

FRIENDS JOURNAL

Quaker Thought and Life Today

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*THE spirit is never valid
as an inheritance. It must be
born anew in the individual.*

—IRA PROGOFF (*Pendle
Hill Lecture, 1962*)

Thy Will Be Done

. *by Carl F. Wise*

Pope John and Reunion

. *by Brand Blanshard*

Friends and the Papal Encyclical

. *by Stewart Meacham*

What of the Migrant Child?

. *by Prudence Wayland-Smith*

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Education Committee, Philadelphia Yearly Meeting*

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Young Friends and Race Relations

JESUS said, "Inasmuch as you have done it to the least of these my brethren, you have done it to me." To believe this is to strive to treat all men with kindness and love and never to deride a person or deny him his rights; for to do so is, in effect, to deride Christ.

As Young Friends who have been deeply influenced by the Quaker belief that God is a God of love, we are concerned about the relations between men. To us, a desire to improve the conditions under which men live and to strive for greater justice in human relations is not purely a social concern. It is rather a religious concern, a witness to the love of God which should flow through us to all mankind.

We are proud of Friends' traditional work aimed at relieving suffering and promoting justice—expressed in relief and rehabilitation programs, work with Indians, witness against slavery, prison and mental health reform. Yet we are deeply disturbed at the many signs that Friends are not living up to their principles, particularly in the area of promoting interracial justice and harmony.

Quakers of the 1700's made a tremendous and commendable effort to rid the Society of Friends of slavery before the Civil War. Unfortunately, no similar mobilization of energy has been seen since then to rid American society of the degradation caused by discrimination against Negroes, Mexicans, Japanese, Indians, and other minorities. Worse yet, Quaker attitudes, practices, and lack of knowledge have often perpetuated conditions which have held back progress

- in our meetings for worship (which are seldom racially inclusive)
- in our schools and colleges (which have barred certain racial groups in the past, and, in some cases, still do)
- in our welfare institutions (often operated on a completely segregated basis)
- in the clubs and recreational groups which Friends support (often racially exclusive)
- in the communities where Friends live (so many of which are closed to minority group members).

Much could be said about this problem; much needs to be said. Under a sense of the tremendous urgency of this issue, however, we feel moved to call upon Friends:

To renew our dedication to a faith which demands action to relieve suffering and humiliation, leading us willingly to suffer for justice and love.

To eliminate racial discrimination from all institutions operated by Friends, such as hospitals, children's and old people's homes, summer camps, hotels, and inns, so that services will be available to all, staff-hiring will be on a merit basis, and administrative boards will have an inclusive membership.

To recognize that our former perpetuation of negative racial practices should lead us now to make special efforts to cure the wounds which past practices have inflicted. We urge this particularly upon Friends' schools, which have only in recent years opened their doors to Negro students and which rarely, even now, have fully integrated faculties and adminis-

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FRIENDS JOURNAL

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Editorial Comments

Has Controversy Been Banned?

WHEN John Luffe, an English Friend, saw the Pope in Rome, he is reported to have reminded him that he was, indeed, not occupying St. Peter's throne. Peter had been a fisherman and had had a boat, but not a throne; the Pope, so John Luffe suggested in no uncertain terms, was feasting, whereas St. Peter had been fasting. Peter had fished for men, whereas the Pope "hooked" souls to "confound them." As can easily be gathered, this episode was not part of the recent Ecumenical Council. It took place around 1658, and its sorry finale was Luffe's death on the gallows in Rome. His companion, John Perrot, was declared insane and spent some time in confinement before being released. More recent Quaker contacts with Rome have been increasingly agreeable, and Friends' presence at the 1962 Vatican Council was a more than pleasant experience.

Over the years Friends have learned to temper the raw directness of their vocabulary. Nowadays, if we read 17th century Quaker pamphlets and sermons at all, their forthrightness is apt to delight us, but primarily they are proof of Quaker courage and sincerity.

We do not recommend the adoption of an offensive lingo. But the pale language of some of our contemporary speaking and writing illustrates how far we have gone to the other extreme. Our desire to avoid controversy among ourselves and with other churches has become one of our newer peculiarities. Yet ours is an outspoken age in matters of theology. Dr. Clark's quotation in another section of this issue suggests what productive and sound controversy can achieve. Can we afford to remain serene and remote from the religious issues that are moving the hearts of men today? We have domesticated our language and outlawed such terms as sin, salvation, devil, damnation, Day of Judgment, and many others. We seem to have locked them up in the spacious vaults of our silence like wild animals, ignoring the fact that the New Testament is full of such dark terms. These days we can hear frequent references to the apocalyptic times in which we live; yet over too much of Quaker thinking and speaking continues to rest a virtuous nonchalance and a puzzling serenity, as though Friends had made Beethoven's *Moonlight Sonata* their day-long back-

ground music. It must not reassure us that much of ecumenical Christendom is in a similar mood. Apocalyptic references now are, indeed, commonplace in many groups. Yet their members' pilgrimage to the shrines of the golden calf never misses the morning suburban train that merely divides mankind into smokers and nonsmokers. But the Christian's true division is of a spiritual nature. Meanwhile, we Friends, deemphasizing theology as we do, avoid alarming language and controversy.

Unity Aims at the Future

When in 1955 Philadelphia Friends terminated their quarrels of the past by reuniting, had the scars from that division created a phobia against discussing controversial matters? Some caution was in order at a moment when an inglorious period was solemnly being buried. But funeral services ought to be short, and the prolonged cultivation of an obituary mood is unhealthy. Friends in Philadelphia and elsewhere are not meeting annually to celebrate the avoidance of yesterday's mistakes. They have joined to face the future with increased strength and, incidentally, also to merge their former thinking in friendly controversy. They must not emulate the circus rider standing atop two horses. It must not remain true that the new life still hangs on an old soul. Or is man's rebirth also part of a discarded vocabulary? We cannot remain unmoved by the spiritual turmoil in which millions of our contemporaries are living, nor can we ignore the spiritual anguish of our members—especially the young—that is part of the sickness of our age, brink-dedicated as it is in so many respects. This is not the time to cultivate silky minds. The days are growing short, as our membership statistics indicate, and our committee-trained instincts must not be allowed to be our sole guides to the future. It is not enough to warn mankind of atomic perils. Spiritual atrophy might even sooner descend upon us at a speed of 78,000 miles per hour than physical annihilation. Do we realize that much of our doing (including the production of a crop of platitudinous epistles which so many Yearly Meetings produce) might not lead us anywhere in particular? Are we losing our sense of direction?

The Listening Ear

Privileged membership in God's Kingdom is not available even to the most apple-cheeked saints. Nothing is settled in the mysterious realm of the Spirit, so far as man can perceive. Nothing less than rebirth is demanded. The voice within may well carry unpleasant promptings;

yet we must listen. Modern man's specific illness is his deafness to the intimations of the Spirit. Each and every one must find his own wave length. "The wind blows where it wills and you hear the sound of it, but you do not know whence it comes and whither it goes; so it is with everyone who is born of the Spirit" (John, 3:8).

Thy Will Be Done

By CARL F. WISE

IT is neither undervaluing our spiritual inheritance nor underestimating its cost in human suffering to suggest that one reason that first-generation Friends were able to arrive at spiritual greatness is that there was no one to tell them they weren't doing as well as their ancestors. They were a first-generation group doing a first-generation task, and their eyes were upon the work of their hands and the need that required their suffering. They were engaged not upon a recovery of the past but upon a discovery of the present. Their wisdom may have been ancient. Most wisdom is. But like the participants in every great spiritual movement, they became passionately concerned to express the ancient wisdom in the terms of their own present—no hat-tipping, no oath-taking, plain language, and plain clothes.

These were not minor testimonies in 1663. They were the very breath of spiritual life because, flying in the face of custom, they spoke bluntly and comprehensibly to the condition of the times. No doubt they are minor now. When social status no longer determines who lifts his hat or uses "thou" to whom, when the law permits an affirmation, and when the kind of apparel is determined by taste and conscience rather than by rank, these testimonies no longer say anything that insistently matters.

It is not that Friends have won their point and may now relax. Indeed, in so far, for example, as the permissive affirmation in court blunts Friends' concern for the constancy of truth by making it unnecessary to explain why the oath is refused, they have lost their point. Without an accompanying explanation, all that Friends have won is the opportunity to commit perjury without benefit of Bible.

There is nothing in this either lamentable or strange. It is the common lot of evangelists to progress from the young movement to the senile sect; and evangelists, like all other living things, must learn to accommodate themselves to the laws of growth. As times change, what began as testimony loses its bite and ages into ritual—the repetition through inertia of something which once moved

under its own power and had the power to move. What ages ungracefully is not the wisdom that gave life to the testimony but the testimony that gave body to the wisdom. For religions, the secret of eternal youth is to slough ritual and renew testimony.

Among the proved techniques by which spiritual senility may be held at bay is breast-beating. It is distasteful to those who like to see our little virtues adequately displayed. Also, it can be carried to excess, as when it seems to be an end in itself; but generally it is more spiritually healthful than the preparation of showcases. The custom of using Queries is an excellent example. The problem is to prevent them from becoming ritual. One way to avoid this misfortune is to avoid assuming there are no other questions to be asked, however excellent the Queries currently in use. For instance, nowhere do they ask, What is God's will?

What do we mean by the will of God? How can the will of an Omnipotent Being be avoided? If the divine instruction is permissive, is it really a will? What are the criteria of knowledge of the divine will? Inner certainty? Have all such certainties been equally valid in the past? Human reason? Does reason never make mistakes? If we assume divine intervention in human affairs, does that demote divinity to the status of human servant? At what social level will such intervention take place? Between nations? Provinces? Townships? The brands of food on a supermarket shelf? Or should man expect to serve rather than expect to be served?

But if men are to be effective as servants of God, they must know their duties. What is the purpose of life? Most catechisms say, to glorify God. Can this phrase, derived from an autocratic and feudal society, speak to the condition of the present day?

In religious circles, *secular* is often a term of opprobrium, the antonym of *religious*. However, "thy kingdom come" is the preface, perhaps the synonym, of "thy will be done." What do we understand by "the kingdom of God"? Is it to be created while men are alive, or must they not expect to see it until after their deaths? The evangelical church has never been able to make up its mind. Should we? If we choose a kingdom of living men,

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where does the line of division fall between secular and religious? Is it a division among outward deeds or among the inward reasons for doing them?

On every hand we hear the clerical condemnation of "materialism," but nowhere do we see the church refuse contributions. What do we mean by materialism? Do we equate virtue with indifference to material welfare? Every improvement in material welfare is or rises out of an attempt to improve the chances of survival. Is it wrong to wish to survive? To wish to survive with a modicum of suffering to ourselves? If it is, why do we try to alleviate the suffering of others? Should we be wanting less for ourselves or wanting others to have more? Or is the essential distinction between what promotes mere personal purposes and what promotes the purpose of life?

