

# FRIENDS JOURNAL

*Quaker Thought and Life Today*

VOLUME 11

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NUMBER 6

**R**ELIGION today must speak to our condition, which is a down-to-earth one. We feel ourselves to be insignificant people, tied to commonplace realities, living in a bewildering, changing environment, and yet having to solve world problems of the utmost magnitude and urgency. So religion must do two things for us. It must give a significant basis for our own living and also a basis for solving world problems. Our religion cannot be a dream, a myth, something in a cloud of unknowing, with an unimaginable God and moral laws divinely revealed. It must concern reality in clear consciousness, and it must have practical results.

—KATHARINE M. WILSON

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## Quaker Schools and Government Aid

. . . . . *by Alexander H. Hay*

## God of the Commonplace

. . . . . *by Carl F. Wise*

## Hats and History

. . . . . *a Letter from the Past*

## Extracts from Yearly Meeting Epistles

*Mississippi Church-Building Project*  
*Quaker United Nations Program*

## FRIENDS JOURNAL



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*Thoughts from Turtle Bay*

QUAKER UNITED NATIONS PROGRAM

*Motor Overhaul*

MEN who make and operate machines know that there are times when those machines have to go into the shop. Especially is this true of new machines designed for new jobs. Some parts may have proved inadequate for the scope or the strain of their operation. The engineers may see the need for better mechanism at some critical point. Experimentation, experience, persistence, study, and improvements are essential for eventual smooth performance. The peacekeeping "machinery" of the United Nations is no exception.

On February 17th, after five months of postponements, adjournments, and precariously irregular meetings ingeniously contrived to avoid a showdown between its two strongest members, the Nineteenth General Assembly recessed until September with practically no business accomplished. Cynical, skeptical, or unfriendly critics find it easy to point to this failure as indicative of the imminent total collapse of the United Nations, doomed in its twentieth year like its predecessor, the League. The UN's friends and supporters, and all those familiar by direct contact with its work, know that there is another interpretation, technologically sound and psychologically vital to its survival for the welfare of mankind. They see that, as Lord Caradon has put it, the agreement to recess was not a retreat or a defeat, but a positive decision to make the overhaul necessary to the machinery's further safe functioning. The Assembly recessed, not in impotence or disillusionment, but determined that its most important business was the "comprehensive review of the whole question of peacekeeping operations in all their aspects."

The important development of all these exasperating months has been the growing consensus that the issue at stake, not being primarily a matter of money, nor even of the dispute over the application of the Charter to past debts, was essentially the question of future arrangements for peacekeeping. What should be the respective roles of the Security Council and the General Assembly, and what new procedures—or perhaps amendments to the Charter—are necessary to implement peacekeeping operations from now on? A special committee has been charged to work on this problem and incidentally to dispose of the question of present arrears. The main burden of negotiation falls, nevertheless, on the United States and the Soviet Union. Friends can help by encouraging wide study of the issues and by contributing to a national resolve to make the negotiations successful.

When further flight was impossible with serious engine trouble, the pilots with great skill brought the craft down to a tricky one-wheel landing. It is now undamaged in the hangar. The improvements and modifications to be made are neither unexpected nor extraordinary, nor do they pose a problem beyond the reasonable abilities of good mechanics. Those who know that the plane is whole, and its further service indispensable, will want to help the work all they can, and, above all, to keep their faith.

*Contents*

Thoughts from Turtle Bay .....	130
Editorial Comments .....	131
Quaker Schools and Government Aid— <i>Alexander H. Hay</i> .....	132
Hats and History— <i>A Letter from the Past</i> .....	135
Concerns and Works .....	136
Life— <i>Evelyn Byrd Clarke</i> .....	136
God of the Commonplace— <i>Carl F. Wise</i> .....	137
On Loving Enemies— <i>Wendell Thomas</i> .....	138
Extracts from Yearly Meeting Epistles .....	139
Mississippi Church-Building Project .....	140
The Population Problem .....	140
Book Reviews .....	141
Friends and Their Friends .....	143
Letters to the Editor .....	145
Coming Events .....	147
Announcements .....	148



# FRIENDS JOURNAL

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ESTABLISHED 1955

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## Editorial Comments

### *Indoctrinating the Creedless*

"Why am I a Friend?" is a question that, like its briefer corollary, "Why *am* I?", occurs upon occasion to most of us. In view of the difficulty Friends sometimes have in presenting to inquirers a satisfactory reply to the first of these queries (the second being, of course, unanswerable), there is both interest and comfort in the discovery that members of the Unitarian Universalist Church apparently suffer from the same handicap. Some of them, however, are now trying to do something constructive about it, according to an article in that church's *Register-Leader*.

"Schoolmates of our boys and girls," writes Garth Van Nest, a Unitarian Universalist minister, "can spout canned answers to the question, 'What does your church believe?' . . . Few of our creedless children can return the favor." As a result of their disability on this score, he says, many children, feeling that their church is not a meaningful one, eventually drift out of membership.

To meet this problem, Mr. Van Nest, with the approval of the children's parents, began a year and a half ago to write to all his congregation's boys and girls several months before their fourteenth birthdays, inviting them to have private conversations with him once a week for thirteen weeks in order to learn something of their church's history, philosophy, structure, methods, and activities, as well as of the responsibilities of membership.

The great majority of the young people have responded enthusiastically to this plan, which involves meeting not only with the minister but also with members of the church board, who are able to give them a panoramic view of their denomination's role in contemporary society. Throughout the sessions it is made clear that the viewpoints advanced by the minister and the board members are not necessarily the *only* ones — that Unitarian Universalists, while committed to respect for the positions of others, are also free to hold differing ones of their own.

In addition to engaging in these conversations, each youngster is expected to do a certain amount of pertinent recommended reading, and two weeks before his four-

teenth birthday he is asked to choose from this two selections which seem to him of particular significance. On the Sunday nearest to his birthday he presents his two readings (which the minister previously has helped him to rehearse) before the whole congregation, after which he is formally welcomed as an associate member of the adult church.

According to Mr. Van Nest, this program has been remarkably successful not only in arousing the children's understanding of what their church stands for, despite its lack of creed, but also in stimulating unexpected requests for similar training from a number of adults and from young people who had passed their fourteenth birthdays before the project's beginning.

Perhaps some Friends' Meetings have developed plans somewhat similar to this one to meet the natural doubts and questions that must occur to any teen-ager worth his salt. If so, the *FRIENDS JOURNAL* would be interested in hearing of them.

### *Statistical Mysteries*

Always fascinating are the statistics published in the *Yearbook of American Churches*, the 1965 edition of which has just been issued by the National Council of Churches. Leaving out of account this compilation's sobering reminder of how microscopic is the role played by Friends in the national religious picture (about 122,000 members as compared with the multiple millions of Catholics, Baptists, Methodists, etc.), the *Yearbook* regularly inspires all sorts of wonderment, such as why it is that the number of church members is constantly increasing at the same time that church attendance is just as constantly diminishing.

A hazarded guess on this question would divide the hordes of nonattending church members into two main categories: those who feel that the mere fact of technical membership in a religious body is an anchor to windward just in case all the warnings they have heard about salvation and eternity should turn out to be true; and those who (like a great many strictly inactive Friends) enjoy maintaining — principally for reasons of sentiment and,

perhaps, of prestige — their nominal, though sometimes meaningless, association with the religious body to which their ancestors belonged.

Reverting to the statistics appearing in the *Yearbook*, there is the puzzle, too, as to how and why groups as disparate as Quakers, Jehovah's Witnesses, Southern Baptists, Seventh Day Adventists, Episcopalians, and Mormons can all be lumped together as "Protestants" in contradistinction to Jews, Buddhists, Eastern Orthodox, Roman Catholics, and an assortment of other Catholic groups of non-Roman persuasion which probably do not

vary nearly as much from the Church of Rome in many essentials as all those oddly assorted "Protestant" bed-fellows vary from each other. Can this hard-to-comprehend yet persistent method of classification be due in part to a desire to maintain — on paper, at least — the impressive numerical superiority of "Protestants" over Roman Catholics (currently 66,854,200 to 44,874,371)?

If only the ecumenical movement could bring divergent denominations together as easily as can such statistics our national religious picture would be one of remarkable amity!

## Quaker Schools and Government Aid

By ALEXANDER H. HAY

FROM early times church-related schools have accepted aid from varying levels of government in the form of tax exemptions. At one time they received direct monetary aid from the state or municipality for educating children of the poor. In more recent years there have been school-lunch programs and the use of public-school buses and of public-school textbooks for parochial school children. There are such pieces of legislation as the GI Bill of Rights, the College Housing Act, and the Surplus Property Act, all of which have had some applicability to church-related schools. The Supreme Court has found legal sanction for all these programs. There is also the underlying assumption that independent schools render a public service: if they did not exist, their students would have to be cared for by public schools.

Our concern is with what position the Society of Friends should take in the matter of accepting aid from the Federal government, in whatever form it may come. If our very considerable commitment to education is worth anything, surely it is not enough to resort to a pick-and-choose approach based on what seems to be feasible and expedient at the moment. It is not enough to say that Federal aid is on the way and that each school must decide for itself, for this is to say that Quaker schools have no commonality of purpose and endeavor. Yearly Meetings have presumed to give voice to the Quaker consensus in times past, as witness their case against slavery or their opposition to conscription laws. It may be that here is another issue of sufficient gravity to warrant that such a voice be heard again. This perplexing problem should receive the most careful consideration.

---

Alexander H. Hay, a Canadian Friend by birth, has taught current events and Quaker history since 1938 at Westtown School, Westtown, Pa. A holder of degrees from Earlham and Haverford Colleges, he received the first Pendle Hill-Haverford College Scholarship in 1937. This article is an abridgment of a talk he gave last October before two hundred Quaker educators.

If it is true that independent schools have been receiving state aid for such a long time, then why is there controversy now? Its origin is the possibility that direct grants-in-aid by the Federal government or the State government will be made available to parochial schools. The current legislation has as one of its purposes the encouragement of new materials and methods of instruction in academic courses and the training of teachers to handle these new courses. Some observers feel that this clause would make Federal money available directly to church-related schools. This legislation provides that Federal supervision is to be exercised through the States to the extent that States are to prepare their own proposals for use of the money and then to see to it that expenditures are in accord with the purposes of the grant as defined by the Federal government. Since independent schools are engaged in an earnest search for new sources of money, the possibility of help from the government is not without its attraction. The question is: should schools bearing the name of Friends accept proffered aid? Or, in view of Quaker schools' acceptance of such government assistance as tax exemptions, is there any ground upon which one can now stand and say, "This is as far as we ought to go"?

