is seeking to enlarge its outreach and find new material for pamphlets. It is hoped that those Friends concerned with the printed ministry of the Society will attend. Those wishing to take dinner may make reservations with Barbara Hinchcliffe, 5022 Erringer Place, Philadelphia 44, Pa., by April 20. The cost is one dollar.

Editors of *Junior Scholastic* say the most popular feature among their million-plus junior high school readers is the "World Friendship Series." Here each week a boy and girl in an overseas country tell about themselves, families, interests, schools. Pictures and addresses are given, and *Scholastic* readers sometimes write three or four hundred letters to the featured children. The March 6 issue carries the stories of two Filipino children as told to and reported by Walter Ludwig after he and his wife Clarice, both members of Scarsdale, N. Y., Meeting, had visited the UNESCO Pilot Project at Bayambang, Luzon. Since the Ludwigs' return from a sabbatical year in Asia during 1956-57, their reports and photographs of Hawaiian, Burmese, and Malayan boys and girls have been printed in the "World Friendship Series."

Young Friends Committee of North America

The Young Friends Committee of North America has published a most interesting 20-page booklet entitled *Experiment in Understanding: Young Quakers and Young Russians Tour the United States* (25 cents). It describes with colorful detail the visit of the delegation of young Russians which the Young Friends organized in the summer of 1958. There are six illustrations. Young Friends feel they have begun to find a way of conveying to the young people of Communist countries their love, respect, and concern for them as individuals.

The East-West Contacts Committee of the Young Friends Committee of North America is following up this project by sending a return delegation of four Young Friends to the Soviet Union this summer. They hope to be able to travel in a community with a group of Russian young people in the manner of last summer's tour, for the purpose of exploring in depth differences and mutual concerns.

At the same time another group of four Young Friends will visit Friends in Britain and Germany for the purpose of learning from those who have been most concerned with East-West tensions and of sharing their thoughts about ways of creating better East-West understanding.

Toward the end of July both groups will join in Vienna as observers at the Vienna Youth Festival. While Young Friends cannot approve fully the tone or sponsorship of these Communist-organized festivals, they nevertheless feel that they offer an opportunity to bear witness to Friends beliefs before those young people whom it is most important to reach. The

group at Vienna will do this by seeking private group discussions with young people from Communist countries and elsewhere, by participating with like-minded religious groups in a program of religious observances, and by making available literature on Quakerism and Friends concerns. The group will return to the United States in August in time to report to the Young Friends Conference in Kansas.

Clerks of the Young Friends Committee of North America are Richard Taylor, 635 Mulford Road, Wyncote, Pa., and Fran Warren, Earlham College, Richmond, Indiana. Copies of *Experiment in Understanding* may be obtained from Michael Ingerman, 2415 20th Street, N.W., Washington 9, D. C.

Letters to the Editor

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

For the benefit of Budd Mitchell and of others who may not know the results of the repeal of Prohibition, the following statistics are of interest. The results are summarized by the American Business Men's Research Foundation of Chicago, which is neither "wet" nor "dry," but is concerned with the truth; the figures are taken from an issue of *The Christian Century* for 1958.

"(1) Crimes induced by or related to drinking alcoholic beverages have increased 28.6 per cent in 25 years. Arrests for drunkenness have increased from 1,490 to 1,939 per 100,000; arrests for drunken driving have soared 20.7 per cent. (2) Insanity attributable to alcohol increased three times more than other mental diseases. (3) The number of dependent children has doubled in this period. (4) Alcoholism has increased. In 1934 there were 2,808 alcoholics per 100,000 adult Americans; in 1956 there were 4,718. Over these 25 years we, the American people, have spent twice as much for alcoholic beverages as for schools."

It is unthinkable that the billions spent on liquor advertising and the hundreds of retail liquor outlets have resulted in reduced sales.

Sentimental sympathy for the alcoholic will never solve this problem. Only public opinion aroused to the danger to our youth and indirectly to all of us may bring about abolition of liquor advertising and a widespread system of education to teach the harmful effects of narcotic habit-forming drugs.

Poughkeepsie, N. Y.

MILDRED BROWNING

I want to write the story of the life of my husband, Arle Brooks. Arle Brooks worked for the American Friends Service Committee, was one of the first men to be imprisoned for refusing to register for the draft, and lived for many years before his death with me and our children at the Celo Community in North Carolina. If any readers of the FRIENDS JOURNAL have memories of him, I would greatly appreciate it if they would mail me an account of them.