Do our testimonies speak to the specific condition of the hour, or do our answers to the Queries indicate no more than a vague desire to be good? What specific modes of behavior set off the modern Quaker, as hat-wearing and thou-using set off the ancient one?

Our peace testimony provides a suitable example. Is it still a testimony if a Friend may make any response from full military service to refusal to register? Assuming that war is a social disease which mere refusal to bear

arms will not cure, what remedies do we propose? Are any of them specifically Quaker? Is it possible to avoid war if society is committed to economic competition? Are we content to let "the national interest" and "national security" be primary considerations in governmental decisions? If we are not, what becomes of patriotism? Our outward activities since 1917 have gathered for us a reservoir of popularity and praise. Are we willing if it seems needful in the interest of peace to let it drain down the sewers of accusation of communist sympathy and subversion? Are we ready to love our communist as ourselves?

Someone who has read this far may be tempted to ask, why does anyone write an article consisting mostly of questions? Are there no answers? The easiest reply is to point out that the Queries provide no answers either. A better reply is that all effective answers come from within. When Cain asked, "Am I my brother's keeper?" the question would have been unnecessary if he had previously encouraged promptings in his own heart. Perhaps a third reply can be found in the concluding quotation:

"In Gibeon the Lord appeared to Solomon in a dream . . . and said, Ask what I shall give thee. And Solomon said . . . I am but a little child. I know not how to go out or come in . . . Give therefore thy servant an understanding heart . . . And the speech pleased the Lord."

Pope John and Reunion

By BRAND BLANSHARD

IS THERE any hope of union among the churches? Christendom is split into three great blocs, each with millions of members—the Roman, the Eastern Orthodox, and the Protestant. The division is felt on all hands to be something of a scandal. Has Christianity no common meaning? Is there nothing on which so-called Christians can stand together against the atheism of the communists, the powerful non-Christian religions, and the skepticism of science?

New hopes have been aroused by the ecumenical council at Rome, for one of its express aims is to consider the sources of disunion and the means of removing them. And though its main discussions still lie ahead, some advances already have been made. There is a thaw in ancient enmities. Rome is extending her hand to the other communions with a heartiness she has not shown in the past.

For the first time in an ecumenical council, Protestant observers have been admitted; indeed they have been welcomed, treated with great consideration, provided with

good seats in St. Peter's, given special interpreters, and encouraged to state their difficulties at weekly meetings with Catholic bishops. Cardinal Bea, head of the Secretariat for Christian Unity, has been one of the most conspicuous figures at the council. He has visited the United States recently to take part in four days of discussion at Harvard between a hundred and fifty Catholic and Protestant theologians. The disunion of Christendom, he said there, is "a painful story, an open wound that goes on bleeding and hurting." That he should have come with Papal approval to take part in such a conference is itself a witness to the new spirit in the old church. "We thought it would be perhaps a hundred years," said President Pusey in introducing him, "before we could come to the kind of occasion we have here."

Rome's greatest asset in the move toward unity is the personality of John XXIII. He stands in striking contrast to his predecessor. Pius XII was an ascetic, a scholar, and an aristocrat, who gave the impression of being a somewhat aloof intellectual. (I was a member of a group received and addressed by him at Castel Gandolfo in 1958, when he gave us an eloquent philosophic lecture on the pursuit of reason.) But he was

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also something of a fanatic; he was so devoted to the Virgin that he imposed upon the church in 1950 the thoroughly unscriptural doctrine of her bodily assumption into heaven. Pope John is a radically different manner of man. He is a burly, friendly, sensible, large-hearted peasant, impatient of theological refinements, a maverick to his conservative Curia, eager to bring his church in touch with the modern world, quick to feel honesty and to credit good intention, even in dissent. He has received a Greek Orthodox sovereign at the Vatican for the first time since the Byzantine emperors; for the first time since the fourteenth century a Pope has sat down for a friendly chat with an Archbishop of Canterbury; John has talked likewise with the Moderator of the Scottish kirk and the highest Shinto priest; to the dismay of some of his followers, he has found even in communism "elements that are positive and deserving of approval." He had a welcome for Khrushchev's daughter and son-in-law, and he has long been eager to extract that festering thorn in the communist side, Cardinal Mindszenty. His last encyclical, *Pacem in Terris*, is a ringing appeal for the United Nations and for international understanding. It brought applause from both Washington and Moscow. The impression is steadily growing that this peasant Pope is a rare spirit who really does feel malice toward none and charity for all.

Will he succeed in filling the gulleys that now crisscross the religious west? The answer must probably be both Yes and No. That he will fill in some of the shallower ones is certain, but when confronted by the deeper ones, it is too likely that he will be defeated by the intransigency of his church.

On the brighter side, consider the way in which he has eased the tension between European and American Catholicism. Priests in this country have long chafed under requirements that compelled them to live on an island. They have had to say mass in a language unintelligible to those for whom it was said. They have had to hold two loyalties, inconsistent with each other—one to their country, with its sharp separation of church and state, the other to a church that does not really believe in such separation and would rather have one religion supported by government and public taxation. Both of these tensions are now being relaxed. By an overwhelming vote of 1922 to 11, the council has extended to bishops the power to decide for themselves whether the mass should be said, in part at least, in the language of the people. And when Cardinal Ottaviani, who supports a Spanish type of church-state relationship, brought in a report approving this in principle, it was sent back for rewriting at the Pope's explicit behest. No doubt Father John Courtney Murray breathed a sigh of relief. Murray has been trying to convince us that there would be no

danger for Protestants in a Catholic-dominated America, but his teaching is so obviously contrary to that of the Holy Office, headed by Ottaviani, as to lead some people to wonder why he has not been excommunicated. And the liberals in the church have not yet won their battle. Father Murray was excluded in February from a lecture series at the Catholic University of America because the teaching of Ottaviani was still officially in the saddle and the unhappy Rector did not know which way the council was going to leap.

Roman proposals for reunion with Protestants have in the past been simple; they have been invitations to confess the error of their ways and bow again in submission. This attitude must be abandoned as the first condition of advance. The right of Lutherans, Methodists, and Quakers to follow their own light must be conceded. If the Roman church wishes to prove to its fellow Christians that it is in earnest, there are two steps it could take with impressive effect. It could abandon its insistence that in mixed marriages the non-Catholic member is without religious rights; and it could grant to Protestants the right to proselytize in Catholic countries. Elementary as these steps are, it is doubtful if either of them will be taken.

However liberal Pope John may be, it would be mere delusion to expect him to heal the deeper wounds. He is prohibited by the stern voice of his church from meeting his opponents half way. Over and over again the Vatican has committed itself to doctrines that no other Christian church could possibly accept. No Pope can retreat from them, for once the church has officially spoken, the case is closed; *Roma locuta est, causa finita est*. The church has committed itself, for example, to the dogmas that the Papacy is infallible on faith and morals, and that the Virgin was saved from sin at her conception and from bodily corruption at her death. These things must be accepted for all time as true without defect. But since to any modern mind—to speak plainly—they are myths, Protestants would be stultifying themselves if they accepted them. Pope John is less narrow-minded than Pius IX and Pius XII, who promulgated these doctrines, but he is tied hand and foot by the pronouncements of his predecessors.

In short, the good Pope faces a dilemma from which it is hard to see any practicable escape. On the one hand, he may remain loyal to the tradition of his church. To do that is to keep it on an island in the modern world, waging vain intellectual war with advancing knowledge. On the other hand, he may try genuinely to accommodate his church to that knowledge. But to do that he must abandon much primitive superstition which has been handed down to him with the seal of authority on it. Pope John is a courageous man, but there are some things that one

cannot ask him to do. He cannot unsay the official and infallible words of his predecessors; he cannot undo the past. And that tremendous past of Rome, those claims that once gave it so unquestioned a dominance, are now beginning to look like bonds that keep even its Popes in chains.

Friends and the Papal Encyclical

By STEWART MEACHAM

THE encyclical letter of Pope John XXIII which was promulgated a few days before Easter, with its title taken from its opening words "Pacem in terris" (Peace on earth) is of great importance to all the world, but it has special meaning for Friends.

It is doctrinally inclusive. It is addressed not only to the clergy and laity of the Catholic Church, but also to "all men of good will." This is a departure from the common practice of earlier encyclicals and it represents more than a reflection of the ecumenical spirit which has marked Pope John's ministry thus far. It explicitly recognizes as a matter of faith and doctrine the grounds of moral and spiritual unity among all men, and gives concrete expression to this recognition again and again as it deals with such matters as the rights and duties of man, the nature of temporal authority, the moral unity underlying personal and social relationships, the rights of minorities, the need not only for disarmament but also for a reordering of the world community, and a bold new approach to the problem of communism and communists.

It is rooted in inner qualities of the spirit which are recognized as the common endowment of all men, rather than in any doctrinal notions which impose divisions. Some of the language is very close to language familiar to Friends. The letter speaks of an order "which the creator of the world has imprinted in man's heart" and which man's "conscience reveals to him and enjoins him to obey." It speaks of laws written "in the nature of man," and it says, "by these laws men are most admirably taught." These are the words, not of ecclesiastical authoritarianism, but clearly of one who is open both to God and to men speaking in a spirit that is very close to, if not the same as, that which has led Friends to speak of "inner light" and "the teacher within."

It is creative and not merely formal in dealing with rights and duties. There is freshness in the letter and a keen awareness of the real issues which bear on human rights in the world today. The right to full development of gifts and capacities is affirmed, as is the right to freedom of speech, assembly, and worship. In addition, the

following rights are emphasized: the right to emigrate or to immigrate without impairment of status in the human family nor impairment to citizenship in the world community; the right to be free from being coerced "to perform interior acts"; and the "right to be informed truthfully about public events." The entire letter is keyed sensitively to awareness of the dangers of encroachment by the state on the individual.

At the same time there is a balanced, but not a static, emphasis on duties consistent with these rights. The essence of man's duties is declared to be to protect and safeguard for others the same rights one welcomes for oneself. To pursue and secure these is not merely a right but a positive duty.

It states with precision the relationship between temporal authority and the enlightened conscience. Sometimes the words of Paul, "Authority comes from God alone," have been understood to mean that when the state exercises its authority, God is back of it. The Pope puts the shoe on the other foot. He establishes first of all that Paul's words are to be understood as affirming that there should be authority in society rather than giving all those who exercise authority a blank check. Then he goes on to say: "Since the right to command is required by the moral order and has its source in God, it follows that, if civil authorities legislate for or allow anything that is contrary to the will of God, neither the laws made nor the authorizations granted can be binding on the consciences of citizens, since God has more right to be obeyed than men." Here is a charter granted to holy disobedience which Friends at their best could scarcely improve on.