Such a ground can be found in the distinction between "indirect" aid, such as tax exemptions or government scholarship aid, and "direct" aid in the form of immediate grants of money to the schools themselves. This is a distinction which the Supreme Court has found useful. The Court has said that parochial-school children may have general textbooks and transportation to their schools at public expense. The suits which precipitated these decisions were brought by people who believed that such action constituted state support of an organized religious group and hence was a breaching of the principle of separation of church and state. The Court, however, ruled by a five-to-four decision that such was not



the case, since the aid was directed to children and their parents, not to the school itself. The dissenting opinion said, in part, that "If the state may aid these schools, it may therefore regulate them," and that "it is hardly a lack of due process for the state to regulate that which it subsidizes."

How much more valid the concept of government regulation would be in cases of direct grants-in-aid! If experience from the recent past is taken into account, the possibility of government interference is something less than speculative. Inevitably, and properly, public concern follows public investment, and we have only to examine our own attitudes toward government expenditures to appreciate the proposition that when the government spends the taxpayers' money it ought to have some assurance that the end product will be to the public liking. When a school is supported to any measurable extent by direct infusions of public money, it becomes a quasi-public school and subject, sooner or later, to the conditions and standards that the public, through its representatives, may see fit to impose. A community that is contributing through its tax money to an institution might very well be expected to insist that religious requirements (such as required attendance at meetings for worship) should not be imposed on "nonmember" students or faculty. A recent survey of Supreme Court cases involving Federal aid to parochial schools showed that such schools could receive aid only if they acquired no new property as a result of government aid, if no religious use was made of state-provided aid, and if the state kept open the possibility of complete control over administration of state benefits. This indicates that direct government aid without strings attached is close to being unthinkable.

By way of evidence we can point to recent decisions concerning Temple University, Tulane University, Rice University, Sweet Briar College, and Girard College, all of which either receive aid from the Federal government or have public officials as members of their boards of governors, or both. The courts have made it clear that either condition converts a private school into a public institution and that the school's affairs are public affairs. If public surveillance of admissions policy is to be an accepted principle, then it is difficult to see why other aspects of school life, such as curriculum content or the appointment of administration and faculty, should not also come under public review.

In view of these developments, we are not unjustified in trying to speculate about the state of a Friends' school if, having once accepted direct grants-in-aid, and having incorporated them into its budget, and having come to depend on them in the operation of possibly expanded

facilities, it were to find itself in circumstances compromising to such a degree that it had no moral choice but either to discontinue the financial aid or to alter its chosen philosophy of education.

What if our schools cannot survive without direct help from the government? The Catholics seem seriously to doubt if theirs can. For Friends, the question of survival is double-ended. First of all, can Friends' schools survive, period? Or are they, like Catholic schools, facing curtailment and shutdown unless public assistance is forthcoming?

We hear ad infinitum that we are living in a world of rapid change. A large part of our national statesmanship and effort is bent in the direction of making our affluent society even more so. And yet there is a feeling of directionlessness, as though this incredible world of affluent secularism were without signposts. We and our children know abundance. We and our children are under great pressures to conform to standards of living and behavior which are, for the most part, set by those who, from economic necessity, must sell commodities which they have produced ahead of market demand. We live in a body politic where the arts of persuasion are honed to ever-increasing effectiveness.

In such a society there is an imperative need for those who are able to use the gifts of discernment and to sound the voice of dissent. It isn't that there are no voices of dissent. The air is heavy with them. But so often they are voices born of the agony of immediate frustration. The revolution of rising expectation is all around us, and it is among our own students in these fine schools of ours. Our students are not going to settle for what has been good in the past. They have their eyes on what the future may have that is better. But for them the "better" is not so much a matter of material things.

### ***A Final Reminder***

*The Annual Meeting of Friends Publishing Corporation and Friends Journal Associates will be held Thursday, March 25, at Fourth and Arch Streets Meeting House, Philadelphia. Dinner at 5:30 p.m.; business meeting at 7, followed by a talk by Henry J. Cadbury on "The Use and Misuse of Our Quaker Past." All are welcome to both dinner and meeting.*

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These they have. The realm to which they are looking is the infinitely more difficult one of truth, beauty, justice, and goodness—a realm where the sovereign mind explores and discovers and gives generously of its own unique power and gifts. But this means discussion, debate, bull sessions, both in and out of the classrooms—the whole gamut of academic and intellectual freedom. This is a heritage to which Quakers have contributed much, and it is one of too great worth to risk to circumstances where there is the possibility of administrators and teachers having their spontaneity blunted by the anxiety of political pressure whenever the hot wind of controversy blows through their classrooms.

Our society—literate, specialized, technical, urbanized, with the possibility of ever more leisure—puts a premium on the need for education to an unprecedented degree. Just what is the nature of this need? Is it to achieve competence in this technocratic world we are creating? It is that at the very least. Is it to create the good citizens of the enlightened electorate? It is this, too. Or is it to maintain inviolate the inward character of the human person, his freedom of thought and belief, his capacity for respect of self and others? Surely it is this last that has undergirded Quaker education from the very beginning, and through all its several phases.

It might be instructive to recall that, in the beginning, Friends saw clearly that, even with the best will in the world, teaching would reflect the vested interests from which it sprang. And so they took dead aim on the teachers of their time, the salaried clergy of the state-supported church. Probably it is not too much of an exaggeration to say that the teachers in Friends schools have been, and are, as close as Quakers have ever come to a paid ministry, at least in the nonpastoral strain of their history. And this in spite of their desire not to indoctrinate un-

duly, and in spite of the fact that many of their teachers are not members of the Society of Friends. After all, in a school system as religiously oriented as we claim ours to be, embodying as sacramental a faith as we claim ours to do, what can teaching possibly be but an aspect of ministry? And under what other incentive are we likely to create this body of dedicated teachers we are so fond of talking about? May we not ask: "What may happen to this ministry if its financial support, even in part, is a direct grant-in-aid from the government?" or even "What happens to a Yearly Meeting which accepts state aid in support of this aspect of its ministry?" No amount of bookkeeping legerdemain can well hide the fact that, if any school established by a Yearly Meeting and continuing in that relationship were to receive grants-in-aid from a government, it would, in the final analysis, be a Yearly Meeting of the Society of Friends that would be the recipient of that aid.

If Friends were to establish a new school they would certainly expect the time-honored exemption from onerous taxation. But would they be justified in founding this school upon the expectation of direct grants-in-aid from the government, knowing that the resulting institution would be of a quasi-public nature?

Happily, this is not a merely hypothetical question, for Friends are still founding new schools. And for what reasons? Somewhere near the top of a list would be the profound wish to have their children educated in an atmosphere colored by the convictions Friends have held throughout their history. We seem to shy away from the expression "guarded education" nowadays, possibly because of a vaguely negative tone. But the concept is as valid as it ever was, and it still constitutes an important reason why Friends send their children to their own schools, and, indeed, why many non-Friends join them. They want for their children a counterpoise to the amoral secularism of these times, to the strident demands of a consumer economy, to the increasingly persuasive power of the state. They want for their children an education that will make them sensitive to both justice and injustice, that will help them experience the free and open pursuit of knowledge that will give them some footing in a mobile society. They want them to know of man as something more than a belly that ought to be filled, as more than a political animal that can be manipulated and used, as more than a consumer that can be exploited with a minimal nod in the direction of conscience and truth. They want them to know of the human person as a being with an unalienable vitality uniquely worthy of being respected and revered.

If this is what Friends want of their schools (and if they don't they have been guilty of a monumental lip service spread over a considerable period of time), then

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they must see to it that those schools are free to speak with an unfettered voice. Surely the very least that can be said is that no Friends school should accept direct grants-in-aid from government sources if by so doing it would in any way jeopardize its independence. The weight of evidence and tradition bears heavily in favor of government regulation of those it aids. The risk to the independence of Quaker schools is too considerable for Friends to contemplate without being fully aware that the interior meaning and the external practice of their concept of education might have to undergo profound change.

## Hats and History

### Letter from the Past—214

**M**ANY years ago a well-known scholar published an article on "Hay and History." My title is a parody of this, though, as in all these letters, "history" means Quaker history. I can think of no church body in which hats have played so important and varied a part as in the Society of Friends.

There was, first of all, the Friends' refusal of "hat honor" in the early protest against doffing the hat to human authority—royal, parental, or judicial. Scarcely any bit of Quaker nonconformity got our forebears into more trouble than did this. Fox's Journal is full of it. Young Thomas Ellwood and William Penn enraged their fathers by this practice. Robert Barclay explained it as something completely imperative to a conscientious Friend: "This I can say boldly in the sight of God, from my own experience and that of many thousands more, that however small or foolish this may seem, yet we behooved to suffer death rather than do it" (i.e., remove the hat).

Then there was the hat controversy within the Society in the first of the historic divisions led by John Perrot, who differed from other Friends by condemning removal of the hat in meeting when a Friend was engaged in public prayer. In this and other respects he was carrying a Quaker principle to an extreme. For a time after 1660 this was a divisive issue, in America as well as in England. Fox blamed Nayler for initiating this practice of keeping on the hat when someone was praying—a disrespect to men rather than to God. It was a mixed-up affair; Penn thought it serious.

Finally, a conspicuous distinction between Friends and others and among Friends themselves was the perennial problem of the style of hat. Ultimately they were known for their brims, and "Broad-Brim" was a comic term for a Quaker. Actually Friends changed their style from time to time, and every fresh deviation was a matter of serious concern. One of the five chapters in Amelia Gummere's *The Quaker: a Study in Costume* is devoted

to the "Spirit of the Hat." She says a whole book could be written about it. Only women's bonnets were more controversial. (Not until comparatively recent years, of course, did women change from bonnets to hats.)

Let me confine myself to London Yearly Meeting sessions. The men's hats were more conspicuous in the early days than today. For Friends—indeed all men then—wore hats continually indoors. In a painting of a London meeting about 1770 only the speaker and one or two others have their hats off. Seventy years later another painter of a similar scene shows at least half the heads uncovered. But what kinds of hats did they wear? In spite of supposed Quaker conservatism, there was change here. In shape they were sometimes high peaked, later cocks of various kinds, as well as broad, flat-brimmed affairs.

John Woolman appeared in his "singular" garb in London Yearly Meeting in 1772. It is often supposed that his hat in particular created a sensation—an unfavorable one. Of three full English descriptions of his costume, two say he had a white hat (one adds "and a very good one"), but the third calls it drab. Like everything else he wore, it was undyed. (I shall have to ask a taxidermist what is "the natural color" of a beaver skin. Until then I must leave the color undecided.) But he certainly looked different. Even between Ireland and England the standards of appropriate Quaker garb were not agreed on. Amelia Gummere thinks "the Americans were more strict in dress than the English, largely because his proximity to the continent familiarized the Englishman with more cosmopolitan ideas."

In 1798 William Savery of Philadelphia reports that the question of men's hats—with and without stays—was debated at London Yearly Meeting. An American woman Friend, Charity Cook of South Carolina, argued that hats without stays were plainer, but English Friends disagreed. In 1817 a member in London Yearly Meeting "adverted to some practices inconsistent with Truth, as wearing buckles and girdles in their hats, etc."