Route 5, Burnsville, N. C.

ARTHELIA BROOKS

Your editorial of March 28 concerning the relatively few Americans studying Russian, 8,000, brings to mind our experience, which might help others who are involved in adult educational programs. With some trepidation we included "Conversational Russian" in the spring semester of our adult school, along with "Conversational German" and "Conversational Spanish." Imagine our surprise when we received 20 enrollments (among them are two Friends) for Russian as compared to 11 for Spanish and two for German. Bucks County citizens in a small way are showing interest in Russian culture. No doubt a large reservoir of interest exists in other counties if only opportunities for study and contact are made available.

*The William Penn Center
Fallsington, Pa.*

THOMAS E. COLGAN

Coming Events

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

APRIL

19—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Henry J. Cadbury, "The Peace Testimony."

19—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: T. Smedley Bartram, Jr., "The Work of the Social Service Committee of Philadelphia Yearly Meeting."

19—Green Street Meeting, 45 West School Lane, Philadelphia, Conference Class, 10 a.m.: Karl Cheyney, "Report of the Social Order Committee."

19—Chester Quarterly Meeting on Worship and Ministry at Springfield, Old Springfield and Sproul Roads, north of State Road, Pa., 3 p.m.

19—Merion Friends Community Forum at the Merion, Pa., Friends School, 615 Montgomery Avenue, 8 p.m.: Lewis Hoskins, William Worthy, and Colin Bell, "China Today."

24, 25—Spring Conference on "Education for Participation in the Religious Society of Friends" at the YWCA, 44 Washington Avenue, Schenectady, N. Y., Friday, 6:15 p.m. to Saturday, 4:30 p.m. For friends of Friends as well as Friends, sponsored by the Advancement Committee and the Ministry and Counsel of New York Yearly Meeting.

25—Chester Quarterly Meeting at Lansdowne, Pa., 3 p.m. Meeting for worship, brief business; address by Dr. John Otto Reine-mann, Director of Probation, Municipal Court of Philadelphia, "Cost, Causes, and Cures of Juvenile Delinquency"; supper served, 6 p.m.; no evening session.

25—New York-Westbury Quarterly Meeting at 110 Schermerhorn Street, Brooklyn, N. Y. Ministry and Counsel, 10 a.m., followed by meeting for worship; business; hot lunch. At 2 p.m., special group worship session under Ministry and Counsel on the theme "The Life that Takes Away the Occasion for All Wars."

26—Centre Quarterly Meeting at State College, Pa. At 9:30 a.m., DST, Ministry and Counsel; 10:30 a.m., meeting for worship; 2 p.m., business meeting.

26—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Henry J. Cadbury, "George Fox."

26—Homecoming Day at Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia. Conference Class, 10 a.m.; meeting for worship, 11:15 a.m.

26—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Philip W. Smith, "Russia." Philip Smith visited Russia in 1925 and again in 1958.

26—Green Street Meeting, 45 West School Lane, Philadelphia,

Conference Class, 10 a.m.: Rachel Cadbury, "Nurturing the Spiritual Life."

26—Conference on "Alternatives to the Nuclear Arms Race" at the Methodist Church, 29 Warwick Road, Haddonfield, N. J., beginning at 2 p.m. Featured speakers, Dr. Linns Pauling and Dr. Kenneth Maxwell. Group discussion led by Agnes Morley, Annalee Stewart, Clarence E. Pickett, Prof. Fred Shorter. Registrations (\$1.00 for the day; 50 cents for evening only) and supper reservations (\$1.50 per person) should be sent to Neil H. Hartman, 310 East Third Street, Moorestown, N. J.

26—Address at Providence Meeting House, Media, Pa., 8 p.m.: Elmore Jackson of the American Friends Service Committee, "Arab Refugees."

29—Tea in honor of Mrs. Fuku Thurn, given by the Japan Committee and Central Philadelphia Monthly Meeting, in the Cherry Street Room, 1515 Cherry Street, Philadelphia, 2:30 to 4 p.m. Mrs. Thurn is going to Geneva, Switzerland, to live with a daughter. All her friends are cordially invited.

29 to May 2—Ireland Yearly Meeting at 6 Eustace Street, Dublin, Ireland.