It sweeps the tortured doctrine of the just war right off the boards in the Nuclear Age. Classical Catholic doctrine since the time of St. Thomas Aquinas has stated certain stiff conditions which were supposed to limit war by imposing moral demands which had to be satisfied before war could be undertaken. According to this line of thinking war could not be tolerated morally unless the good that a victory would accomplish would be greater than the evil which fighting it would bring on. The means used had to be limited and restricted to the accomplishment of legitimate goals. There had to be discrimination between the guilty and the innocent. And, assuming the other conditions could be met, there had to be a reasonable expectation of a successful outcome. As it has worked out, this doctrine often has been misused, not to limit war and bring it under moral restrictions, but to provide moral and religious sanctions for war under any and all conditions, twisting the doctrine to conform to the situation.

The thrust of this encyclical is clearly in the direction of bringing to an end tortured efforts to provide nuclear

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war with the moral sanctions of the doctrine of just war. Citing fears that now are widespread because of the threat of nuclear war, the Pope says: "It is hardly possible to imagine that in the atomic era war could be used as an instrument of justice." He calls for reduction of the stockpiles of weapons equally and simultaneously by the parties concerned, for an end to the arms race, for a ban on nuclear weapons, and for general agreement about progressive disarmament and effective control. And then he goes further. He says that there is no chance of accomplishing these objectives unless "the process is complete and thorough and unless it proceeds from inner convictions." And he says that this cannot happen unless we replace the fundamental principle on which our present peace depends with another principle which "declares that the true and solid peace of nations consists not in equality of arms, but in mutual trust alone." In other words, he calls for an end to military deterrence and a beginning of confidence in the good in people. This is what Friends have been saying for a long time.

It moves boldly forward toward world community, rooted not so much in the balancing of national powers as in the needs of human beings. Because all human beings are "equal by virtue of their natural dignity" the "unity of the human family has always existed," the letter says. Then it measures nations by this standard in the present age and declares that at this "historical moment the present system of organization and the way its principle of authority operates on a world basis no longer corresponds to the objective requirements of the universal common good." In other words, the nation-state system is obsolete, and the time has come for world community. Of special interest to Friends is this emphasis on considering the needs and the dignity of people in justifying world government, rather than on thinking in terms of the interests of rival power blocs. Equally welcome is the Pope's clear rejection of the idea that somehow world government depends on super-armies and a super-concentration of military forces able to impose the will of a super-authority. He says instead that "a public authority having world-wide power and endowed with the proper means for the efficacious pursuit of its objective, which is the universal common good in concrete form, must be set up by common accord and not imposed by force" (emphasis supplied).

The most intriguing, and possibly the most important, passage in the encyclical is a paragraph toward the end dealing with relations with communists. Communists are not mentioned directly, but they clearly are being referred to when the Pope says, "It must be borne in mind furthermore, that neither can false philosophical teachings regarding the nature, origin, and destiny of the universe and of man be identified with historical movements that

have economic, social, cultural, or political ends, not even when those movements have originated from those teachings and have drawn and still draw inspiration therefrom. Teachings, once they are drawn up and defined, remain always the same, while the movements, working in historical situations in constant evolution, cannot but be influenced by these latter and cannot avoid, therefore, being subject to changes, even of a profound nature. Besides, who can deny that those movements, in so far as they conform to the dictates of right reason and are interpreters of the lawful aspirations of the human person, contain elements that are positive and deserving of approval?"

This passage is a measure of the integrity of the entire encyclical. The Pope is not willing for his confidence in the working of God's spirit in the hearts of men to be walled up behind ideological barriers. He wants Christians to pursue the common good without being too fearful that they may rub shoulders at times with others who hold different views. Indeed, he believes that this is a Christian vocation.

These are times of seeming confusion for those whose moral confidence depends upon ideological formulations. The Pope, on the other hand, finds confidence and hope in that law which has been put, as Jeremiah has said, in our inward souls and written in our hearts.

FRIENDS avoid the discussion of controversial subjects such as peace and race relations in order not to stir up disharmony. Rather should Friends speak out about what means much to us. Then will our meetings become centers of confidence, not of fearfulness. It is true that we should be careful of each other's feelings and should speak in a spirit of consideration and love. We should permit others the same right to speak out and should listen to their viewpoints with attention and understanding. Then our differences will have a chance of being worked out in an atmosphere of mutual respect and affection. Our meetings will gain in interest and in liveliness also. Controversial subjects are the ones to which the strongest feelings are attached—both positive and negative. Without them, meetings for business and committee discussions degenerate into dullness. This discourages our young people and other members with active minds from attendance and from membership. Open and forthright discussion in the right spirit will deepen the life of our meetings. We will be better informed and more effective, and yet preserve our unity.

—ROBERT A. CLARK, M.D.

What of the Migrant Child?

By PRUDENCE WAYLAND-SMITH

WHAT happened to the children of the 277,000 migrant workers who criss-crossed our nation to harvest the crops in 1962?

To many of them, the year brought little except long, uncomfortable bus rides, work in the fields, intermittent schooling, inadequate diet, and the care of younger children while parents worked.

To 371 migrant children in New York State, summer brought six weeks of special schooling—so very special that 94 missed not even a day.

You may ask, "Why a school in the summer?"

Briefly, because the Council of Churches Pilot Project at Hamilton in 1952 showed that migrant children were from one to three years behind their grade level, but were pathetically eager to learn. The New York Department of Education is concerned because each year nearly 3000 similarly disadvantaged migrant children of school age are in the state during September and October. After experimental projects in 1956 and 1957, the Legislature approved funds for summer schools for children of migrant workers. Ten schools were operated in 1962.

Because the school-age children are usually burdened with the care of their siblings, the schools were, whenever possible, combined with Child Care Centers. In these cases, the school bus picked up the children at the migrant camps each day except Sunday, shortly before 7:00 a.m., taking those between the ages of eight weeks and twelve years. After a light breakfast and rest, the school-age children attended their classes, with regularly qualified teachers from the local school system. After the school session, all children were again under the supervision of the Center Staff until 5:00 p.m., when they returned to their camps by bus.

The cost of the school was wholly borne by the New York State Department of Education. The Center was financed by small fees from the parents, by a 10 percent contribution from the local sponsoring Committee, and by the New York State Migrant Child Care Program.

The history of the Oneida-Kenwood-Sherill Migrant Committee may show how public support for school and Center can be stimulated:

Beginning in 1954, a remedial reading teacher recruited her friends as volunteer instructors in the basic skills of reading and arithmetic; young members of the Future Teachers Association assisted their Social Studies advisers on regular trips to the migrant camps, or from

the camps to local homes; an improvised "Traveling Library" supplied each child with a book bag and a weekly exchange of books. Pictures of this voluntary educational venture, carried on in the bleak desolation of migrant camps, showed so plainly the eager response that church and civic groups were impelled to support the formal schools and Centers now available. The financial responsibility has been spread so widely that no one has felt burdened.

It has been a joy to see the children eating wholesome, balanced meals, resting on clean cots free from flies, singing and play-acting, and responding to the mental stimulation of new books and experiences. Moreover, it has been vitally important that the volunteers still continue their friendly contacts during sports and carpentry, cooking, and sewing classes after school hours.

New York is not the only state which has begun to provide schools for migrant children. What happens to migrant children in *your* state? To find out how you can help, write to Senator Harrison Williams, in care of the United States Senate.



UNDER THE RED AND BLACK STAR

AMERICAN FRIENDS SERVICE COMMITTEE

"I Don't Need to Drink Any More"

IN the Santa Rosa reservation in California, housing for the Indians is poor at best. A few families are living in old automobiles or shacks about ten feet square made of boards covered with cardboard. Valentino, with his wife and six children, has had a lean-to barely large enough to permit all of them to sleep on its dirt floor—until recently. Now Valentino has a house.

The AFSC regional office in San Francisco, which had been working in this Tachi Indian reservation, was looking for material to help the Indians provide themselves with better homes. The people of the area became aware of the situation and were anxious to help. One of the churches, which was building a new church, told the Service Committee it would contribute its old church for materials if the Indians would demolish the building.

A demolition contractor assisted with advice, demolition equipment was borrowed, and a week-end work camp from the University of California was organized to help. The building was demolished without any casualties beyond a few nail punctures and the resulting anti-tetanus shots—a record the demolition contractor said he would be glad to equal! Then the AFSC put the Indians in touch with the Agricultural Extension service, which helped with plans and suggestions.

Six families with the worst housing were chosen to

Prudence Wayland-Smith, a member of Syracuse (N.Y.) Meeting, is the New York Yearly Meeting's representative to the New York State Council of Churches Migrant Commission and is chairman of the Oneida-Kenwood-Sherill Migrant Committee.

have the material for new homes. One of those selected was Valentino, who was unemployed, but now and then got a few days' work in the crops. He couldn't hold a steady job because he hadn't drawn a sober breath for years. One day, as the Indians, the college students, and the AFSC workers were eating lunch during the demolition of the church, the Indian women began teasing Valentino because he had been sober ever since the demolition started, and they found this unbelievable.

"Not drunk today, Valentino?" one asked.

"Not drunk for many days, Valentino?"

"What! Not thirsty, Valentino?"

Valentino did not reply, but after while he got up and began to walk away from the group. Then he turned and said to them, "I don't need to drink any more. I'm going to have a house!"

Today Valentino has a house and for the first time in his adult life he has steady employment.

More "Please Define . . ."

By LARRY GARA

THE interesting compilation of California college students' descriptions of the Society of Friends (FRIENDS JOURNAL, February 15) made some of us ask ourselves how students in a Friends' college would respond to the same question. Fifty-two students in a Wilmington College American History class—composed largely of freshmen and including six Friends—were asked to take five minutes to "Please define or identify the Society of Friends, using one or two complete sentences for your answer."

In their answers, forty-one of the students mentioned that the Society was religious, though what they meant by the term is not always clear. One replied, "The Society of Friends is a religious organization or group made up mainly of Quakers." Another wrote, "The Society of Friends is a group of people bound together by certain religious principles. They are commonly called Quakers and they started Wilmington College, as they did many other schools, because they felt that good education is vital. The main belief of the Quakers is that everyone is equal because 'there is that of God in every man.'"

Approximately half (twenty-five) used the word Quaker in their answers. Thirty referred to one or more of Friends' testimonies, including peace or nonviolence (eighteen), respect for the individual (ten), racial justice (two), brotherhood or friendliness implying brotherhood (ten), simplicity (seven), and temperance (two). Ten mentioned some specific aspect of Friends' worship, and six referred to the Inner Light.

Larry Gara is Associate Professor of History and Government at Wilmington (Ohio) College and a member of Reading (Pa.) Meeting.

Only four referred to Friends' concern for education or specifically related the Society to the founding of Wilmington College.

The following answers indicate how some students view the Society responsible for the founding of their college:

"Is it a Quaker organization? It seems as though it might be because of its name, but I'm not sure that it is."

"Group of People who give up their time to help others. They may even go overseas."

"The Society of Friends is the new name for Quakers. The Quakers are a religious organization whose founder was a man by the name of _____ Wolfe (?)."