The whole subject has its lighter side. There are those delightful stories of an early Quaker appearing before the King with his hat on, whereupon the King promptly removed his own hat, explaining to the protesting Quaker that it was customary when a king was present for only one man to wear a hat. When John Woolman in his Journal tells how, after a struggle, he yielded finally to his scruple and adopted (about 1762) clothes completely undyed, he adds that to his dismay he discovered that white hats were just then being "used by some who were fond of following the changeable modes of dress." (I remember how, in wartime, men's ready-made suits patriotically and economically began to omit

collars from coats and cuffs from trousers, thus making William Bacon Evans, in his traditional "plain Quaker" garb, appear to be wearing a so-called "Liberty suit" in the latest fashion.)

As time went on, criticism of costume continued, though unofficial and unspoken, and often on quite other grounds than plainness or gayness (like the so-called "shun-cross bonnets"). If English women in or out of the Society seemed dowdy to their American sisters that was particularly true after the Second World War. It was not surprising, therefore, that when in 1947 two well-known women Friends from Pennsylvania appeared at London Yearly Meeting the editor of *The Friend* (London) referred to their "pleasing hats," and in another context reported that one of these hats, "with its halo of roses, was particularly admired by both men and women Friends." This was still in his memory three years later when he wrote of a New England visitor to London Yearly Meeting: "The dinkiest hat on the first afternoon was worn by an American Friend, D—N—, who had a demure, grey, small-brimmed hat with white daisies over the brim—very charming, and somehow one felt sure that she was an American before hearing her announced by the clerk." Oh, the mutability of fashion, even among Friends!

NOW AND THEN

### Concerns and Works

(From New York Yearly Meeting News)

**W**E must remind ourselves that there are no Friends' concerns which are not spiritual concerns. Everything we do should grow from spiritual roots. To the extent that we think of a particular concern of ours as more spiritual than others we lay aside the idea that our Quaker brother's concern also may spring from spiritual roots. Quakerism is known for its activities in many avenues of humanitarianism. It is because these avenues for action grow out of the deeply rooted spiritual experience of the promoters that they lead to effective results.

Friends, as a group, have always had many and varied concerns related to the condition of society at the time. Today we have deep interests in prison conditions and criminal affairs, peace and world order, legal affairs of state, the education of our children, race and cultural relations, the emotional health of our youth, the Indians of our country, the latest thinking of other religious bodies, reading matter of good quality, care of underprivileged and displaced persons at home and also abroad, communication amongst ourselves, and the physical well-being of our members. These are examples of the variety of "works" which spring from "faith."

### Life

By EVELYN BYRD CLARKE

(The author, aged 17, is a junior at George School, Pa.)

Life is a tiny seed dropped by the wind,  
A radiant jewel that buries itself in the earth of time,  
A seed that is fed by the rain of truth  
And warmed by the sun of love,  
A seed that will grow.

And this seed puts forth roots, one at a time,  
Into the loam of knowledge,  
And continues its upward reach toward the sky,  
Toward the highest value, toward the most desirable good,  
Toward God.

Every day it grows taller and stronger  
And every day it is able to see farther over the hill.  
Every morning it watches the rising sun,  
And every night it views the strange beauty of a sunset.  
And the seed grows.

The once-tiny seed has grown a trunk  
And many leafy branches—  
A trunk that bends with the harsh winds,  
And yet a trunk that does not break,  
And branches that tame the beating of the rain,  
Letting the nourishing drops fall gently to the ground.  
The seed has become a tree.

Now the tree can see over the mountain  
Even into the valley below.  
And it sees all its brothers on the mountain  
And knows it is one of a multitude.  
Birds that sing sweetly sit in its branches  
And squirrels that play gaily run up its trunk.  
The tree is full of life.

The tree sees the passing of each season  
And is glad for winter because it knows  
That soon it will be spring.  
In spring it drops its blossom to the ground  
Letting the wind carry it.  
And the tree makes the earth fertile,  
Making a bed for its seeds,  
And the tree watches every growing leaf and blossom,  
And it is born again.

Through the passing of time the tree becomes withered,  
And then it dies.  
But it leaves behind a rich mould  
That will give life to an infant forest.  
And it is good.



## God of the Commonplace

By CARL F. WISE

IT would be most unusual if a discussion of worship were to continue long without someone's reminding us of our dependence upon God. This, of course, is as it should be, even though there is nothing more obvious than our dependence upon the grace of the Power greater than ourselves. Neither the Power nor the grace can be open to question. But the method the Power employs—the means by which the grace is conferred—these are surely not matters prohibited to inquiry.

If the Power is as great as our always inadequate definitions state it or Him to be (the use of any gender seems a kind of impertinence) then grace may come by any means, or even without benefit of means at all. This should and would end the discussion, were there not those that assert—sometimes insist—that they know how it all comes about. Prominent among these are the supernaturalists.

This term is meant to include all those who are reluctant to call divine anything that they can comprehend. It is not a wholly unreasonable reluctance, since he who thinks he comprehends often deceives himself. In the entire intellectual history of man, there has been no mind, however fine, that did not think it understood a great many things it did not understand at all. There is a paradox here. Human knowledge must be fallible in order to increase. But it does not therefore follow that statements about God, in order to be valid, must be incomprehensible. It follows only that human knowledge of the divine, like all other human knowledge, is partial and growing.

The statement is worth frequent repetition, because when knowledge of the divine is held to be absolute and constant but knowledge of all else is permitted to move as way opens, the two cannot fail to fall into increasing disharmony. Then the guardians of ancient dogma have limited alternatives. They may declare all statements contrary to dogma to be false. This inevitably leads to imprisoning a Galileo or instituting a Scopes trial. They may declare dogma to be a special kind of knowledge, making undogmatic knowledge uncompetitive and irrelevant. This leads not only to various kinds of private mysticism (or does it follow them?) but often to a repudiation of the things of the mind. The guardians may assign the comprehension of dogmatic knowledge principally to a posthumous existence: "For now we see through a glass, darkly . . . then I shall know even as

also I am known." Or they may try to enjoy the best of both dogma and reason by ignoring all contradictions. This is perhaps the most common of current responses and has led to the often-noted religious and moral schizophrenia of our time.

What is intended here is not a denunciation of dogma. Time has a way with false gods that is just as efficient as with false men, although with false gods it may take a little longer. It is rather to testify to Omnipresence, to the God who is always and everywhere, who is more in the commonplace than in the supernatural, if for no other reason than because there is so much more of it. The God of the Commonplace has no objection to wine that has been turned into human blood, and to wheaten bread that has been turned into human flesh, if they spiritually nourish the partaker of these things (as, indeed, they often do) and give him strength to deal with them when they are mere wine and mere bread. But the God of the Commonplace was also there before the things were turned. His assumed absence was no more than a failure to seek him.

The God who is everywhere is as much in the inexplicable motions of mind as in the inexplicable motions of spirit. There is little to choose in degree of foolishness in claiming personal credit for one or for the other. Their possession is equally a manifestation of grace—the same grace that presents the flower with color and the bird with song. We should stop thinking of grace as a sign of merit and start thinking of it as an obligation to perform the function for which it was conferred.

Each concept of God generates its own imperative. The imperative of the God of the Commonplace is to perform the function for which His creature was made. Perhaps the function of life, especially of self-conscious life, is to be the means by which the universe achieves consciousness. Perhaps it is some other function, as yet unclearly perceived. In any event, it is necessarily one that concerns all humanity, for a function for mankind that would exclude even one person would cast that man into the most terrible outer darkness conceivable to the human mind. The imperative therefore implies love and humility: love in the sense of unlimited good will, and humility in the sense of desiring equally for others every good thing one desires for himself. The two are obviously related and painfully difficult, but the second is perhaps more painful than the first. There are many men of good will, but it is the rare man who does not harbor some small pride in his little real or fancied superiorities: pride in fortune, in intellect, in accom-

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plishment, in appearance—even (may God forgive us!) in superior humility.

Let there be no mistake. The God of the Commonplace is not a commonplace god. The commonplace god has ten thousand names but one composition, an assortment of human qualities. He is always larger than life and never less than a potentate, and usually he insists upon a potentate's prerogatives. For that reason he is easy to pray to, for everyone knows what a potentate expects. How does one pray to an indescribable God? It is reasonable to assume that one would pray to the God of the Commonplace by using commonplace means. All thought is a form of prayer—frequently a very effective form. It is true that thought is often narrow and self-centered, but so have been many of the appeals to the potentate. How often does the one praying for *me*, *my family*, *my country*, *my race* ask first what the consequences would be to others if the prayer were granted? By definition, prayer is more potent than a fission bomb. If conventional prayer to the potentate were sure to be granted, it would be much too powerful a tool to be entrusted to a casual congregation. Only when begging for humility is prayer safe.

It is implied in the imperative of the God of the Commonplace that we use the daily and familiar things—commonplace things like ourselves, the things in which He is always present—to fulfill the purpose for which He created us. The reward of assent is the joy all things know when fulfilling their function. The penalty for denial is extinction.

### On Loving Enemies

By WENDELL THOMAS

**“YOU** have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ But I say to you, Love your enemies and pray for those who persecute you.”

Why should we love our enemies? It seems ridiculous, weak, dangerous. Jesus answers, “So that you may be sons of your Father who is in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust.” This answer is convincing to those who really believe in a heavenly Father. Modern man tends to regard “evolution” as ultimate and the heavenly Father as an old superstition.

When I was a young missionary in India, I used to read the *Indian Social Reformer*, edited by a brilliant and dedicated liberal Hindu, K. Natarajan. At the end

Wendell Thomas, formerly a teacher in Philadelphia and a member of Flushing Meeting in New York, is now concentrating on homesteading and philosophical writing at Celo Community in South Carolina, where he is a member of Celo Meeting.

of one editorial stood the words, “I should love my neighbor as myself because he is myself.” Pondering this statement, I realized that it came from the ancient *Vedanta* philosophy of the one self, the self that is also the joyous and loving world-ground. To me, this concept of God was comparable metaphysically and ethically with Jesus’ heavenly Father, but was more congenial to science and more satisfying.

Every body, whether of man, beast, plant, or earth, is the one self, soul, or individual appearing in a particular form. Imagine a child’s rubber ball decorated with human and other bodily forms molded into the rubber. There is no paint or stain on the ball; it is all of one substance. The ball is but one individual appearing variously.

Our cosmic divine self is like the ball in existing whole and undivided in each of its bodies, but unlike the ball in being unbounded and spontaneously active: creating, appreciating, and consuming its internal bodily forms, including these precious human bodies of ours, in a process called evolution.

The implications of this view for religion, life, and the world we live in are practically endless. A major implication is that we should love our enemy as ourself because fundamentally he is ourself, appearing, even as we, in changing and changeable form.