MAY

2—Concord Quarterly Meeting at Wilmington, Del., 10:30 a.m. *Coming:* On May 3, Connecticut Valley Quarterly Meeting in Connecticut Hall, Old Campus, Yale University, New Haven, Conn., 9:45 a.m. to 4:15 p.m. For overnight hospitality, write Mildred Davis, 489 Ocean Avenue, West Haven 16, Conn.

Coming: On May 9 and 10, Green Pastures Quarterly Meeting at Cedar Lake Camp in the Waterloo Recreation Area, Mich. Reservations should be sent to Peter R. Wenck, Box 315, Newaygo, Mich.; deadline, May 4.

BIRTHS

BRIGHAM—On February 6, to Richard T. and Margaret Hoover Brigham, a daughter, DEBORAH MILES BRIGHAM. All are members of Birmingham Monthly Meeting, Pa., at Birmingham.

ROUSE—On March 29, to James and Anne Rouse, members of the Friends Meeting of Washington, D. C., a second daughter, JOANNE HANSON ROUSE. She is the granddaughter of Everett and

Myra Lank and of Miles and Agnes Rouse, and great-granddaughter of Herbert and Grace Lewis and of Mary Rouse.

MARRIAGE

KNAUR—HUNT—On April 11, in Saint Matthews Church, Bedford, N. Y., BARBARA HUNT and PETER R. KNAUR. The groom and his parents, Karl and Auguste E. Knaur of Newtown, Conn., are members of Swarthmore Meeting, Pa.

DEATHS

BLACKBURN—On March 26, at Winston-Salem, N. C., ANNE C. BLACKBURN, in her 84th year, a devoted member of Dunning Creek Meeting, Fishertown, Pa. A native of Raleigh, N. C., Anne C. Blackburn was the wife of Isaiah P. Blackburn, who died in 1955. They came in 1941 to live in Fishertown, where she continued to live until 1957. Surviving are two sons, Richard C. Blackburn of Winston-Salem, and Rev. Philip T. C. Blackburn of St. Paul, Minn.; two grandchildren and two great-grandchildren; a sister, Mrs. Henry Morehouse of New Rochelle, N. Y.; two nieces and a nephew. Services for Anne Blackburn were held in the Fishertown Meeting House, where warm tributes were paid to her life and to her devotion to her faith as a Friend.

CLEGHORN—On April 4, at Philadelphia, after a long illness, SARAH NORCLIFFE CLEGHORN, aged 83 years. She was a member of Chestnut Hill Meeting, Pa., where a memorial service was held on April 7. (An appreciative tribute by Anna Pettit Broomell and a poem by Sarah N. Cleghorn will be published in the next issue.)

WOOD—On March 21, at the Patton Nursing Home, Winchester, Va., after a long illness, MARY C. WOOD, daughter of the late Daniel T. and Miriam N. Wood. Mary (better known as Mollie) C. Wood was born at "Millbank" in Frederick County, Virginia, on January 11, 1860, and lived her entire life there. She was a birthright member of Friends and belonged to Hopewell Monthly Meeting, Va. Surviving are four nieces, Mrs. B. F. Arthur and Mrs. Mildred Bradfield, both of Winchester, Va., and Miss Miriam Talbot and Mrs. Robert McComb of Purcellville, Va. The funeral service, conducted by Friends, was held at the Jones Funeral Home in Winchester, Va.

MEETING ADVERTISEMENTS

ARIZONA

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

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

ARKANSAS

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

CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings the last Friday of each month, at 7:30 p.m. Clerk, Clarence Cunningham.

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

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

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

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

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

COLORADO

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

DISTRICT OF COLUMBIA

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

FLORIDA

DAYTONA BEACH—Meeting, 8 p.m., 1st and 3rd First-days, 145 First Avenue. Information, Sara Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

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

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

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

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

INDIANA

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

FORT WAYNE—Meeting for worship, First-day, 9:30 a.m., Y.W.C.A., 825 W. Wayne. Call Beatrice Wehmeyer, E-1372.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

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

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

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.

NEW JERSEY

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

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

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

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

NEW YORK

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

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

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

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

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

Flushing: at 137-16 Northern Boulevard.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

OHIO

CINCINNATI—Meeting for worship, 10:30 a.m., 3801 Victory Parkway. Telephone Edwin Moon, at TR 1-4984.