"The religious organization founded by George Fox in 1653 in England and now in all major countries of the world. It is typified by silent worship, emphasis on the spirit within, simplicity in organization and practice, e.g. no church sacraments, and today is divided in the U. S. into three major branches, the Conservative Evangelicals, the liberal evangelicals, and the 5 year meeting."

"The Society of Friends is a group of people who have the same religious belief. They have strong beliefs about war and are against it. There are many degrees of Quakers. Some are more extreme than others and believe in living a very simple life. These people don't believe in dancing, drinking, or playing cards. Other Quakers lead lives like anybody else. You would not know these people were Quakers unless they told you."

The Cicada at Center Meeting

By KATHERINE HUNN KARSNER

This is one of a series of sketches for children by the American Friends Service Committee's Clothing Secretary, who is a member of Central Philadelphia Meeting.

"MY, but I'm cramped," the cicada grub said as it squirmed inside its shell. First it wiggled one wing and then the other. "I'm too warm anyway," it said to itself, and it squirmed again.

All of a sudden there was a tiny tearing sound as the paper shell that encased the cicada split right down the back. "Goodness, what was that?" it asked aloud although it sounded only like a faint squeak. "Well, it feels good, anyway," the locust said. "I have more room to move now." It stretched one wing. Then with another wriggle, little feet, little eyes, head and all had squirmed free and there it was, a large green iridescent insect ready to eat some of the leaves of the tree on which it rested. "My, the sun feels warm," it said. "How good to be able to

spread my wings!" With that remark its wings made a high shrill song as it flew off to another tree.

As we walked toward the meeting house we heard the singing of the cicada. We looked on some of the tree trunks we passed to see if we could find its empty shell. Almost higher than we could reach, way up near where the branches began, was the paper-thin brittle casing from which a cicada had but just recently emerged. It looked so exactly like a little brown bug, with eyes bulging and tiny claws clutching the bark that we shuddered a little as we lifted it gently down and let it sit for a moment on our fingers. Then we pocketed it carefully so as not to crush it, because we meant to take it home with us to startle the first unsuspecting person we might meet.

As we sat in meeting we thought that if we would only expose ourselves more often to the warm light of Jesus' life and to His words as recorded in the Bible that we, too, might grow and grow like the cicada until we could shake off our shell of apathy or ambition, of half truths, of greed or distrust or selfishness, and live more useful and more nearly perfect lives.

Fasting for Peace

THERE exists today a growing realization that world unity transcending national boundaries is a necessity in the atomic age and a recognition that community must be demonstrated in practical deeds if mankind is to survive. An American expression of this is the Worldwide Fast for Peace which had its origin in Washington under the shadow of the Cuban crisis in October 1962. It now has participants in Canada, Japan, India, and Puerto Rico, as well as in thirty-one states, and has found that there are many other fasting groups throughout the world.

The affirmation of the Worldwide Fast for Peace states: "I am joining with others from many nations in one day of fasting each week. We fast to affirm our loyalty to all men and our unwillingness to destroy one another. We fast for world community, that all men may live in peace." While fasting groups in Australia, Germany, England, and other places developed entirely separately from Worldwide Fast for Peace, they have much the same concept of fasting for world community and peace.

Some of the groups and some individuals within WFP are making the fast a concrete expression of their concern for those in need by giving money saved to aid the underprivileged. "Saturday-24," the group in Germany, for example, has already sent \$500 to Kannavaipatty, India, where Ralph Keithahn, an American missionary, is organizing some of Vinoba Bhave's Gramdan villages in the Sarvodaya (Welfare of All) Movement. A release by that group says of such action: "It unites us with Indians as brothers. It unites friends in both parts of Germany for common action. . . . It gives to the suppressed, self-confidence through self-discipline. Fasting is also a democratic action, which exactly suits the demands of today's society. It is an action of self-conscious man, who overcomes his egoism for community's sake."

WFP is intended as a worldwide movement rather than as an organization. It is hoped that existing organizations—religious, social, educational—round the world will encourage their members to participate and will keep them informed of the development of the worldwide action. Participants will tell others of the fast. One member of the initiating committee has written recently to one hundred friends in many nations inviting them to join the fast. Gathering and transmitting news of fasting for world brotherhood will be carried out by Worldwide Fast for Peace at 1731 Park Road, N.W., Washington 10, D. C.

Young Friends and Race Relations

(Continued from Page 218)

trative staffs. Schools should do *more* than simply have an open *policy*. Past discrimination has made minorities wary of them. Schools should make special efforts to let their openness be known to the minority communities so that there will be no question of a nondiscriminatory policy. We stress schools, but we believe that this policy of outreach should be applied to all Friends' organizations when they touch on this matter.

To speak out against the all-pervasive pattern of denial of equal housing opportunities to Negroes and other minorities; to follow the example of those Friends who have signed and published statements calling for fair housing practices; to sell and rent property without discrimination and to welcome minority group members to our neighborhoods.

To take a new look at the means of making our meetings for worship places where men and women of varied racial and cultural backgrounds can meet to worship, to serve God, and to "know one another in that which is eternal." Racial barriers to membership in the Society of Friends should be anathema to all of us as should the more subtle attitude of aloofness which may discourage minority group persons from attending our meetings. We are concerned that the Young Friends Committee of North America finds it hard to be inclusive because the Society of Friends has so few Negroes and other minorities in its membership. A Friends meeting should exemplify the deeper, God-given unity underlying the differences of race, culture, and class; our present situation tends to stress separation rather than the unity of mankind.

To eliminate any vestiges of racial discrimination in the employment and promotion policies of businesses in which Friends have influence.

To support those individuals and organizations working for human dignity and equality of opportunity.

To cherish those individuals who feel called upon to make such witnesses for racial justice that they are subjected to abuse and persecution.

To examine most carefully the new movement of non-violent direct action and the potential it holds, not only for effectively combatting injustice, but for building a "beloved community" in which brethren, no matter what their background, can "dwell together in unity."

—Statement adopted by the Young Friends Committee of North America at its Spring Meeting, Haverford College, Haverford, Pa., April 7, 1963

Books

MAN'S SEARCH FOR MEANING: *An Introduction to Logotherapy*. By VIKTOR E. FRANKL. (Translated by ILSE LASCH.) Beacon Press, Boston, Revised Edition 1962. 142 pages. \$3.50 (Paperback edition, Washington Square Press; 60 cents.)

One cannot read this inspiring little book without developing great respect for its author, and without being profoundly moved.

Part one of the book is the personal account of the experiences of a physician as a prisoner in a Nazi concentration camp. Though the content is grim, the author's own slight detachment as he searches for and finds meaning in the experience spares the reader's senses the full battering they would otherwise have received. Dr. Frankl is obviously a deeply religious psychiatrist. His book protests against determinism, insisting that man does have a choice of action. Even in situations of nearly complete restriction he still has one possibility of high moral behavior: he can choose his attitude toward his existence; he can, for example, suffer nobly or ignobly. The author believes that man's primary motivational force is the striving to find meaning in his life. He can discover such meaning by doing a deed, by suffering, or by experiencing a value, such as love for another person.

Part two, the last third of the book, sets forth Dr. Frankl's psychotherapeutic method. One cannot assume, unfortunately, that to have come through his terrible, dehumanizing wartime experience and to have remained a sensitive, human physician means that all of his ideas about psychiatric treatment are valid. Some would question, for example, his statement that his technique is "effective irrespective of the etiological basis in the case concerned." One suspects that because of his compassion and intuitive understanding, Dr. Frankl would help his patients regardless of technique.

WILLIAM P. CAMP, M.D.

THE KING AND THE QUAKER. *A Study of William Penn and James II*. By VINCENT BURANELLI. University of Pennsylvania Press, Philadelphia, 1962. 241 pages. \$5.00

The close association and friendship between William Penn and James II has always puzzled and intrigued both scholars and laymen. If one accepts the premise that Penn was a virtuous man dedicated to human liberty, and that James was a wicked king bent upon seizing absolute power in England, one asks why these two men formed such a warm attachment for one another.

Vincent Buranelli answers this question by claiming that James II was not wicked and did not grasp for power. He says that James was a moderate ruler and one who genuinely believed in toleration for all—not just Catholics, but dissenters as well. Thus it was reasonable and logical for Penn to be his supporter and friend. As Buranelli puts it: "Penn was loyal to James II, and he was right."

Revisionist writers are increasingly active among historians, and this book is part of the effort to rehabilitate the reputation of James II by picturing him through the eyes of William Penn. Some readers will feel that Penn is not an objective witness.

Buranelli has done very little with the second stream of activity and interest which occupied William Penn in the 1680's, namely his relation to Pennsylvania. He dismisses this phase with the sentence, "But Pennsylvania was an afterthought." Penn's chief claim to fame rests upon this "afterthought," not upon his friendship with a deposed king.

EDWIN B. BRONNER

PROJECT PLOWSHARE. By RALPH SANDERS. Washington, D. C.: Public Affairs Press, 1962. 206 pages. \$4.50

While this reviewer is not technically competent to give a precise evaluation of *Project Plowshare*, it is obvious to any reader with some knowledge of atomic affairs that it is far from an unbiased report. A detailed review in the February 1963 "Nuclear Information" bulletin of the St. Louis Committee for Nuclear Information argues that the book seems more an effort at salesmanship than an objective presentation. Indeed, the glowing emphasis upon the benefits of peaceful atomic uses, together with a serious underestimation of radiation hazards and many attempts to imply that critics suffer from guilts and anxieties rather than reasonable doubts, readily substantiate this estimation. Without the benefit of a book compiling data on the other side, the lay reader is well-advised to beware of swallowing Dr. Sanders' volume without some serious reservations.

JEANNE S. BAGBY

MORALITIES & MIRACLES. By WARREN KIEWER. The Golden Quill Press, Francetown, New Hampshire, 1962. 88 pages. \$3.00

This book of poems is for the erudite and the modern. Of the twenty-five poems included, five are about Friends' meetings and one is about John Woolman.

Warren Kiewer writes with keen imagination and some feeling, exhibited in his concern for the plight of people in many walks of life, but in spite of his delightful metaphors those who expect to find music in poetry will be disappointed, for his rhymes seem labored and the lines do not flow easily.

Although some of the poems bear dates of twelve years ago, the book is decidedly contemporary and promises to be so for some time. The author's illusive thoughts are as un-understandable to the average reader as is much contemporary poetry.

One saving quality of the book is the pretty sense of humor pervading it. If you read it looking for inspiration and as a spur to your imagination you are sure to find it rewarding.

KATHERINE HUNN KARSNER

THIS IS MENTAL ILLNESS. By VERNON W. GRANT. Beacon Press, Boston, 1963. 210 pages. \$3.50

This book, by a clinical psychologist with many years of experience with psychotic patients in mental hospitals, is definitely aimed at the lay public. Without technical terminology on the whole, it gives in readable and understandable language "How It Feels and What It Means" (which is the book's subtitle). Dr. Grant writes about the hospitalized ill, primarily the schizophrenic. His case illustrations and background material give a clear picture of how and why the mentally ill



BEYOND AND WITHIN

A PUBLICATION OF THE RELIGIOUS EDUCATION
COMMITTEE OF PHILADELPHIA YEARLY MEETING

Worship

By BARBARA S. SPROGELL

Barbara S. Sprogell, Clerk of Overseers of Gwynedd (Pa.) Monthly Meeting, was formerly a member of the Religious Education Committee of the Philadelphia Yearly Meeting.