**F**OR those who think that war is merely a fortuitous, temporary, ugly excrescence on an otherwise fair or at least passable civilization, non-violent protests and demonstrations might seem to be enough to cure the aberration. But others like myself think that ambition, competitiveness, desire for power, and for money as a means to power, are important and decisive elements in the very texture of our culture, that they culminate in war, and that war is what one man called “the health of the State.” Such people feel that there must be, in addition to nonviolent resistance and protests, a great constructive program of activities that will stimulate and effectuate not selfishness, greed, competition, fear, suspicion, and divisiveness, but kindness, mutual respect, trust, love, and the unity of all men. Our whole culture and civilization must be transformed. New values, new institutions, must be built up. Like charity, nonviolence must begin at home. At least, this is the way it seems to me. Maybe there isn’t time. But if we are going to go up in smoke, it would seem better to have it happen while we are engaged in a great task instead of a little patching job.

—RICHARD GREGG



## Extracts from Yearly Meeting Epistles

*Norway Yearly Meeting:* Loneliness in the midst of the crowd—lack of communion with others—is modern man's sickness. We cannot be indifferent to each other. We must seek, through worship and action, to enter into a deep fellowship. . . .

Our Society cannot live in isolation. Quakerism has a dynamic and inescapable part to play in the renewal which is going on in the church today, and in the development of the forces for good in the world which appear to be breaking forth so powerfully in our time. We must try to cross the barriers and come into deep and honest dialogue with other Christian bodies and other religions. We must challenge and we must face challenge, we must teach and learn, we must give and receive. We must adapt ourselves to the age in which we live and to modern men's need of understanding and of clear, direct speech. We must be willing to experiment and, if need be, to give up part of our tradition or of ourselves in order ultimately to realize to the full both ourselves and the fundamental truth which is love.

*Pacific Yearly Meeting:* How can men of all races become equal in dignity when great segments of mankind are becoming less necessary than machines? And what will happen to our traditional view of the dignity in simplicity and in productive work if the only man useful in quantity to future society is an increasingly voracious consumer?

Faced with these tumultuous problems, we remember that the Society of Friends was born in a time of upheaval. Moreover, Friends helped to produce that upheaval by their unyielding refusal to accept laws and customs repressive of the divine spark in every man. But their refusal even unto death was carried out with an abiding love that included their oppressors in its care. . . .

The only time available to us to come to terms with our paradox of joy and anguish is the living moment of the "now."

*New England Yearly Meeting:* Throughout the fabric of our meetings has run the thread of realization that the variations of opinion, considered in fellowship and love, are cause for growth and depth in understanding.

All Friends have a unique opportunity to speak with men of all faiths. For we can approach them as John Woolman went to the Indians, "that I might feel and understand their life and the spirit they live in, if haply I might receive some instruction from them, or they might in any degree be helped forward by my following the leadings of truth among them."

In that spirit we can impart as we learn.

*Jamaica Yearly Meeting:* We are aware of the tensions and racial conflicts in other parts of the world, and we wish that we could share with them the tolerant attitude we enjoy. At this very conference we have people of many races and colors living and working in Christian harmony. May the world follow this pattern!

*Wilmington (Ohio) Yearly Meeting:* Our consideration of the work of the Friends Committee on National Legislation and the American Friends Service Committee caused us to realize anew that man can tunnel through or fly over mountains, bore through or fly over the seas, harvest the rocks and the trees, but he cannot live at peace with himself. The hard problems, whether local, national, or international, are human problems. They are problems of man living with man. It is easy to list them. One list is: race relations, urbanization, mechanization, overproduction and need at the same time, and the transition from an armament economy. You might make another list. Any list emphasizes the difficulty of men living together. Living in peace is costly. It costs time, study, hard work, resources, and money. . . . Each thing has to be taught anew in each generation.

*New York Yearly Meeting:* This Yearly Meeting has displayed an openness to Truth, palatable or not. It has seen and accepted the "ocean of darkness." We came already knowing about the "ocean," but glimpses of light have revealed how deep darkness is. All our social evils, so evident around us, are rooted there. We have been shaken to know how much we are each involved.

We have been moved to action. A rising tide of love and light is flowing in to overwhelm the darkness. . . . Walking in the light together, we may ease tensions, win justice, and bring the Kingdom of God nearer through His inexhaustible, transforming power of love.

*East Africa Yearly Meeting:* The theme "Friends' Witness Today and Tomorrow" has widened our outlook and extended our horizon. We have been reminded of the early days when this witness began in our country some sixty years ago. This has challenged us to take stock of what God has enabled us to do over the years through evangelism, education, medical and health services, and industrial work. These have led us to see what we ought to do as a Religious Society in the years that lie ahead in witnessing for God in a diversity of ways.

*South Africa General Meeting:* We have striven together to seek always the creative and affirmative in our witness, our work, and our personal relationships, so that we do not dwell on the things that divide but rather go forward together step by step, being true to God's will in whatever way may be open to us.

We are aware of the grave responsibilities which rest on us to witness to the Christian faith as it is revealed to us and to share in close fellowship with our fellow Christians; to witness to God's peace in a situation of increasing tensions by transforming the energies of violence into the work of peace; to help young people who themselves need support and guidance in the matter of conscientious objection; to make our meetings for worship sources of inspiration and strength where God may be truly worshipped and where we may truly learn His will for ourselves and for our fellows.

## Mississippi Church-Building Project

PROGRESS in the rebuilding of Mississippi's bombed and burned Negro churches was reported to a February meeting of the joint New York-Philadelphia Yearly Meeting Friends Mississippi Committee by Ross Flanagan and Francis G. Brown, who had just returned from a visit to Mississippi, during which they saw ruins of some churches and various stages of reconstruction of others.

They said that Dr. William Penn Davis, chairman of the interfaith and interracial Mississippi Committee of Concern, had spoken enthusiastically of the part played by Lawrence Scott, representing the Joint Committee, in coordinating this rebuilding in cooperation with the Committee of Concern. Groups of Quaker volunteers (mostly from Pacific Yearly Meeting), Mennonite work teams, and students from Queens College (New York City) have been working with members of the Negro congregation, under Larry Scott's direction, on the rebuilding project.



*All that remains of a former church*

To supervise actual construction, Robert Swan of New England Yearly Meeting and John Levy, Philip Drath, and Richard Brown, all from Pacific Yearly Meeting, have spent approximately a month apiece in Mississippi. William R. Heick, a landscape architect, is there also, under the sponsorship of Pacific Yearly Meeting, to lay out plans for planting around the rebuilt churches.

Somewhat disappointing, according to Larry Scott, has been the virtual absence of participation by white Mississippians in the actual work. However, it is expected that white students from Mississippi will volunteer during their spring vacations, along with many other college students from the North.

The Committee of Concern has raised substantial funds

from all across the nation for this project. All told, over \$56,000 has been received; a large part of this sum has come from Mississippians themselves. A goal of \$200,000 has been set to complete the rebuilding. Contributions may be sent either to the Committee of Concern at P. O. Box 530, Jackson, Mississippi, or to the Friends Mississippi Project, 1515 Cherry Street, Philadelphia 2, Pa.

The New York-Philadelphia Committee plans to continue Larry Scott in Mississippi through the coming summer, when it is hoped the church reconstruction will be well on its way toward completion. The Committee is aware of the great need in rural Mississippi for community centers where Negroes can meet to work out their problems. It was precisely because the churches were being used for such purposes, or Freedom Schools, that they were destroyed. Therefore, the Committee plans to recommend that a Quaker pilot project of building a community center in a selected community (near Canton, Miss.) be undertaken this summer. The American Friends Service Committee has offered its support to this project. Probably definite decisions about the summer work program will be made at the time of the Philadelphia Yearly Meeting sessions at the end of March.

## The Population Problem

*A minute of concern prepared by the Peace and Service Committee of New York Yearly Meeting and approved by New York Representative Meeting, December 6, 1964.*

We are deeply concerned as Friends that each (human) life created be enabled to flourish in family love, fully expressing divine potential, through responsible parenthood. The opportunity for decency and dignity, not poverty and misery, is the birthright of all. Both the personal tragedy and the immense social problems of geometrically increasing populations weigh heavily in our concern. The grave approaching problems of urban unrest and world tensions, as well as conservation of the environment for future generations, require prompt attention.

We must therefore begin to devote far greater energy to the development of adequate governmental and family planning programs, providing information to all needing it, as well as medical services and material to all in a manner consistent with their belief.

Further we urge the appointment of a Presidential Population Study Commission, followed by a White House Conference (on Population), to bring a broader consensus upon the national and worldwide problem, solutions, and action programs.

*Skepticism, even if it end in denial of beliefs once revered, is of the very essence of true progress in all things, and especially in religion. . . . Whoso dares to be honest to himself and to others should always remember what manner of men they were who, before him, were called blasphemers, heretics, or atheists—Buddha, Socrates, Spinoza.*

—J. G. R. FORLONG



## Book Reviews

**THE MEANING OF THE TWENTIETH CENTURY: THE GREAT TRANSITION.** By KENNETH BOULDING. Harper & Row, New York, 1964. 199 pages. \$4.50

In discussing the meaning of the twentieth century, Kenneth Boulding draws material from all the sciences, natural and social, and from the earliest times to the present. He brings to his task a lively imagination and a rare gift for simplification and generalization without distortion.

Five or ten thousand years ago precivilized society began to give way to postcivilized society. Today, thanks to science, we are in the midst of a second great transition. The rate at which it is taking place defies imagination. As many publications in the field of chemistry have appeared since 1950 as did in all time before that date.

We are moving at breakneck speed—but whither? Perhaps to a world of “meaningless hedonism,” or perhaps to one of endless misery. Any of several “traps” may lead us to the latter (and more likely) of these alternatives. One is war. Its avoidance will demand a rapid process of social learning. Much will depend, Boulding argues, upon how rapidly the less-developed countries of the world can reach a stage of greater political maturity. For the avoidance of other “traps,” such as the population trap, Boulding also sees hope—but it will take some doing. In particular, it will take the substitution for current “ideologies” of a critically hopeful and flexible reliance upon scientific method in all aspects of society.

J. ROLAND PENNOCK

**THE LORD'S PRAYERS.** By ELTON TRUEBLOOD. Harper & Row, N. Y., 1965. 126 pages and Scripture Index. \$2.50

This small book is extremely readable—and what group discussions might it not initiate!

To any who may have felt that Elton Trueblood has written more books than there is time to read, this most recent one is recommended. And it is enthusiastically recommended to that man or woman, if there is such, who never has read Elton Trueblood.

Here is another approach to understanding the meaning of the life of Jesus Christ, adding new depth and meaning to our own Christian gropings.