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

PENNSYLVANIA

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

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

LANCASTER—Meeting house, Tulane Terrace, 1 1/4 miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

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

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

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

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

WARRINGTON—Monthly Meeting at old Warrington Meeting House near Wells-ville, York County, Pa. Meeting for worship at 11 a.m., every First-day.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Waddy Oursler, MU 3-3813.

TEXAS

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

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

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

UTAH

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

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EXECUTIVE SECRETARY NEEDED, office of the Business Manager, Westtown School. Position available June 1st. For fuller details or to make an appointment, write or phone Robert K. Tomlinson, Business Manager, Westtown School, Westtown, Pa., EXport 9-0123.

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TO THE HUMAN MINERS UNORGANIZED

DOWN

beneath the surface of the earth new life that has been latent is stirring now. Much of the greatest potential of human beings is latent and deep set. Like ore that is rich, or sleeping blooms in the winter beneath a crust of ice and snow and frozen ground, human ore demands expert mining. One question facing our present society is, "How do we mine this ore?"

BUT

more important, in a democratic society, is the education of everyone to the realization that not only does the best ore lie deepest, that mining it is expensive, but that finding the miners is most important. They are as precious as the ore.

NOT

without some answers to these questions of how we mine in an affluent society can we continue to live in a suffering, deprived world. The final and in my case personal question is, "How does a man live and support a family when he is motivated by the desire to mine this ore, has reason to believe he's capable of mining it, and can't find anyone interested?"

OUT-

side my house, new life is stirring. This has stirred me. If these questions have stirred you and you have answers to them,

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Editorial Comments

In Every War But One

DURING the Korean war (1950-1953) nearly one third of the 7,190 American prisoners of war collaborated with their Chinese captors. Not one of them escaped, although escape is a matter of honor and has always been important in previous wars. In Korea two out of five American prisoners of war died, some at the hands of their fellow-Americans, and the death rate—38 per cent—was higher than in any of our former wars. Our military authorities admit that the Communist treatment of our men rarely involved ordinary violence but was a mixture of psychological and moral leniency and pressure. In view of this fact the figures are particularly alarming. Numerous cases of cruel neglect of sick fellow prisoners by their comrades are a matter of record. Some of those neglected in such manner died. Other soldiers committed crimes against the life and property of their comrades. This complete breakdown of discipline and morale was, of course, encouraged by the Chinese. Some of the collaborators praised in their letters home the treatment they received as humane and dignified. Others appealed over the radio to our front-line soldiers to desert or disobey orders, describing communism as superior to American democracy. Others wrote disloyal tracts. Many took indoctrination courses in Marxism to become agents or spies in the United States. A small group of soldiers chose even to remain in Korea or China with the Communists.

In contrast to these sad facts it must be stressed that many officers and men heroically resisted intimidation and indoctrination, remaining loyal Americans even to the point of death. But the culpable acts predominated over the heroic ones.

Why It Happened

Formal education of the average soldier consisted of nine years of schooling; some never went beyond the fifth grade. Most prisoners did not know much about American history. Even the better educated had little patriotic philosophy and information. The Chinese played on their ignorance and gullibility by using moral coercion. Soldiers were deprived of mail from home

and at the same time treated in a seemingly friendly manner by the Chinese. Most men no longer considered themselves soldiers and openly said so. Only a few were able to adjust to primitive conditions. We may not agree with the army, which accused our soldiers of softness and praised the Marines' superior conduct in captivity. Yet it is true that our soldiers go into the field with comforts which the majority of the world's population does not have at home. They receive the highest pay of any soldier in the world, but the promises for enlistment make them look for security and advantages instead of stressing the paramount significance of service to the nation.

The Turks

The 229 Turkish prisoners had the best record of resistance to indoctrination, excelling in self-discipline, obedience to their superiors, solidarity, and mutual help. Not a single one died, although half their number were wounded when taken prisoner. In contrast to most American prisoners, they shared every morsel of food, including stolen supplies, and they took scrupulous care of their sick.

A Puzzling Picture

These few data are taken from Eugene Kinkead's fascinating book *In Every War But One* (W. W. Norton and Company, New York, 1959; 219 pages; \$3.75), written with the cooperation of the Pentagon. Our military authorities have displayed a remarkable candor in revealing this disturbing material.