IT IS likely that our approach to worship is usually far too off-hand. If, as Emerson said, the stars and moon appeared only once a year, we should await the event with great eagerness. The wonder of worship is no less; yet we seem to prize the opportunity less, perhaps because we can worship whenever and wherever we choose. Certainly if we were told that arrangements had been made for us to spend an hour with Schweitzer, or with Buber, or with some such person outstanding in his field, we should prepare very carefully for that hour and reflect much on it afterward; we should chance no distractions by holding any extraneous, cluttering thoughts, but should be certain rather, to clear our minds and hearts of all that was unimportant—to be ready to spend that hour listening and learning from someone of greater wisdom and knowledge than ourselves. How different it is with worship! So often we come into God's presence with negligible preparation, so that we find it very difficult to 'center down' and concentrate on the occasion at hand. We come full of irrelevant thoughts and lack the self-discipline to discard or dissipate them. We are only superficially settled, so that we are easily distracted, even annoyed, by others during the meeting. Assailing doubts may immobilize what should be our soaring spirit; or we may find ourselves spending time in inward dialogue, rationalizing our behavior of the past and present, being honest with neither God nor ourselves.

But suppose that all is for the best in our preparation. Mundane ideas are laid by or surmounted; we shake off doubts and uncertainties and settle into worship. Does God have our greatest effort at attention? No! We don't open our ears to listen without reserve to God because we do not really want to hear all He might say to us. We pitch our hopes for worship too low because we are afraid to aim higher. We reserve commitment because we do not want to go as far as God might wish. Voltaire was more honest than we are when he said that he had (and wanted) "a nodding acquaintance with God." We really do not want to commit ourselves totally to God; it might involve too much. If we can be just slightly involved, just lightly touched, so that we feel a faint response, we can find a gentle glow that may last through meeting—maybe a few

hours longer, maybe a few days—but never a disquieting fire that might burn our consciences or sweep us in its draft to unknown heights. In order to decide exactly what degree of involvement we desire, we ask for a complete job description from God before we make any decision or commitment. Partial commitment seems to most of us enough—and safer—a commitment or attachment that does not ask too much from us, and one from which we can retreat, or which we can drop, if we desire. There are persons who feel that giving of themselves is a limited commodity; they declare themselves openly and say they will never have a pet animal because they might become too much attached to it. They even say this about friends, as if attachment and love were in restricted supply or meant too much giving. If they never feel the joy of being fully committed to another, they miss one of the greatest and most wonderful experiences open to human beings. To give is to get. To have our doubts, our selfish egos, wither and fade is to make room for the joyful upsurge and growth of faith and selflessness.

We hold back from giving ourselves over to commitment to God because we don't want to relinquish our present comforts and pleasures. We do not want to struggle—to be stretched. We *fear* that God may ask us to do what we consider too hard for us, so that struggle and stretch as we might, we should fail. The answer to this last is that of course we may fail, and there is no known guarantee that we shall not; but I suggest that to judge the results of our trying to carry out what seems divinely inspired lies beyond our province, and indeed beyond the reach of human standards of understanding. And if we do fail in some undertakings, we must remember that future successes are often built upon preceding failures. Often, success becomes possible only because of so-called failures. Little do we know what doors, what horizons, may be opened for us, and consequently for others, if we but try real commitment! Little *can* we know if we do *not* try! We may be surprised to find the way less difficult than we had anticipated. We even may find that we are to do what we already are doing . . . but at a deeper level. Or we may discover that more preparation is required of us that we may learn to be faithful in a little before we are asked to be faithful in much.

In any case, let us make ourselves wholly ready for whatever may come of worship. Let us try with whole heart and without hesitation what greater love of God and more trust in God will bring forth, knowing that "He to whom worshipping is a window, to open but also to shut, has not yet visited the house of his soul whose windows are from dawn to dawn." (Gibran)

Meditation on Worship as a Gift of Grace

WHAT is worship to me? What is worship to you? Evelyn Underhill calls it "the human response to the Eternal." If that is true, what is my response? If Beauty, Truth, Goodness, Love are realities and describe, in a measure, the Eternal, how do I respond to them? Each of us has his own answer to these questions. We recall moments of "certainty," flashes of intuition that leave no doubt of their authenticity and bow us in awe before a God we so little apprehend, but whom we know we may love.

To experience worship in this way is, I believe, a gift of grace. But we may prepare for it and in the preparation come very close to the experience so deeply desired.

Silence we need, accompanied, as it often is, by a wistful longing for the sense of Presence. We eagerly desire more knowledge of God and at times consciously offer ourselves to His use. Casting aside fear, perhaps we dare to say "Take me, Lord; use me."

If by a devout, ardent, or expectant attitude of attention we are invaded by the awed reverence which is worship, we have received a gift of grace.

—RACHEL R. CADBURY

Interpreting Meeting for Worship to Children

If meeting for worship is to become the core of the total life of the Meeting, then children and young people need to be there. Questions of when and for how long, as well as questions regarding ministry, etc., can be left to each meeting. Of vital concern to all is the more basic question of how to interpret these experiences so that there may be growing understanding of their meaning, greater appreciation of their values, and deeper commitment to the life of the spirit. Age-group differences and needs require consideration, but, fortunately, children, being very human and very normal at whatever age, are perceptive, generous, and adventurous. They imitate, to be sure, but they also respond freely when worship becomes a normal and integral part of growing-up.

Can Children Understand the Words of Worship?

What are the words?

SIT QUIET . . . in stillness . . . get comfortable . . . feel love
. . . the love of mother . . . the love inside one's self
. . . tune in . . . inside . . .

Watch for the tiny light . . . listen for the tiny sound . . .
within . . . touch within . . . feel . . . with eyes closed . . .

Listen . . . any message? . . . guidance? . . . search . . .
who am I? . . . why? . . . Light . . . Eternal Spirit . . . always
ready . . . pray . . . forgive . . . trouble and help . . . hurts
and healing . . . trust . . .

Love . . . wonder . . . God's Will . . . to do . . . to share
. . . to serve . . . to love . . . to joy in . . .

To thank . . . peace . . . thanks.

—MABEL S. KANTOR

A FRIEND rose to speak in meeting. "There are at least four kinds of silence," he said.

"There is the silence of the desert. A loud shout seems but a little noise because space is limitless. There is nothing for your voice to meet, so it trails into nothingness. There is no response.

"There is the silence of a cave. When you enter, there is an absolute, deep silence. But the slightest noise creates for the moment an enormous sound, often greatly multiplied because it comes back in a thousand echoes. Although the place sounds alive, it, too, is dead. The only response is your own voice.

"Another silence is found in the operating room. Here is not a dead or empty silence, but one of the most intense and utter purposefulness, dedicated to the well-being of another person: the patient.

"Then there is the silence of a meeting for worship. This is a silence which is contributed to by all the people present and regarded as very important by them all. Its purpose is communication, the minds of all joined together in talking to, and what is more important, listening to God. In the creation of this sort of silence and from participation in it comes a benefit, not to one person, but to every person taking part in the meeting for worship."

Adapted from comments by COLIN BELL

A joint New York-New England Laboratory School for Christian Education will be held from June 23 to 28 at the Oakland School in Poughkeepsie, N. Y. Among faculty members will be two writers of Friends' educational materials. Doris Brown of Baltimore Yearly Meeting will lead the kindergarten class and teach her course, "Being Friends," and Caroline Pineo of the Philadelphia Yearly Meeting Religious Education Committee will teach her course, "Jesus, Teacher and Friend." The faculty will include also Catherine McCracken of Indiana Yearly Meeting, Lois Vaught of Baltimore Yearly Meeting (Homewood), and Meta Ruth Ferguson and Russell E. Rees of the Five Years Meeting's Board of Christian Education.

Classes in administration and in problems of religious education will be conducted, and special interest groups will consider such topics as: Understanding the Problems of Youth, Developing Spiritual Values, and How to Use Simple Dramatics. A few children of commuters will be accepted for the laboratory classes in addition to those in the Poughkeepsie area, but arrangements should be made well in advance with Lois Briggs, Vassar College, Poughkeepsie, N. Y. Cost for the week will be approximately \$55.00. A \$15 registration fee should accompany each application. A limited number of places will be available to Friends from Yearly Meetings other than those of New York and New England.

The purpose of these pages is to share with you spiritual experiences that can help build the life of our Meetings and our members. We cherish the atmosphere that makes Friends want to share their talents and accept the responsibility of membership in the Society of Friends. We especially want two-way channels of communication.

Will you write and tell us your views on the subjects discussed here?

Religious Education Committee
Philadelphia Yearly Meeting
1515 Cherry St., Philadelphia

Editorial Staff: Charles A. Doehrlert, Norman Hollingsworth, Margaret W. Evans, Caroline Pineo

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develop symptoms which, though not uncommon to all of us at one time or another, for them go beyond the bounds of normality.

He explains how mental illness is often a necessary defense by the patient against facing directly more overwhelming feelings of guilt, anxiety, fear, etc. There is also a well-developed theme of the carry-over of one's childhood patterns of feeling and reaction into adulthood and mature relationships. Parents and their handling of their children come in for some blame by him, although current studies in this field are exploring other factors, both genetic and adaptive, which may shed new light on the severe and troubling problem of mental illness. Our present-day complex society, in which the individual can so easily become lost, offers too much opportunity for people to feel fear, hostility, and unworthiness. It behooves us all to have as much understanding and helpful compassion as possible toward the care and treatment of those of us who cannot cope with life's pressures.

HILDEGARDE P. WISE

THE DEATH OF JESUS. By JOEL CARMICHAEL. Macmillan, New York, 1962. 275 pages. \$4.95

In searching for the Jesus of history many writers, according to Albert Schweitzer, have "tried to bring Jesus to life at the call of love, and found it a cruel task to be honest."

Joel Carmichael, in being honest, has been ruthless in his denigration of Jesus as the man of universal peace, and of his followers, the disciples. He claims that Jesus was, in fact, a political revolutionary; his disciples were lieutenants in a military sense; and he was finally put to death as a rebel, the king of the Jews.

This book is at variance with traditional views; nonetheless it would be an excellent choice for stimulating discussion in an adult First-day School class. There is in it much of interest and information.

However, do not look for an explanation as to how or why the teaching of this Galilean carpenter inspired a faith to which men and women have clung for two thousand years. It is not there.