SYLVAN E. WALLEN

**IN SOLITARY WITNESS: THE LIFE AND DEATH OF FRANZ JÄGERSTÄTTER.** By GORDON ZAHN. Holt, Rinehart and Winston, N. Y., 1964. 275 pages. \$5.95

Here is a definitive, step-by-step story of the inner struggle of a young Catholic Austrian farmer, who, despite the counsel of wife, priest, bishop, and friends, found it impossible to comply with Hitler's draft. In his youth he led a somewhat profligate life and gave little promise of having a tender conscience. Just when he developed it and what the influences were that brought the change, no one knows.

The power of the Church deeply impressed him, although he was to find this earthly power a millstone around the necks of pope and priest alike. However, his confidence in the State and its officials weakened. In the rigged election which was to determine whether Austria should fall to Hitler, he voted

against this move; but when the vote was counted there was not even one negative vote.

Jägerstätter's local priest tried to argue him out of his position, and when Cardinal Innitzer issued a statement bowing to the Nazi regime, his faith in the Church as an institution faded. At the same time his love of Christ and his devotion to Bible study deepened. He was accused by his farmer neighbors of neglecting his farm for the cultivation of his inner spirit. Otherwise, he was rated as a model citizen. When finally he was ordered to the induction center, he was quite conscious that this might be the end. He bid his family not to be disturbed by criticism of his act at induction but assured them, “We shall meet in heaven.” Then came his imprisonment and execution.

Was such a life wasted? Dr. Zahn has done posterity a real service by pointing out that Jägerstätter did not raise such questions as: “Will this help stop Hitler?” “Will it turn the world toward peace?” “Will it influence anybody?” He only said, by implication, “This I must do, whatever the consequences.”

Dr. Zahn, as a Catholic, is able to point out the tragic failure of the priesthood and the hierarchy to bear testimony to the cruel distortion of simple Christian faith in the face of Nazi domination, while a young man from a humble parish was able to take literally Jesus' admonition “to give up all, even his family, for me.” Whether Dr. Zahn shares Jägerstätter's convictions completely is not revealed, but he respects such devotion to truth and writes with deep understanding.

CLARENCE E. PICKETT

**PUBLIC REGULATION OF THE RELIGIOUS USE OF LAND: A Detailed and Critical Analysis of a Hundred Court Cases.** By JAMES E. CURRY. The Michie Company, Charlottesville, Va., 1964. 429 pages. \$12.50

With respect to the problem of church and state we are apt to think of broad legislation affecting Bible reading in public schools, bus transportation for parochial schools, Sunday observance, etc. James Curry points out that the application of local zoning ordinances may have more practical effect upon churches than the broader type of legislation.

In applying zoning requirements judges have often had difficulty in defining what is religious activity, for the appeals coming before them have involved the right to use land in a specific location not only for a church building but also for related purposes, such as a parsonage, convent, retreat house, parish house, recreation building, conference center, or Jewish ritualarium bath, and generally with adjoining parking lots.

Zoning, being a limitation of the use of property without compensation, is based upon use of the police power. Exclusion of a church or related building may be based on preventing automobile traffic congestion or protection of the neighbors from excessive noise and from other objectionable consequences of the proposed use, or (on more questionable grounds) on maintenance of property values or preservation of aesthetic unity in a residential neighborhood.

In opposing such regulation the church may invoke three provisions of the United States Constitution: the due process clause, by showing that the purpose of the regulation is not sufficiently substantial; the equal protection clause, by showing that the church has been unfairly treated as compared with other churches or secular enterprises; or the religious liberty clause, by showing that there has been undue interference with religious activity.

This book is not easy reading, for it is primarily a legal case book. The author, a lawyer, has ably compiled and analyzed many dozens of court opinions, but he has gone beyond this and has made an objective critical review of the inconsistencies and signs of prejudice which are to be found in these cases, thereby increasing the book's contribution in an important area which appears to have been neglected by writers in this general field.

HENRY C. BEERITS

#### THE LIFE AND THOUGHT OF ALBERT SCHWEITZER.

By WERNER PICHT. (Translated from the German by Edward Fitzgerald). Harper & Row, New York, 1964. 288 pages. \$6.50

Werner Picht, born in Berlin in 1887, holds a doctorate in political science. A lifelong close personal associate of Schweitzer, he has written an objective analysis with no sentimentality and no apologies for a paradoxical picture of one of the greatest men of our age. This is not a biography per se, but a critical examination of the roots of Schweitzer's work in theology, philosophy, ethics, music, medicine, and research in *The Quest of the Historical Jesus*.

As a result of Schweitzer's unswerving search for truth, wherever it might lead, he came to the conclusion that not only Mark but also Matthew and Luke had historical authenticity; that Jesus, while a man of his time, recognized at his baptism that he was the Messiah for all time. Schweitzer bypassed theological dogmas and creeds and went straight to the sources. He himself lives daily by the word of God, with Jesus in constant companionship. (In some circles he is not considered a "Christian"!.) He believes in unflinching truthfulness as an essential part of real religion, in reverence for life with all this connotes, and in the necessity to serve others.

In this book Schweitzer is not only understood but interpreted. Misunderstandings disappear. It may be the definitive study of Schweitzer's beliefs and decisions. There are included two sermons by Schweitzer, hitherto unpublished, as well as excellent illustrations. To read this account is not easy, but it is a challenging and rewarding experience.

REBECCA TIMBRES TAYLOR

#### THE PURITAN HERITAGE: *America's Roots in the Bible*.

By JOSEPH GAER and BEN SIEGEL. A Mentor Book, American Library, New York, 1964. 256 pages. 75 cents

Among the things that "everybody knows," which, nevertheless, are too easily taken for granted, is the influence of the Bible, especially the Old Testament, upon American society and history. The Puritan Sabbath, the Salem witches, and the phenomena of the Bible Belt are apologetically mentioned with insufficient understanding of their relationship to the fundamental currents of American history. Gaer and Siegel

here present the Biblical roots of our life, prefacing their work by saying that "there is not, to our knowledge, another study that draws together between a single set of covers these varied and complex materials." The study is carefully done, interestingly written, and supported by an extended bibliography.

The early colonists not only spoke of themselves as the New Israel, the people of the Covenant, called of God, but they came to their new land not to abolish the law and the prophets but to fulfill them. Their patterns of law and of government were a renewal and an extension of what they found in the Bible.

William Penn and the Quakers greatly strengthened the Biblical traditions of America, and their place in this history is well presented. Friends reading the little book may wish that the uniquely Quaker interpretation of Scripture were more fully expressed; maybe, rather, we should resolve that thoughtful interpretation of the Bible should hereafter be more vigorously encouraged than it has been in the past.

MOSES BAILEY

#### WOMEN AND RELIGION. By MARGARET BRACKENBURY CROOK. Beacon Press, Boston, 1964. 251 pages. \$5.95

"Women have a heritage in religion to regain, develop, and carry forward."

In this careful study of the Old and New Testaments and the history of the Christian Church, Margaret Crook details women's loss of status and function in religious leadership. Reflected in Miriam's question, "Does the Lord speak only through Moses?" the change to masculine monopoly in the religions of Judaism, Christianity, and Islam begins.

In the centuries since, women have been limited largely to domesticity or to special religious Orders. Occasionally in recent centuries the status quo has been challenged by those (including Elizabeth Fry and the Society of Friends) who accepted and encouraged the spiritual ministry of women. Gradually the climate has changed, until today more and more emphasis is being put on "partners in religion."

CAROLINE PINEO

#### EDGE OF MANHOOD. By THOMAS FALL. Dial Press, N. Y., 1964. 88 pages. \$3.00

See-a-way was a Shawnee Indian, but he could be any boy anywhere. Through the author's skill, there is modern reader identification in this story of an Indian youth of an earlier era: his endurance tests and the ritual preceeding his attainment of manhood and of the status of a brave.

Driven from Texas to Kansas, and subsequently to Indian Territory, the Shawnee tribe was to discover that the white man had given the same land to the Pottowatomie. During the tribal conflicts that ensued, both factions sent their sons to a Quaker schoolmaster for whom both had the highest esteem and regard. This Friend left an indelible imprint on young See-a-way, as well as on others.

The travail of the Indian is not yet over, and Thomas Fall has found an acceptable avenue in fiction to assert that fact. This reviewer heartily recommends *Edge of Manhood*.

DOROTHY L. STOUT



## Friends and Their Friends

An interesting and highly useful list of 162 unprogrammed Friends Meetings located in or near 196 colleges and universities in the United States and Canada has been published by Friends General Conference. This list gives for each Meeting the exact location, the time of meetings for worship, the name and address of the clerk or correspondent, and the name of the neighboring educational institution. Copies may be obtained free of charge from Friends General Conference, 1520 Race Street, Philadelphia 2.

Katherine L. Camp, a member of Norristown (Pa.) Meeting whose husband, Dr. William P. Camp, is Pennsylvania's Commissioner of Mental Health, has just received the annual Bersh Memorial Brotherhood Award sponsored by the Greater Norristown Council of Churches. Katherine Camp, a graduate of Swarthmore College and the mother of three sons, is vice-chairman of the Peace Committee of Philadelphia Yearly Meeting and has been active in work for Plymouth Meeting and Germantown Friends Schools, as well as for many non-Quaker organizations.

A brand-new British organization, the Campaign Against Racial Discrimination, which had its beginnings at the time of Martin Luther King's enthusiastically received visit to London last December, had its official launching at a public meeting held at Friends House in London on February 20, when draft proposals for legislation on discrimination were advanced.

An Arizona Friend, Barbara Elfrandt, has been teaching in Tucson's public school system for three and a half years without pay because of her refusal to sign a State-imposed loyalty oath, and she probably will have to remain unpaid for another year and a half before the US Supreme Court can rule on her case. In a newspaper interview she is quoted as saying that "Loyalty oaths, signed by citizens at the behest of the State with attached penalties, violate Friends' principles. . . . Christ's commandment that you do not swear at all, but let what you say be simply 'yes' or 'no,' and Friends' belief that one should tell the truth at all times take on fresh meaning and importance in our day." Barbara Elfrandt's husband, Vernon, who, like his wife, is a public employee, also has refused to sign. During their long payless period they have remained solvent only because many sympathizers with their stand have given them financial aid, primarily through the Emergency Committee to Defend Liberties of Arizona Public Employees, 2648 North Fair Oaks, Tucson.

Representatives of the Friends Committee on National Legislation and the American Friends Service Committee called at the White House late in February to present petitions signed by over eighteen hundred persons in twenty-three states, urging a cease-fire and a negotiated peace in Vietnam.

In Asheville, North Carolina, a newly organized group of members of (and those interested in) the Society of Friends is meeting for worship and discussion every other Sunday afternoon at the homes of participants. At present the group numbers about a dozen adults and four children with membership in three Yearly Meetings. The cooperation of JOURNAL readers is requested in notifying Friends in Asheville of potential members of this group. Further information about dates and place of meeting may be secured from Philip Neal, 38 Willowbrook Road, Asheville, presiding clerk, and William Bishop, Rt. 2, Box 1094-A, Asheville, recording clerk.