What accounts for this sorry picture? Is general softness the over-all explanation for the soldiers' inability to adjust to adverse conditions? Does our athletic excellence show only against the background of shower stalls, high grade diet, medical care, and an admiring public? Is our much vaunted individualism to blame for the absence of altruism and for the self-centered attitude in adversity? Was the display of brutality nurtured by the military training in killing? Do the permissive absence of discipline in our homes and schools, and the constant emphasis on rights and the sacredness of the individual support a selfish behavior? Is nonmilitary training likely

to dominate the soldier even after he has been subjected to dictatorial military methods?

Kinhead's unusually well-written book evokes many additional disturbing questions. Our soldiers were completely baffled when their Chinese captors greeted them with cigarettes and congratulated them on their "liberation." Evidently the Chinese had benefited from Mr. Dulles' vocabulary. Our soldiers were unable to defend in thought and word the superiority of our democratic system over communism. The Pentagon did not extend its self-examination to the broader political implications of the matter—at least not publicly. Did the generals ask themselves whether these soldiers would ever care

to fight a war of ideologies in remote Korea? These soldiers saw little effort expended to prepare peace by a broad economic program of mutual help. Does the Pentagon take into account the indifference or fatigue which results from our foreign policy?

Are the reactions of these soldiers to be interpreted as typical for a generation which is not permitted to grow up in peace but only in a succession of cold-war incidents? Moscow and Peiping will study this material. It can only evoke pity and shame in us. But the military cry for more discipline is no sufficient answer. Does this report indicate that our entire way of life was on trial in Korea?

Eating with Sinners

WHEN Jesus and his disciples were guests at the home of Matthew the Publican, the Pharisees asked his disciples, "Why does your teacher eat with sinners?"

Social eyebrows and tempers are never more quickly raised than when someone steps over the bounds of cherished traditions and threatens to undermine them. Jesus chose to stop at Matthew's house because he saw in Matthew a man with heart and mind open to his teaching. Soon many of Matthew's friends had joined the gathering, probably because they were curious or eager to hear the famous teacher. The Pharisees, however, looked on the incident as an act of debasement, since Jesus was associating with people who were socially frowned upon.

There is nothing in the account of this incident to indicate that the Pharisees objected to Jesus' table companions on the ground that they were bad men, but only on the ground that they were tax collectors and sinners, and that Jesus was breaking a social tradition. It is true that tax collectors were generally unpopular because they were agents of Rome and because they often used rather unfair means to collect taxes, but there is no evidence that those at Matthew's house were men of particularly malicious character.

The term "sinners," too, does not necessarily mean bad men, for it is obvious from the expression "tax collectors and sinners" that "sinners" represents a class of people. The plural of sinner (*hamartolos*) sometimes meant people outside an accepted ethnic group, perhaps because those who do not "belong" are often believed to be evil-doers. In the present instance, the term probably meant *Gentiles*, or perhaps Jews who were not in the accepted circles of Pharisaic society.

Although Jesus frequently mingled with various so-

cial ranks, he had not been challenged in quite the same way before; the thing that made this occasion different was the fact that he sat at table with them. To sit at table and break bread with another was to acknowledge a sort of kinship with him. In fact, our word "companion" means "bread-fellow." It seems to have been all right for men of all ranks to mingle in business and other pragmatic affairs, but to break bread with one not in one's own class and thus to acknowledge kinship was fatal to the principle of class distinction. (Compare firmly entrenched customs with regard to this matter in many parts of America, particularly in the South.)

If Jesus had chosen to teach only among the "right" people, he would have escaped much abuse; but he saw men as men, quite apart from their social rank, color, or creed. It was not only all right but necessary for him to eat with "sinners," although this did offend established tradition. It was one way in which he could demonstrate his belief in the spiritual equality of all men.

Having overheard what the Pharisees had asked his disciples, he said to them, "Those who are well have no need of a physician, but those who are sick." This may have been a proverbial expression in those days, but it seems quite likely that what Jesus meant was that the Pharisees, who considered themselves sound and strong in doctrine and conduct, did not need his help, but those whom the Pharisees considered inferior and as "not belonging" did need his help. This, of course, raised a very unpleasant issue; it proclaimed the equal rights of all men to share in the knowledge of eternal truths and in the blessings of the Kingdom of Heaven. It was the imminence of the Kingdom of Heaven that Jesus was preaching, and in sitting at table