WINONA C. ERICKSON

THE TORAH, THE FIVE BOOKS OF MOSES. *A New Translation of the Holy Scriptures According to the Masoretic Text*. First Section. Philadelphia, The Jewish Publication Society, 1962. 393 pages. \$5.00

The appearance one after another of scholarly translations of the Bible is educating the English-speaking public in the problems of making the Scriptures as accurate and intelligible as possible. This first installment of a work by a small committee representing the different sections of American Judaism may be compared with the New English Bible New Testament, issued two years ago, which was prepared by a small committee of different branches of British Protestantism. For the Jews the Torah is the natural place to begin; for the Christians, the New Testament. The rest of each work will be published in due course.

This work follows the *Holy Scriptures*, prepared in similar manner and issued in 1917 by the same publishers. That was closer to the King James Version in wording—indeed it was

recognized by knowledgeable Christians as an excellent form of that translation. This one also bids fair to win wide approval outside of American Jewry, as well as within. One need hardly add that it continues to adhere primarily to the traditional Hebrew text, though it does not ignore variants in the ancient versions and in Hebrew manuscripts, some of the latter recently discovered near the Dead Sea. As in other recent translations, its English avoids "thou" and the corresponding verb forms, as well as other archaisms. But "you," when addressed to God, is (like other pronouns applied to God) spelled with a capital. The literal original monotonous "and . . . and . . ." is boldly transformed into the use of a variety of conjunctions or of none.

This version is much more sober and free from the recent vernacular than is the New English Bible, though we have not yet seen the Old Testament part of that. Probably it will be less tied to the Hebrew Masoretic tradition than this is. But will it so frankly and frequently acknowledge, in the notes, the translators' uncertainty?

The reader may like to be told that Dr. Harry Orlinsky, the editor-in-chief of this undertaking, served also (to the horror of some Christians) among the scholars who produced the Old Testament part of the Revised Standard Version of the Bible.

HENRY J. CADBURY

THE MIRACLE OF DIALOGUE. By REUL L. HOWE. The Seabury Press, Greenwich, Conn., 1963. 152 pages. \$3.50

This book says much to Friends. Not only does it confirm our experience and conviction that it is the spirit of dialogue which underpins our business meetings, but it challenges us to be more sure that this same spirit guides all our relationships. "Dialogue," says Reul Howe, "is that address and response between persons in which there is a flow of meaning between them in spite of all the obstacles that normally block the relationship. . . . Its purpose is the calling forth of persons in order that they may be reunited with one another, know the truth, and love God, man, and themselves."

In a fine chapter on "The Barriers to Dialogue" Dr. Howe points out that dialogue does not require agreement, and he shows the wrongness of overpersuasiveness and the glossing over of opposing points of view.

He points to the need for the application of dialogue in personal, family, community, educational, political, and labor-management relationships, up to the level of the United Nations.

Two case histories, one on the personal and one on the educational institutional level, are analyzed so the reader can see how communication through dialogue brought creative growth for the participants. One wishes for more examples of this sort in order to catch hold of method. But Friends surely have something of the "know-how," or at least we *should* have after ten generations of trial and error at dialoguing, though we have not called it by that name.

This book should help us to put some of our basic principles into practice more effectively. Especially is the spirit of dialogue needed in more of our business meetings.

RACHEL DAVIS DUBOIS

Friends and Their Friends

"The Powers that Bless," a retreat to be led by Josephine Benton, will be held May 31 to June 2 at Powell House, Old Chatham, N. Y., beginning with supper at 6:30 p.m. on Friday and concluding with Sunday dinner. Josephine Benton was for some time a member of the staff at Pendle Hill, Wallingford, Pa., and was for five years director of the John Woolman Memorial in Mt. Holly, N. J. As a wife, mother, and grandmother she has been deeply interested in the life of the spirit in the practical surroundings of the home—the inspiration of her book, *The Pace of a Hen*. Her new book, *Gift of a Golden String*, to be published soon, will serve in part as the basis of the retreat.

Cost of the retreat, including a three-dollar registration fee, is \$14, and scholarship funds are available to those who may need financial assistance in order to attend. Participants should bring towels and informal clothing, but are requested not to bring pets! Registration blanks and further information may be obtained from the directors, Powell House, Old Chatham, N. Y. (Phone: Old Chatham 9-2021.)

United Nations Secretariat members will make their annual U.N. weekend visit to Wilmington, Del., May 24 to 26. The famous Longwood Gardens and the Winterthur Museum are on their sightseeing schedule. Hosts will be Quaker families of Wilmington Meeting.

The Friends Committee on National Legislation has issued its 1963-1964 *Statement of Legislative Policy*, which is revised by the FCNL's General Committee every two years at the beginning of a new Congress. Among the priorities which the Committee has selected for action during 1963 are:

1. Progress toward general and complete disarmament, including support for an expanded and more creative U.S. Arms Control and Disarmament Agency;
 2. Support for legislation pertaining to the United Nations which strengthens and improves prospects for a world of law and order;
 3. Congressional support for a treaty to end nuclear weapons tests;
 4. Opposition to a massive civil defense program;
 5. Reduction of cold-war barriers which impede the exchange of persons, scientific and educational information, food and nonmilitary aid, and trade between the peoples of the United States and the Communist world; and
 6. Support for human rights at home, including civil rights legislation and creation of a domestic peace corps.
- The *Statement* is available from the Friends Committee on National Legislation, 245 Second Street, N.E., Washington 2, D. C.

The Friends Retirement Association (which is under the care of Orange Grove Meeting, Pasadena, Calif.) hopes to begin construction this summer on twenty-five self-contained housekeeping units which will comprise the Friends Retirement

Home in Altadena, Calif., planned for occupancy in mid-1964. Each unit will have a kitchenette, bath, and one or two bedrooms, with rentals ranging from \$75 to \$200 monthly, including utilities. Carpeting, draperies, and air-conditioning will be provided, but residents will furnish their own apartments. Arrangements for food and for other services may be made on an optional basis. A large recreation area with adjoining kitchen will make it possible for residents to have meals together. Nearby facilities include a nursing home, libraries, shopping areas, and bus service, and the Association is negotiating for the purchase of land on which to build an infirmary. Further details may be obtained from the Friends Retirement Association (Kellogg Peckham, president), 526 East Orange Grove Boulevard, Pasadena, Calif.

Thomas S. Brown of Westtown (Pa.) School has been appointed principal of Olney Friends Boarding School at Barnesville, Ohio. He will assume his duties as principal on August 1, 1963. A graduate of Westtown, he attended Haverford College and studied at Harvard for two years, receiving a Master's Degree in English. He taught at Westtown from 1936 until 1948, when he took a leave of absence to study at Union Theological Seminary. Following this, Thomas Brown taught religion and philosophy at Earlham College until 1953, when he returned to teach at Westtown.

Olney has an enrollment capacity of forty-five boys and forty-five girls and a staff of about twenty-five people, twelve of them engaged in classroom teaching.

Stephen Bunker Rohrbaugh of Rockport, Maine, a member of Washington (D. C.) Meeting, who will graduate this June from Harvard Law School, has been named Knox Fellow by Harvard University. In this capacity he will spend 1963-64 in residence at Cambridge University in England. A 1960 graduate of Amherst College, Stephen has served this year, under appointment by the President and Overseers of Harvard, on the Board of Student Advisers. Until his September departure for England he will be associated with the Philadelphia law firm of Morgan, Lewis and Bockius.

An appeal for knitting-yarn and yard goods with which to stock training centers for girls and women in Algeria has been made by the American Friends Service Committee. Five of these training centers, where young Algerian girls learn knitting, sewing, literacy, child-care, and health education, are now being operated by the AFSC, and another will open soon. In addition, the Service Committee has aided the women of the Algerian political party, the FLN, to organize two workshops, to which continuing help and supervision are being given.

Friends wishing to donate yarn and yard goods should bear in mind that it is uneconomical to send overseas less than two-ounce balls of yarn or one-yard pieces of yard goods. Larger amounts of both yarn and yard goods will be welcomed and may be sent to the AFSC Warehouse, 23rd and Arch Streets, Philadelphia 3, Pa.

On May 5 Huntington Meeting, York Springs, Pa., adopted a new schedule, with meetings being held at 3 p. m. on the first Sunday of the month.

James A. Perkins, a member of Swarthmore (Pa.) Meeting, has been named president of Cornell University, Ithaca, N. Y., where he will take office on July 1. He is now vice-president of the Carnegie Corporation of New York and vice-president of the Carnegie Foundation for the Advancement of Teaching, and was vice-president of Swarthmore College from 1945 to 1951.

Edwin K. Bonner, President of the Roxy-Bonner Company in Hatboro, Pa., has been invited by Dr. Harold D. White, Sr., head of the Division of Agricultural Engineering at the University of Georgia, to be a part of the First United States Agricultural Engineers' People to People Goodwill Inspection Mission to Europe and the Soviet Union. The mission, which includes representative agricultural engineers from all sections of the country, left New York on May 13 and will return June 3. While in Europe the group will meet and exchange ideas with agricultural leaders and with farmers in five countries including Russia, where they will visit Moscow and Krasnodor, an Agriculture Commune. Edwin Bonner is a member of the Byberry, Pa., Friends Meeting.

Gladys M. Bradley, a member of Scarsdale (N. Y.) Meeting who is known to JOURNAL readers for her contributions to the *News of the U.N.* supplements, has been appointed Representative to the United Nations for the Pan Pacific and Southeast Asia Women's Association, founded by Jane Addams in 1928 in Honolulu "to strengthen the bonds of peace by promoting better understanding and friendship among women of all areas, and to promote the cooperation of women for the study and improvement of social conditions." An international organization, it has had representation at the U.N. since 1954. Gladys Bradley has resigned as alternate representative to the United Nations for Friends General Conference.

Eleanor Zelliot, formerly associate editor of the *American Friend* and more recently publications secretary at Pendle Hill, Wallingford, Pa., will leave early in June for India, where she will be working on her doctoral dissertation in Indian history for the University of Pennsylvania's South Asia Regional Studies Department. Her topic will be "Dr. B. R. Ambedkar and Social Reform." Dr. Ambedkar was an Untouchable who was also a Scheduled Castes leader, a scholar, a drafter of India's constitution, and a member of Nehru's cabinet. Eleanor Zelliot's year of research will be centered in Poona and Bombay, in the state of Maharashtra, and will be financed by an American Institute of Indian Studies Fellowship and a Mary Campbell Fellowship administered by the American Friends Service Committee. She will spend the month of June in England, and July and August in Southern Rhodesia, before starting her work in India in September.

The twenty-first annual Friends Conference on Religion and Psychology will take place at Haverford College, Haverford, Pa., June 14 to 16. Leader of the Conference will be Dr. Bernard Phillips, chairman of the Department of Religion at Temple University. During the Conference he will deliver two formal lectures, "Gospels That Confine the Human Spirit" and "The Unending Search for Freedom—and Its Fruits." Victor Frankl's new book, *Man's Search for Meaning* (reviewed in this issue of the JOURNAL), has been added to the Conference reading list, which includes also *The Practice of the Presence of God* (Brother Lawrence), *The Way of Zen* (Buber), *Siddhartha* (Hermann Hesse), and *Zen in English Literature and Oriental Classics* (Blyth). There will be special opportunities in the free time on Saturday afternoon to explore oriental expressions of the spirit.