A note from Margaret Utterback, whose "Children, Dogs, and Meeting" appeared in the JOURNAL of February 1, says that recently she made a return visit to the Meeting at Reno, Nevada, where again "a large German shepherd dog lay in the middle of our circle. Once in a while she snored, but a gentle Friendly prod of a foot quieted her. Fortunately she was the only one who snored!"

*Religion in Action: How America's Faiths Are Meeting New Challenges* is the title of a lavishly illustrated 212-page "newsbook" in large-paged format just published by *The National Observer* at Silver Spring, Maryland. Included among its features is a six-page article on Quakers called "The Priesthood of All Believers." This is based on an interview with Elton Trueblood and deals primarily with the Earlham School of Religion. *Religion in Action*, costing \$2, may be ordered directly from *The National Observer* if it cannot be found in bookstores or on newsstands.

Johan W. Eliot, a member of Ann Arbor (Mich.) Meeting who is an assistant professor in the University of Michigan's School of Public Health, has received a considerable amount of newspaper and radio publicity recently because of his refusal to pay the balance of his 1964 income tax on the ground that the major portion of his tax money goes for armaments which threaten the world. According to an Associated Press dispatch he decided to make this protest after US planes began their raids on North Vietnam.

"Psychological Aspects of the Negro-White Revolution" will be the topic of the annual Friends Conference on Religion and Psychology, to be held on the Haverford (Pa.) College campus, June 11-13. James G. Whitney, M.D., of Berkeley, California, a practicing analyst who has been active in programs for integrated housing and education, will lead the group in exploring, from the Jungian point of view, the basic psychological factors involved in racial conflict.

Further information about the conference—program, cost, registration, etc.—may be obtained from Susan Yarnall, 5337 Knox Street, Philadelphia 19144.

Several members of Princeton (N. J.) Meeting are active in a group known as Cranbury Housing Associates, which is working to provide better housing for families living in very substandard conditions. They are operating in various ways: renovating old houses to be made available to those who have been living in rundown shacks; constructing new houses with the aid of volunteer labor; and buying and improving the strictly primitive quarters that have been occupied by migrant laborers. Their organization is a nonprofit one to which an architect is donating his services; a building contractor and a carpenter are serving on the board of directors. Stock in the Associates is sold at \$10 a share. Further information about the work of this group (in which others besides Friends have now become actively interested) may be obtained from Henry B. Perrine, 28 Evans Drive, Cranbury, New Jersey.

A concerned social worker in the Philadelphia area is having considerable difficulty finding persons willing to adopt two very young interracial babies. David Richie of the Philadelphia Yearly Meeting Social Order Committee has agreed to help in finding foster parents. He will appreciate hearing from those who may be interested in adopting the babies or who may have helpful suggestions. Write or telephone to David S. Richie, 1515 Cherry Street, Philadelphia 2 (phone LO 8-4111).

George School, near Newtown, Pa., has had a decidedly international atmosphere recently, thanks to the presence on its campus of several visitors from far-away countries. Among them have been Aklog Birara of Ethiopia and Eddie Teo of Singapore, both winners of an essay contest sponsored by the New York Herald Tribune World Youth Forum, which annually brings thirty to forty foreign students to the U.S. Neither student had been here before, and George School was able to provide the two boys with their first experience of snow.

Also sharing in school life have been Gerardo Thomas Kahn, a student at George School's affiliated school in Buenos Aires, Argentina, and Dr. Jose Ramon Albeda, professor of economics at the same school, who has been the guest of Richard H. McFeely, George School's principal, while observing school organization and administration.

Another on the list of overseas visitors has been John Ounstead, headmaster of Leighton Park School, the Friends boarding school in Reading, England.

*Postscripts*—Word comes that a three-year prison sentence has been given to Gene Keyes of Champaign, Illinois, the member of Cambridge (Mass.) Meeting whose arraignment in Federal Court for not reporting for draft induction was noted in the March 1 JOURNAL. More cheering is the news that Dr. Harold Lischner, the physician who, for no reason other than his avowed pacifism, was denied a license to practice medicine in Missouri (as noted in the JOURNAL on October 1, 1964, and January 1 of this year), has now won his appeal against that decision, with the appeals court judge finding him "innocent of any unprofessional or immoral conduct."

### *Traverse City Conference Plans*

"Religious Concern and the War on Poverty" will be the subject of the closing address at the General Conference for Friends to be held from June 26 to July 3 at Traverse City, Michigan. The speaker will be Willis D. Weatherford, now on leave from the faculty of Swarthmore College to serve as director of the Division of Volunteer Assistance in the US Office of Economic Opportunity's VISTA program.

Other Conference addresses will include: June 27, "A Public Witness in These Times," given by Robert Wilson, a member of Chicago's 57th Street Meeting who is editor and publisher of Prairie Publications in Illinois; June 28, "A New Look at Our Asia Policy," by Eugene Boardman, professor of history at the University of Wisconsin and member of Madison Meeting; and July 1, "Human Experience and Religious Faith," presented by Scott Crom, professor of philosophy at Beloit (Wis.) College and member of Beloit Meeting.

Advance programs of the Conference, giving details of addresses, lectures, and discussion groups, as well as arrangements for children and young Friends, recreation, housing, travel, registration, and expenses, are now in the hands of monthly meeting clerks. They may be obtained also from Friends General Conference, 1520 Race Street, Philadelphia 2.

### *A Bulletin From Pendle Hill*

In recent years, some Friends Meetings, especially in the South, have become involved in social upheavals in the communities of which they are part. A notable example is Atlanta Meeting in Georgia, where Quaker House has become a clearing house for ideas, discussions, and plans concerning racial relations.

Another example is Houston (Texas) Meeting, which became interested in the charity hospital of that teeming metropolis and instigated the formation of a corps of volunteer orderlies and nurses' aides which now numbers over 400 participants of all denominations. The concern first arose within the Meeting itself, then spread until it became a city-wide concern of a religious nature.

In Jan de Hartog's recent book, *The Hospital*, which relates the story of this Houston concern, the Society of Friends is defined as "a group of Christians who believe that practice comes before preaching, and the preaching is optional." This may seem wishful thinking to some and a distortion of the truth to others, but it articulates the feeling of many young people who want to demonstrate by living that to be a Quaker is to become involved in the aspirations, the strife, the hopes, and the heartbreak of our times—as Friends, not merely as individuals. They feel that the Society of Friends reclines too comfortably on the reputation acquired by past generations, that it is in danger of becoming the trustee of a sacred library rather than the guardian of a living tradition.

Is this growing desire for greater involvement a threat to our Society, or a bugle call from the hills of the Friendly past? If a Meeting should want to put faith into practice, as a Meeting, what kind of involvement should it seek? What are the limitations, what the pitfalls?



Those who would like to confront these questions and to contribute ideas, rather than simply to listen to a series of lectures, may care to join the Pendle Hill weekend (May 14-16) with Jan de Hartog, who has just emerged from two and a half years of such involvement in Houston.

Total cost for the weekend, including meals, room, and lectures, is \$15. A \$5 nonreturnable advance-registration fee is necessary to hold a reservation for room and meals. Attendance at single lectures is welcomed (fee per lecture, \$1.25). The weekend will begin with 6 p.m. dinner on Friday and close with dinner at 1 p.m. on Sunday. The lectures will be given on Friday at 8 p.m.; Saturday at 10 a.m. and 8 p.m.; and Sunday at 10 a.m. Requests for reservations or for further information should be sent to Patricia Hale, Pendle Hill, Wallingford, Pennsylvania, 19086.

## Letters to the Editor

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

### "Changes Brewing in Philadelphia"

Before plans are adopted for razing the entire Race Street Meeting House building, should not weighty thought be given to the unique values of the present meeting room? When we already possess a large auditorium in the heart of the city and in the midst of the Quaker Center property, is it wise to replace that fine facility with a room for four hundred? Besides our Quaker needs, the present house has often served important public audiences for far more than four hundred in a location where the public will go.

One of the aesthetic and practical advantages of Race Street is the seating arrangement, which gives wide visibility to speakers all over the room and avoids the dreary row-on-row of benches in block formation, as is now proposed.

Increasing the use of the Fourth and Arch Streets Meeting House is admirable, but it will not take the place of a large hall right on the grounds of our greatest activity. To sacrifice the existing very commodious room, with its remarkable convenience of location, its beauty, and its historic significance, for a more constricted and more expensive substitute does not seem like building for the future.

Philadelphia

EMILY COOPER JOHNSON

### Slum Housing

As one who has thought about the problems of slum dwellers at many work camps, I would like to add my thinking to that of Frank Bjornsgaard (JOURNAL, February 1).

I cannot believe that lack of funds has been the main reason that Friends have done so little to eradicate slum living. Friends have spent millions on many projects, but they have not chosen slum living as one of their main concerns. Perhaps the reason for this is lack of understanding for, and identity with, this complex problem.

The question of the absentee landlord is most easily understood, but to say that this is the whole problem is to oversimplify. Some of the contributors to a slum life are lack of educational opportunities, ghetto living with all its psychological ramifications, unstable and inadequate employment

opportunities, and peculiar attitudes of welfare agencies.

A work camp helps one develop a personal understanding of the needs of slum dwellers. Perhaps the greatest need is to find more people who are willing to commit themselves to a real appreciation and sympathetic understanding of slum dwellers and the problems that they face as individuals and as family groups.

From my limited experience with the families I have known, it seems that some services might be organized which would help break the vicious circle in which most slum dwellers exist. I suggest: free medical checkups, advice, and medicine; child-care centers and cooperative nurseries, with classes for mothers; family-planning clinics; mothers' helpers to go into homes on a daily basis; more youth centers and activities organized on block units; remedial educational facilities; more intensive guidance practices for upper elementary and high school children; employment and guidance centers for all ages.

Rancocas, N. J.

JENNIFER HOLLINGSHEAD

Bravo for Frank Bjornsgaard's suggestion (JOURNAL, February 1) that Philadelphia Yearly Meeting's new bequest be invested in slum housing renovation! I long for the day when all Quaker trust funds will be invested in worthy causes which implement Friends' concerns. The present policy of investing in "safe" businesses which bring a "good return" represents a shameful waste of a marvelous opportunity. The genius of Quakerism calls for us to invest those funds in pioneering ventures which will blaze new trails. Religion was never meant to be safe!

Ann Arbor, Mich.

BOB BLOOD

### "The Revolution of Automation"

Victor Paschkis' article, "The Revolution of Automation" (JOURNAL, February 1), begs to be examined closely. If we accept Dr. Paschkis' premise that automation, which is based on computers, can replace intellectuals, then intellectuals are no better than computers which give only "yes-no" answers.

If the only two qualities that man has over computers are intuition and moral scruples, then it seems a shame to base the safety of our country from enemy rockets on man's intuition, which so often goes wrong. I would guess that we could feed a computer all the moral scruples we would care to. Having tremendous speed and memory capacity, computers, which do not make mistakes (only the men who feed them the information do that), seem the perfect buffer between enemy rockets and the retaliation button.