Further information about the Conference may be obtained from Susan Yarnall, 5337 Knox Street, Philadelphia 44, Pa.

Richard A. Schlegel has been appointed Director of Religious Education at the William Penn Charter School, Philadelphia. He is a member of Haverford (Pa.) Meeting.

A group of twenty West Germans will soon go for six months to Jerusalem to erect a home for the blind. The seventeen men and three women will work with pick and shovel for eight hours a day and receive fifty cents of pocket money. Their reward will be the satisfaction of having contributed to the reconciliation between Israel and Germany.

The Israel project, called "Operation Reconciliation," is one of five about to be started. Others will be in France, Belgium, Greece, and Norway. The projects are designed to demonstrate the sense of guilt and moral obligation which young German Protestants feel. Although the projects are Protestant in origin, Roman Catholics and Jews also may participate in them. In four years "Operation Reconciliation" has sent out 300 young Germans. The financing is done by individual contributors. According to the *New York Times*, the work camps have at times met with violent opposition in communities that had been annihilated by Nazi troops.

Two speakers in addition to those previously announced have been obtained for the General Conference for Friends to be held in Traverse City, Mich., June 22 to 29. They are Clarence E. Pickett, Vice-chairman of Friends General Conference and Executive Secretary Emeritus of the American Friends Service Committee, and William Delano, General Counsel of the Peace Corps, who at one time was an AFSC worker in Germany.

Clarence Pickett's talk, to be given on Sunday evening, June 23, will be in the nature of a spiritual autobiography, with reflections on religious faith and practice.

On Monday evening, June 24, William Delano will share with the Conference some of his observations on the Peace Corps and will interpret the meaning of this governmental effort for the future.

A list of suggested accommodations in Traverse City, information on the excellent camping facilities, a road map of Michigan, a map showing the vicinity of Traverse City, and the Advance Program, which includes the registration form, are available from the General Conference office, 1520 Race Street, Philadelphia, 2, Pa.

Friends Secondary Summer School

The Sixth Annual Friends Secondary Summer School will be held from July 14 to August 10 on the site of the John Woolman School in Grass Valley, Calif. This year's theme will be "Personality Development," with exploration of such question as: "What makes us the way we are?" and "Why do other people act the way they do?" Complementing this study will be a course in crime and punishment, which will examine the causes of crime and effective methods of prevention and treatment in the light of Friends' historic experience in this field. The curriculum will include also drama, music, and literary and artistic expression.

The staff of experienced Friends and educators will be directed by Harold Blickenstaff. Students now enrolled in grades 8 through 11 are eligible to attend, with a maximum enrollment of thirty planned. While it is not required that they be members or attenders of a Meeting, it is desirable that students be interested in the faith and practice of Friends.

Those interested in additional information may write to Harold Blickenstaff, 1017 Jane Drive, Placerville, Calif.

Young Friends International Conference

German Young Friends are inviting young Quakers from every land to join them in an International Conference to be held at Udenhausen, near Coblenz, on the Rhine, from August 10 to 17. The new Quäkerhaus was built by German Young Friends in a succession of national and international work camps. They hope that this easily accessible house will be used more and more as a conference center and also a holiday place for the young and not-so-young.

The theme of the Young Friends International Conference, "Standards Without Dogmas," will be introduced by a German Friend and one of another nationality.

Young Quakers between the ages of 16 and 30 who are interested should write for particulars to Lillian L. Ries, 75 Karlsruhe-Waldstadt, Schneidemühlerstr. 2 c, Germany.

Mid-Year Meeting of Iowa Friends

The sixth annual Mid-Year Meeting of Iowa Yearly Meeting (Conservative) was held at the State 4-H Camp near Madrid, Iowa, on April 6 and 7. There were attenders from all Iowa Meetings of the Yearly Meeting as well as some from other Meetings. Florence Sidwell from Ohio was present as a representative of the Friends World Committee.

Discussion topics included worship and the spiritual life, political action, and outreach. Some Iowa Friends have been quite active in recent months in working for the abolition of the death penalty in the state. The proposal to hold a con-

ference of all Conservative yearly meetings was taken under consideration. Interest was expressed in closer cooperation with the Friends General Conference and the Five Years Meeting.

Lawrence and Dorothy Auld gave an enthusiastic report of their attendance at the initial sessions of South Central Yearly Meeting. Richard Squires and David Metzler showed slides illustrative of trips to Egypt and Russia.

Ames Friends Meeting, after some twenty years as an independent Meeting and as a Preparative Meeting of Des Moines Valley Monthly Meeting, has recently been granted full Monthly Meeting status by Bear Creek Quarterly Meeting of Iowa Yearly Meeting (Conservative).

HERBERT C. STANDING

Friends Neighborhood Guild in Philadelphia

The Friends Neighborhood Guild has long been concerned for the people of greatest need. But we often think of these as the poorest and least able to take advantage of education and the cultural life. Now, the Guild and the Child Welfare Committee of Philadelphia Quarterly Meeting, in cooperation with seven elementary public schools in the area, have been able to start an enrichment program for the youngsters who can read at the 5th and 6th grade reading level and beyond. The schools have been concerned that in class they can teach only to the median, which, in this case, means to the third grade level, and they welcome the opportunity to have the brightest youngsters have a full five-day program at the Guild after school from 3:45 to 5 p.m.

The children, starting with twenty-six, are chosen by the principals and teachers of the elementary schools they attend, and the program is designed to intensify and enrich the cultural awareness of these boys and girls. At present they are reading from "The Golden Book of Myths and Legends," and eager hands are raised to answer questions fired at them by the director of the program, Christopher Speeth. A short poem by a well-known poet is passed out each day to be memorized, and the poems are enthusiastically recited as the children recognize the mechanics of poetry along with the spirit of the poem.

They are also taught the rudiments of the dance, which seems more difficult for them. But their singing is another story! They love it, and their voices are surprisingly good, with plenty of volume.

The parents are interested and pleased that their children have been chosen for the program. Attendance and discipline are at a very high level.

Results of this program, which started only last February, are already being felt. The children have brought back to their classrooms their poems and knowledge of the myths. There is no question that this program is providing motivation, not only for those who are in it, but for the others in the class who begin to want a higher reading level in order to qualify. The schools are wondering if they are giving their students enough challenging material to read. There is no telling where this may lead.

Christopher Speeth, who is the center of this program, was a substitute teacher who had had remarkable success in the

fifth grade of a South Philadelphia school where his pupils staged Shakespeare's *A Midsummer Night's Dream*. He and twelve volunteers ran a theatre for a hundred children all summer in a wreck of a vacant building in which they did a production every three weeks. The theatre put on Jean Cocteau's *Orphee*, Sophocles' *Oedipus Rex*, and *The Silver Feather of the Bennu Bird* by Jonathan Kleinbard and, in the process, taught the children writing, reading, poetry, and dancing.

The Guild hopes others will wish to join in this effort to improve opportunities for children in a greatly disadvantaged area by widening their horizons and raising the goals they can hope to attain. Contributions to further this aim may be sent to the Friends Neighborhood Guild, 703 North Eighth Street, Philadelphia 23, Pa.

MARGARET LONGSHORE

Letters to the Editor

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

Why Howard Kershner (FRIENDS JOURNAL, April 15) should infer from reading "The Communist and I" that I think "one gains wealth by taking it from others," or where he finds in it a "fervent plea for collectivism" completely baffles me. The meditation is an appeal that we try to see the communist through the eyes of Christ. The communist is a peculiar combination of the same sins and virtues found within ourselves. His system reflects the good and evil in him as capitalism reflects the good and evil in the capitalist.

If Friend Kershner does not think the record written by Western man (capitalist and communist) in "wage slavery, Negro slavery, colonialism, wars, violent revolution, genocide, slave labor camps" is "fiendish," he is free to use another adjective. If he thinks that during the rise of capitalism and communism men and nations have not worshipped the false gods of "Possessions, Prestige, and Power," he has a right to his opinion. The mood of the meditation was not one of praise for the benefits the two systems have brought (I am aware of them), but of penitence for "man's inhumanity to man" in both.

What do I mean by "wage slavery"? What was going on in the English coal mines while Marx and Engels were writing "The Communist Manifesto"? Women and children crawled on hands and knees, pulling heavy cartloads of coal long hours a day for a mere pittance. Or I think of what we saw in China forty years ago—little children standing over steaming tubs of silk cocoons, receiving a few pennies for a long day's work. Those were the years when 25,000 bodies were scraped from the streets of Shanghai annually.

I accept neither the economic determinism of communism nor that of capitalism. I believe that the teachings of Jesus, if followed, will lead to a cooperative system of production and distribution, and not one in which the individual is crushed under a collectivist steam roller on the one hand, nor by a competitive scramble for wealth, on the other.

Whittier, Calif.

J. STUART INNERST

Lawrence Miller's review of the new pamphlet *Towards a Quaker View of Sex* was fine but for the regrettable disclaimer with which he ended his article.

I find it refreshing when Friends are able to approach sex, examine the realities of the problem, and then emerge with genuine suggestions for healthier attitudes than the "traditional" morality gives us.

To say that the Committee has seen and heard only the "abnormal" and the "unhappy" is indeed a peculiar twist. All too often the conventional school of psychologists and social workers emerges from a review of the "abnormal" and the "unhappy" with nothing better than the established morality to offer. Let us praise God that Friends have been able to see the whole problem and emerge with new answers.

Let us all study *Towards a Quaker View of Sex*, and set out on the search for a morality that fits the reality of life as well as the spirit of Jesus' teachings. The "official" morality is more observed in its breakings than in its keepings.

Pittsburgh, Pa.

JAMES B. OSGOOD

The recent National Conference on Religion and Race, held in Chicago in January under the sponsorship of national bodies of Catholics, Protestants, and Jews, served to highlight the great amount of work still to be done in providing equal opportunities in housing, education, employment, and recreation. And saddest fact of all is that Sunday at 11 a.m. continues to be the most segregated hour of the week.

Friends have been aware of these severe problems for some time and have been attempting to do something about them. The first National Conference of Friends on Race Relations was held at Wilmington College in 1957, the second at Westtown School in 1959, and the third at Earlham College in 1961. As plans are made for the fourth National Conference at the Oakwood School, Poughkeepsie, N. Y., June 16-21, let us pray for guidance and work harder than ever before, so that in this 100th anniversary year of the Emancipation Proclamation we may move ahead into a "new richness of human fellowship, new and untried depths of the Divine resources and companionship."

Philadelphia, Pa.

J. THEODORE PETERS
Continuation Committee,
National Conference of Friends
on Race Relations

I would like to address myself to the letter of Henry W. Ridgway (published in FRIENDS JOURNAL, April 1) and to the question of private schools (especially Friends Schools).

The first objection in the above letter was that private schools are undemocratic. This is partially true. But it must also be acknowledged that private schools contribute to the progress and well-being of public schools because they can be more experimental since they are not dependent on general public approval. Therefore, they are frequently an instrument of change and improvement of all schools, and thus indirectly they will strengthen democracy. Yet, underlying this is an assumption which we as Friends should seriously consider;

namely: Should religious values and judgments be based on secular values? Is democracy (as wonderful as it may be) the measuring stick of ultimate values? Is it not a rather strange and dangerous inversion when that (democracy) which was the practical by-product of a religious persuasion becomes the norm and ideal of that which created it?

Secondly, I question whether true religion (as defined in the letter) "can be taught effectively only by example." Men communicate effectively in many ways, and to ignore the intellect and reason is to reject God's gift of creation. Even if example is considered of utmost importance in the process of teaching, can we truly equate those values and ideas held by public schools and their teachers with our values and ideas? If not, then we must seriously consider whether the tools nowadays available are adequate for the purpose. Is one hour on Sunday morning enough? Can parents do the teaching alone, and are they even well enough equipped these days to do it?

Mamaroneck, N. Y.

SUZANNE H. DETTMER

Roland L. Warren in his article "Building Bridges" (FRIENDS JOURNAL, March 15) states that he does not believe that love is enough in relationships of which he tells. As an illustration of his thesis he quotes a situation common in the home where there are growing children, as well as in other situations. Love is enough in these situations, for it is only in the fullest love that persons can, with understanding, help another to reach a right action.

Schenectady, N. Y.

RUTH BISHOP

Coming Events

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

MAY

17-18—Retreat at the John Woolman Memorial. Facilities for up to 10 for overnight, more for daytime; part-time participation welcomed. For further information, write the directors, Samuel and Clarissa B. Cooper, John Woolman Memorial, 99 Branch Street, Mount Holly, N. J. Telephone: (area code 609) 267-3226.

17-18—Spring meetings of the Friends World Committee, American Section, at Evanston (Ill.) Meeting House. Friday evening: public meeting. Saturday: Executive Committee sessions during the day; public meeting in the evening, with Edward and Ruby Dowsett of New Zealand as guest speakers.

18—Bucks Quarterly Meeting at Falls Meeting, Fallsington, Pa., 10 a.m.

19—Southern Half-Yearly Meeting at Third Haven Meeting House, Easton, Md. Bliss Forbush, clerk of Baltimore Yearly Meeting, Stony Run, will talk on "An Approach to Quakerism," following the meeting for worship at 11 a.m. Guests welcome; luncheon served on the grounds.

19—Potomac Quarterly Meeting at Hopewell Meeting House in Clearbrook, Virginia. Ministry and Counsel at 9:45 a.m., followed by meeting for worship at 11 a.m. Lunch, served by the host Meeting. Meeting for business and conference session in the afternoon.

24-26—Family Weekend Work Camp, sponsored by the Friends Social Order Committee of Philadelphia Yearly Meeting, 6:15 p.m. Friday to 3 p.m. Sunday. For details or reservations write or telephone David S. Richie, 1515 Cherry Street, Philadelphia 2; LOcust 8-4111.

26—Warrington Quarterly Meeting at Pipe Creek Meeting House, near Union Bridge, Maryland. Meeting for worship at 11 a.m. Bring box lunch; beverage and dessert served by the host Meeting. Meeting for business and conference session in the afternoon.

26—Open House Tea at the McCutchen home of New York Yearly Meeting, 21 Rockview Avenue, North Plainfield, N. J., 3-5 p.m. An opportunity to enjoy the house and gardens and to meet guests and friends from other Meetings.

31—June 2—Retreat at Powell House, Old Chatham, N. Y., to be led by Josephine Benton. (See newsnote.)

JUNE

1—Nottingham Quarterly Meeting at Deer Creek Meeting House, Darlington, Maryland. Ministry and Counsel at 10 a.m., followed by meeting for worship and meeting for business. Lunch, served by the host Meeting, followed by a conference session.

2—Baltimore Quarterly Meeting at Gunpowder Meeting House, Sparks, Maryland. Ministry and Counsel at 9:45 a.m., followed by meeting for worship at 11 a.m. Bring box lunch; beverage and dessert served by the host Meeting. Meeting for business and conference session in the afternoon.

2—Northwest Quarterly Meeting at Indian Brook Camp, Plymouth Union, Vt.

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

4—Philadelphia Quarterly Meeting at Green Street (German-town), 4 p.m.

7—Haverford College Commencement, Haverford, Pa. 11 a.m. Speaker: Norman Thomas.

8—Haddonfield Quarterly Meeting at Mt. Laurel, N. J., 3 p.m.

8—Salem Quarterly Meeting at Salem, N. J., 4:30 p.m.

9—Haverford Quarterly Meeting at Radnor, Pa., 4:15 p.m.

12—Quiet Day at Pendle Hill, Wallingford, Pa., 10:30 a.m. to 1:30 p.m. Bring sandwiches.

14-16—Friends Conference on Religion and Psychology at Haverford College, Haverford, Pa. Theme: "The Search Will Make You Free." Leader: Dr. Bernard Phillips, chairman, Department of Religion, Temple University. For further information write to Susan Yarnall, 5337 Knox Street, Philadelphia 44, Pa.

14-18—Canadian Yearly Meeting at Pickering College, Newmarket, Ontario, Canada. Address correspondence to C. LeRoy Jones, 73 Denvale Road, Toronto 16, Ontario, Canada.

16-21—Fourth National Conference of Friends on Race Relations, at the Oakwood School, Poughkeepsie, N. Y. Reservations and inquiries should be sent immediately to Victor Paschke, 501 West 123rd Street (Apt. 19-G), New York 27, N. Y.

BIRTHS

ASCH—On March 10, at Neiffer, Pa., a daughter, SUSAN ASCH, to Anthony Gair and Jean Affleck Asch. The mother is a member of Solebury (Pa.) Meeting.

LINTON—On January 22, in New York City, twin sons, SCOTT DOUGLAS LINTON and BRUCE MICHAEL LINTON, to David and Ann Holden Linton. All are members of New York Monthly Meeting.

TAKAHASHI—On April 5, to Yasuo and Betty M. Takahashi of Silver Spring, Md., members of Sandy Spring Meeting, a daughter, DENISE YUKO TAKAHASHI, their third daughter and fourth child.

VIVIAN—On March 27, a daughter, PAMELA JEAN VIVIAN, to William O. and Nancy N. Vivian of Blandon, Pa., members of Middletown Meeting, Lima, Pa.

DEATHS

COALE—On April 6, ANNA L. COALE, aged 97, of Riverton, N. J., a member of Westfield (N.J.) Meeting.

PALMER—On March 18, CHARLES W. PALMER, aged 83, of Westtown, Pa., husband of the late Anna Stanton Palmer. He was a member of Middletown Meeting, Lima, Pa., and a recorded minister.

ROTHSCHILD—On April 20, at the Good Samaritan Hospital, Los Angeles, Calif., ELSA F. ROTHSCCHILD, a member of Los Angeles Meeting.

WOLFF—On April 8, HELEN MCILWAIN WOLFF, aged 69, of Lima, Pa., wife of Frank B. Wolff. She was a member of Middletown Meeting, Lima, Pa.

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), 3825 East Second Street. Worship, 10 a.m. Elisha T. Kirk, Clerk, Route 2, Box 274, Axtell 8-6073.

CALIFORNIA

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

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Garfield Cox, Clerk, 415 W. 11th Street, Claremont, California.

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

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

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

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

SACRAMENTO—2820 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.

COLORADO

BOULDER—Meeting for worship at 10 a.m.; First-day school and adult discussion at 11:00 a.m. Alberta Morris, Clerk.

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

CONNECTICUT

HARTFORD—Meeting, 11 a.m., First-day school, 11 a.m., 144 South Quaker Lane, West Hartford.

NEW HAVEN—Meeting 9:45 a.m., Conn. Hall, Yale Old Campus; phone 248-5432.

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

DELAWARE

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

DISTRICT OF COLUMBIA

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

FLORIDA

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

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

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

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

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

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

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 18th Avenue S.E.

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Phern Stanley, Clerk. Phone DR 3-6357.

ILLINOIS

CHICAGO—57th Street. Worship 11 a.m., 5615 Woodlawn. Monthly meeting every first Friday. BU 8-3066 or 667-5729.

INDIANA

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

INDIANAPOLIS—Lantern Friends, meeting for worship, 10 a.m., 1050 W. 42nd. Telephone AX 1-8677.

IOWA

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

LOUISIANA

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

MASSACHUSETTS

ACTON—10 a.m. at Women's club, Main Street, except last Sunday each month when 6 p.m. with supper.

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

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

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

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

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

MICHIGAN

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

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

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 6-9676.

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 6-0429.

NEBRASKA

LINCOLN—Meeting and First-day school, 10 a.m., 3319 South 46th Street.

NEVADA

RENO-SPARKS—Meeting 11 a.m. Visitors welcome. Phone 329-7073 for location.

NEW HAMPSHIRE

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

NEW JERSEY

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

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

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

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

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

MOORESTOWN—Meeting for Worship, First-day, 11 a.m., Main St. and Chester Ave. First-day School, 9:45 a.m.; 10:30 a.m., Mt. Laurel. Midweek Meeting with school, 10:15 a.m. Fifth-day.

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

NEW MEXICO

ALBUQUERQUE—Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E., John Atkinson, Clerk. Alpine 5-9588.

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 TX2-8645.

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
22 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri., 9-4) about First-day schools, monthly meetings, suppers, etc.

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

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, Lloyd Bailey, 1187 Post Road, Scarsdale, N. Y.

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

NORTH CAROLINA

CHAPEL HILL—Meeting for worship and First-day school, 11:00 a.m. Clerk, Adolphe Furth, Box 94, R.F.D. 3, Durham, N. C.

CHARLOTTE—Meeting for worship, 11 a.m. First-day education classes, 10 a.m. 2039 Vail Avenue; call 333-3979.

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. Byron Branson, Clerk, 753-5853.

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.

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, Chester. Adult forum 10:30 a.m., meeting for worship 11 a.m.

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

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

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

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

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

Central Philadelphia, Race St., west of 15th, Chestnut Hill, 100 E. Mermaid La., 10 a.m.

Coulter Street and Germantown Avenue, Fair Hill, Germantown and Cambria, 10 a.m.

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

Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 W. School House Lane.

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

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

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

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

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

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

TENNESSEE

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

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

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 3014 Washington

Square, GR 6-2884. John Barrow, Clerk, HO 5-6378.

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

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

VIRGINIA

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

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

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With Christopher Nicholson, M.S.W., Philadelphia 44, Pa., call VI 4-8809 between 8 and 10 p.m.

With Karoline Solmitz, M.S.S., Bryn Mawr, Pa., call LA 5-0752 between 8 and 10 p.m.

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