Automation increases output, as does mass production. Henry Ford proved that with the increase in the number of goods produced, the cheaper the unit cost becomes.

Our real concern with automation, then, should be the replacing of people by machines. If new jobs are not formed in this process, then we should concentrate, especially as Friends, on the proper use of this increase in manpower, with the aid of computers, in helping us to solve some of our ageless problems, such as hunger, poor housing, and conservation of natural resources.

Fort Washington, Pa.

EDWARD STANTON

Relative to the fears expressed by Victor Paschkis in "The Revolution of Automation," we have for generations heard these same fears of unemployment with each new mechanical development. There is a lower percentage of unemployment today than there was in the previous generation and the one before that.

True, computers can respond only in compliance with what has been placed in them, just as millions of cars are guided on the highway by human behavior. It is generally acknowledged that a difference of opinion is no crime and aids progress toward truth. However, while there is some merit in raising an issue for which there is seemingly no answer, it oftentimes serves only to increase fear, uncertainty, and confusion.

We are living in a most interesting age of discovery and revelation. We must ask continual assistance from our Maker that our thoughts about and for the future will not be confused in our united efforts. It is in the future that all our hopes lie, just as today was the future for our fathers.

Laureldale, Pa.

HARRY N. ALTHOUSE

### Vietnam

One of the puzzling things about Friends' response to the grim American exercises in Vietnam is the unwillingness of so many to go farther than urging negotiation upon our government. The argument of the negotiationists is chiefly that this is the "responsible" means by which the US military presence in Vietnam can be ended, and that for Vietnam a negotiated settlement would be better than unilateral withdrawal.

The trouble with this argument is that these Friends forget something about the nature of negotiation. For example, when Martin Luther King negotiates with the authorities of Selma, Alabama, there remains implicit the threat that, if Negroes are not accorded their rights at the bargaining table, they will resume their demonstrations.

In Vietnam, the implicit threat is that, if a satisfactory agreement is not reached, we will continue our military efforts. In short, we are bargaining from a position of military power and are prepared to continue to torture and kill if our terms are not met at the bargaining table. Is this something a Friend can condone? If not, then we must argue for military withdrawal.

This is not to say that I would not rejoice if negotiations took place and the US left, just as I rejoiced in the negotiated nuclear test ban. However, the lack of such negotiated agreement would not, in my mind, justify either the poisoning of the atmosphere by radioactive fallout or the rape of a nation which is being cruelly used as a pawn in the Cold War.

The trouble with our urging negotiation, in other words, is that, far from being a "moderate cause," it buys the basic assumptions of the military and must be willing to accept supinely the resumption of atrocities in our name. Now if, like Martin Luther King, we were in the position of using nonviolent power to back up our presence at a negotiating table, the complexion of the situation would be quite different. But until that day comes, we must be careful of the assumptions on which we urge negotiations.

Philadelphia

GEORGE R. LAKEY

I agree fully with Howard Kershner's statement (JOURNAL February 1) that "we never should have become involved in South Vietnam," but at that point we part company. His categorical statement that "our religious and political leaders deserted Chiang Kai-shek and aided the communists in taking China" is not supported by many, perhaps most, students of Chinese history of the last twenty-five years, who hold Chiang and his Kuomintang regime basically responsible for loss of the mainland. Even an anticommunist Russian and his wife, who escaped eastward from Russia and spent years in Shanghai before coming to the United States, have told me how deeply disillusioned they became with Chiang Kai-shek and the corruption that marked his regime.

Furthermore, the last paragraph of Howard Kershner's letter bothers me on two counts. First, it seems to follow the current "devil" theory about others whose nationality, race, or political creed we oppose, thereby implicitly assuming something approaching perfect virtue in ourselves. And, second, his recommended way to deal with such "enemies" appears directly counter to the Sermon on the Mount and many other New Testament passages—not to mention the central Quaker belief that we should answer to that of God in every man.

Carmel, Calif.

MARJORIE WEBER

### "Man and Outer Space"

Mary Louise O'Hara's thoughtful article (JOURNAL, January 15) shows sensitivity to the many shortcomings of our society, but the expression of so much hate and prejudice against the Soviets is a very sad contradiction in the author's thinking. She takes it for granted that "the Soviets do not dare to compete" with us for liberty and justice and that "Soviet citizens may not complain" and are slaves. But when she says that "There are thousands of intelligent ideas and ideals on earth" can't she see that the great socialistic experiment may have ideals, too?

Please read the AFSC booklet, *Journey Through a Wall*, or an older AFSC publication, *Speak Truth to Power*, which on page 26 has remarks about what the Committee calls the "Devil Theory." These should help M. L. O'Hara to see the people of this earth in a more balanced way.

New York City

EDMUND P. HILLPERN

### The Temperance Testimony

Friends who desire the retention of the query on alcohol are far from having a Puritanical or a "holier-than-thou" attitude. Rather, they have a deep and abiding sympathy for slum children abused or neglected by alcoholic parents, for children in affluent homes seriously disturbed because of alcoholic adults, and lastly, for the six million compulsive drinkers themselves.

When Christian people use alcoholic beverages, it is a direct inducement to youth to follow their leadership.

Surely it is a small sacrifice to refrain from using that which is harmful to a "weaker" brother and ultimately to our beloved country.

The peace testimony should be emphasized, also.

Poughkeepsie, N. Y.

MILDRED BROWNING



With all due respect to the rights of Friends to regulate their own lives without creedal or other restrictions, I am in strong support of the retention of Queries and Advices against drinking.

Besides being a major cause of automobile and other deaths, alcoholism is now recognized by science as a major disease. Yet it is, so far as I know, a unique disease, since for the most part people adopt drinking practices by a free and voluntary choice. However moderate a person's intentions may be, drinking has a way of forcing itself upon people in much the same way as do many other harmful drugs. As the one and only sure way to avoid this dangerous disease is to abstain from all drinking, I hope that Friends will not abandon their testimonies against the use of alcohol.

Southampton, Pa.

CHRISTOPHER H. HODGKIN

Henry Beck (JOURNAL, February 15) suggests that war is man's worst enemy and that "there cannot be much disagreement" that the use of alcohol is second. How about the population explosion, race discrimination, or international poverty?

Ann Arbor, Mich.

BOB BLOOD

### "The Oriental Mind"

I request that you retract "The Oriental mind is static," found in the editorial, page 76, February 15. Not only is such a statement a gross misrepresentation, but it also is gravely insulting and does an inexcusable injustice to the East. I suggest that you shed such shameful ignorance mixed with a false superiority complex.

I am very unhappy to find such an ignominious statement in the FRIENDS JOURNAL. Do not get yellow-paperish!

St. Louis, Mo.

YASUO ISHIDA

of Eugene (Ore.) Meeting

I regret the generalization, which I might have qualified. But, as can be seen from the context suggesting the creation of monuments, no slur was intended. The stability inherent in the static mind has been, and still is, creative; but the clash with the demands of industry is inevitable.

Philadelphia

WILLIAM HUBBEN, Contributing Editor

## Coming Events

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

### MARCH

17—Library Forum at 221 East 15th Street Meeting House, New York City, 7:30 p.m. Teresina R. Havens of Mt. Toby Meeting, Amherst, Mass., will speak on "Buddhist and Quaker Experiments with Truth." Dinner with Teresina Havens, 6 p.m., at The Pennington, 215 East 15th Street, \$2.00. (Telephone The Pennington, OR 3-7080, for reservations.)

19-21—Conference on "The Nurture of Vocal Ministry in Quaker Worship," Pendle Hill, Wallingford, Pa., sponsored by Religious Life Committee, Friends General Conference. Open meetings: Friday, 8 p.m., with Howard Brinton on "The Quaker Ministry in Historical Perspective"; Saturday, 8 p.m., with James R. Stein on "A Living Ministry." Resource leaders: Francis Hall, Jesse Stanfield, Dean Freiday, and others.

20—American Friends Service Committee New York Metropolitan Regional Public Conference, Purchase (N. Y.) Meeting House, Purchase Street, 3 to 8:45 p.m. Box supper, 6 p.m. Theme: "International Communication and Crisis." Speaker: William Hunting-

ton of the Quaker UN Program. High School and children's programs. For further information phone AFSC, New York: OR 5-4200.

20—Conference on Alcohol, Race Street Meeting House (west of 15th Street), Philadelphia. Registration, 10 a.m. At 10:30 Dr. Selden D. Bacon, director of Center for Alcohol Studies, Rutgers University, will speak on "Student and Teen-age Drinking—Social and Legal Controls." Discussion period will follow. Lunch at Friends' Select School, 12 noon. Film, "Verdict at 1:32," 1 p.m. At 1:30 Lawrence Riggs, dean of students, DePauw University, will speak on "Student and Teen-age Drinking—What Is the College's Role?" Discussion will follow. Tea, 3 p.m. For lunch reservations, telephone promptly to LO 8-4111.

23—Philips Lecture at Haverford (Pa.) College (Stokes Hall) 8:15 p.m. Mrs. Eugenie Anderson, former US ambassador to Denmark and Bulgaria, will speak on "New Trends in Eastern Europe." All welcome.

25-31—Philadelphia Yearly Meeting, Fourth and Arch Streets Meeting House (except as noted). Thursday 10 a.m.: organization, welcome to visitors. Epistles, Nominating Committee report; 2:15 p.m.: Yearly Meeting on Worship and Ministry.

NOTE: Annual Meeting of Friends Journal Associates and Friends Publishing Corporation, March 25 (also to be held at Fourth and Arch Streets Meeting House). Dinner, 5:30 p.m.; meeting at 7 p.m. Henry J. Cadbury will speak on "The Use and Misuse of Our Quaker Past." All welcome to dinner and meeting. Dinner reservations (\$2.25) must reach Friends Journal office (152-A North 15th Street; LO 3-7669) by March 19.

Friday, 2 p.m.: annual report of Representative Meeting; 7 p.m.: consideration of plans for proposed new Friends Center in Philadelphia. Saturday, 10 a.m.: report and recommendations of Mission to Mississippi project; special program for children in East Room; 2:15 p.m.: Friends' Education (reports from George School and West-town). Sunday: meetings for worship: adults, 10:30 a.m., Arch Street and 12th Street Meeting Houses; high school young Friends, 9:45-12, International House, 15th and Cherry Streets; junior high school, 9:30-12:15, Race Street Meeting House; boys and girls (kindergarten to grade VI), 10-12, Friends' Select School; 2 p.m.: William Penn lecture at Race Street Meeting House by Dorothy Hutchinson, followed by tea in Cherry Street Room. Monday, 2 p.m.: The State of the Meeting: Supplementary Queries, Quarterly Meeting reports, statistics, finances, stewardship; 7 p.m.: "Caring for Our Membership" (presentation led by Working Party on Cultivation and Care of Membership). Tuesday, 2 p.m.: opportunity for presentation of new concerns from Yearly Meeting committees and Friends' organizations; 7 p.m.: "Friends' Responsibility in National Defense" (dramatization by younger Friends). Wednesday: closing sessions; 2 p.m.: concerns from individual members, unfinished business, final consideration of Epistle; 7 p.m.: "Let Us Now Praise Famous Men and Women"; Exercise of the Meeting, reading of Epistle, Closing Minute.

For further information, write to Philadelphia Yearly Meeting, 1515 Cherry Street, Philadelphia 2.

### APRIL

5—Lecture by Henry J. Cadbury, Pendle Hill, Wallingford, Pa., 8 p.m. Topic: "Prophecy and Eschatology" (first of a series on "The Revelation of John and Kindred Writings"). All welcome.

9—Lecture on "The Computer Revolution" by George E. Forsythe, 8:15 p.m., Meeting House, Swarthmore College, Swarthmore, Pa.

11—Panel discussion on "The Computer Revolution," Swarthmore College (Meeting House), 3 p.m. Speakers: Alan Perlis and Richard Hamming.

11—Millville-Muncy Quarterly Meeting, Muncy Meeting House, Pennsdale, Pa., 11 a.m.

12—Lecture by Henry J. Cadbury, Pendle Hill, 8 p.m., on "The Book of Daniel" (second in series on "The Revelation of John and Kindred Writings.") All welcome.

## Announcements

Brief notices of Friends' births, marriages, and deaths are published in the FRIENDS JOURNAL without charge. Such notices (preferably typed, and containing only essential facts) will not be published unless furnished by the family or the Meeting.

### BIRTHS

LAMBORN—On January 20, a daughter, JANET ISOBEL LAMBORN, to H. Taylor and Elizabeth J. Lamborn of West Lawn, Pa.

LYLE—On February 18, a daughter, MAY ANNE LYLE, to Edgar Rochford and Kathy Ch'iu Lyle of Flushing, N. Y.

### DEATHS

BROWN—On January 20, at her home in Oxford, Pa., in her 91st year, MARTHA SMEDLEY BROWN, wife of the late Frederick S. Brown. A lifelong member of Penn Hill Meeting, Oxford, she is survived by a niece, Mrs. Philip R. Provance, and a great-nephew.

CLARKE—On February 8, WILLIAM A. CLARKE, aged 69, a member of Swarthmore (Pa.) Meeting. He is survived by his wife, Eleanor Stabler Clarke; a son, William A. Clarke, Jr.; two daughters, Cornelia Clarke Schmidt and Mary Clarke Cook; and ten grandchildren.

McGEE—On October 14, 1964, CONNOR TALLEY McGEE, aged 73, a member of Oklahoma City (Okla.) Monthly Meeting of South Central Yearly Meeting. For many years the Monthly Meeting's treasurer, he was also its representative to the Yearly Meeting's Finance Committee and Meeting for Sufferings.

PRICE—On February 19, M. ELIZABETH PRICE, aged 87, of New Hope, Pa. A member of Solebury (Pa.) Meeting, she is survived by nieces and nephews.

RHOADS—On January 29, ANNA PANCOAST RHOADS, aged 95, a lifelong member and an elder of West Chester (Pa.) Meeting.

RHOADS—On June 6, 1964, GERTRUDE RHOADS, aged 87. A lifelong member of West Chester (Pa.) Meeting, she had been a teacher at Westtown School.

Anna and Gertrude Rhoads are survived by a sister, Helen E. Rhoads, of West Chester.

## Manfred Pollatz

*Der Quäker*, the German Friends' monthly, tells of the recent death of Manfred Pollatz, one of the founders (in 1925) of Germany Yearly Meeting, who had been living in Haarlem, Holland. He and his wife, Lilly, had been educators in Germany, where they initiated projects for the unemployed that even the Nazi authorities recognized. To be free from the oppressive climate of National Socialism they emigrated to Holland, where they educated, together with their own children, those of persecuted Germans, mostly Jewish. When the Nazis invaded Holland, Manfred Pollatz was accused of assisting the Jews and was deported to Dachau concentration camp. Upon returning from there in 1944, he found his wife seriously ill. She died in 1946. Their son, Karlheinz, a physician, never returned from the Russian front.

From 1933 on Manfred Pollatz was editor of *Der Quäker*, to which he devoted great skill. His residence in Holland made it possible for him to supply to German Friends reading material not available in Germany proper. In 1952 he gave the annual Richard Cary Lecture at Germany Yearly Meeting.

He was a man of quiet heroism blended with a rare tenderness for his fellow men and even for his opponents. W. H.

## MEETING ADVERTISEMENTS

NOTE: This is not a complete Meeting directory. A directory of all Meetings in the United States and Canada is published by the Friends World Committee, 152A North Fifteenth Street, Philadelphia 2. (Price 50 cents)

### Arizona

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

TUCSON — Pima Friends Meeting (Pacific Yearly Meeting), 3625 East Second Street. Worship, 10:30 a.m. Harold Fritts, Clerk, 1235 East Seneca, MA-41987.

### California

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

CLAREMONT — Meeting for worship and Sunday School, 9:30 a.m. 727 Harrison Ave. Leonard Dart, Clerk; 421 W. 84th St.

COSTA MESA—Harbor Area Worship Group. Rancho Mesa Pre-school, 15th and Orange. Meeting for worship, 10 a.m. Call 496-1563 or 548-8082.

LA JOLLA—Meeting, 11 a.m., 7390 Eads Avenue. Visitors call GL 4-7459.

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

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

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

REDLANDS—Meeting, 10 a.m., 114 W. Vine St. Clerk, PY 3-5613.

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

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

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

SANTA CRUZ — First-day School, 10 a.m.; meeting for worship, 11 a.m. YWCA, 303 Walnut. Call 426-3552.

WHITTIER—218 W. Hadley St. (Y.M.C.A.). Meeting, 10:00 a.m.; discussion, 10:45 a.m. Classes for children.

### Colorado

BOULDER—Meeting for worship, 10 a.m.; First-day School, 11:00 a.m. Bob Kuller, 443-2770.

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. M. Mowe, 477-2413.

### Connecticut

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

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

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

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

### Delaware

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

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

### District of Columbia

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

### Florida

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

FORT LAUDERDALE AREA—1739 N. E. 18th Ave. Fourth Sunday at 7:30 p.m., or call 566-2666.

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

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

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

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

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

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

### Georgia

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

### Illinois

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

LAKE FOREST—10 a.m., Sundays. Deerpath School, 95 W. Deerpath. Clerk, Elizabeth Simpson. Phone 537-0412.

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

URBANA-CHAMPAIGN — Meeting for worship, 11 a.m.: 714 W. Green St., Urbana. Clerk, phone 365-2349.

### 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 891-2584.

**Maine**

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

**Maryland**

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

**Massachusetts**

**ACTON**—Meeting for worship and First-day School, Sunday, 10:00 a.m., Women's Club, Main Street.

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

**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, J. K. Stewart Kirkaldy. Phone: 636-4711.

**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., Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

**DETROIT**—Friends Church, 9640 Sorrento. Sunday School, 10 a.m.; worship, 11 a.m. John C. Hancock, Acting Clerk, 7911 Appoline, Dearborn, Mich. 584-6734.

**Minnesota**

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

**Missouri**

**KANSAS CITY**—Penn Valley Meeting, 306 West 39th Street, 10:00 a.m. Call HI 4-0888 or CL 2-6958.

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

**Nebraska**

**LINCOLN**—Meeting for worship, 10:45 a.m., 3319 South 46th Street. Phone 488-4178.

**Nevada**

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

**New Hampshire**

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

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

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

**New Jersey**

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

**DOVER**—First-day School, 10:45 a.m.; worship, 11:15 a.m. Quaker Church Rd., just off Rt. 10.

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

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

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

**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., 727 Madison Ave.; phone 465-9084.

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

**CHAPPAQUA**—Quaker Road (Rt. 120). First-day School, 9:45 a.m.; worship, 11 a.m. 914 CE 8-9894 or 914 MA 8-8127.

**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 2 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.

**ROCHESTER**—Meeting and First-day School, 11 a.m., 41 Westminster Road.

**SCARSDALE**—Meeting for worship and First-day School, 11 a.m., 133 Popham Rd. Clerk, Lloyd Bailey, 1187 Post Road, Scarsdale, N. Y.

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

**North Carolina**

**ASHEVILLE**—3 p.m. alternate Sundays at homes. Phone 252-8544 or 298-3130 evenings.

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

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

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

**Ohio**

**E. CINCINNATI**—Sunday School for all, 9:45 a.m. Meeting, 11 a.m., 1828 Dexter Ave.; 861-8732. Grant Cannon, Clerk, 752-1105 (area code 513).

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

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

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

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

**Oregon**

**PORTLAND-MULTNOMAH**—Friends Meeting, 10 a.m., 4312 S. E. Stark Street, Portland, Oregon. Phone AT 7-9194.

**Pennsylvania**

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

**BUCKINGHAM at Lahaska**—Meeting for worship, 11:00 a.m. First-day School, 10:00 a.m. Family meeting the fourth First-day of the month, 11:00 a.m.

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

**DOYLESTOWN**—East Oakland Avenue. Meeting for worship and First-day School, 11 a.m.

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

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

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

**LANDSOWNE**—Meeting for worship, 11 a.m.; Sunday School, 9:45 a.m. Lansdowne and Stewart Aves.

**MEDIA**—Providence Meeting, Providence Road, Media, 15 miles west of Phila. First-day School, 9:30 a.m.; meeting for worship, 11 a.m.

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

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

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

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

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

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

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

**WEST CHESTER**—400 N. High St. First-day School, 10:30 a.m., meeting for worship, 10:45 a.m. Fourth Day 7:30 p.m., Hickman Home.

**Tennessee**

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

**MEMPHIS** — Meeting and First-day School, Sundays, 9:30 a.m. Eldon E. Hoose, Clerk. Phone 275-9829.

**Texas**

**AUSTIN**—Worship, Sunday, 11 a.m., First-day School, 11 a.m., Forum, 10 a.m. 3014 Washington Square, GL 2-1841, Eugene Ivash, Clerk.

**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, Sundays, 11 a.m., Cora Peden, Y.W.C.A., 11209 Clematis St. Clerk, Lois Brockman, Jackson 8-6413.

**Vermont**

**BENNINGTON**—Meeting for worship, 10 a.m. Old Benn. School House, Troy Road, Rt. #9.

**BURLINGTON**—Worship, 11:00 a.m., First-day, back of 179 No. Prospect. Phone 862-8449. Monthly Meeting first Sunday of month following meeting.

**Virginia**

**CHARLOTTESVILLE**—Meeting and First-day School, 10 a.m., also meeting First and Third Sundays, 7:30 p.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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