

FRIENDS JOURNAL

Quaker Thought and Life Today

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IN THIS ISSUE

*O*UR life is love, and peace, and tenderness; and bearing one with another, and forgiving one another, and not laying accusations one against another; but praying for one another, and helping one another with a tender hand.

—ISAAC PENINGTON, 1667

A Confession of Faith

. *by Carl F. Wise*

When Pope John Visited Khrushchev

. *by Leo Weismantel*

Dawn Chorus in Ireland

. *by Helen F. Campbell*

Philadelphia Yearly Meeting

Hiroshima Peace Pilgrimage

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Hiroshima Peace Pilgrimage

THE Hiroshima Peace Pilgrimage was first conceived by Earle and Barbara Reynolds, members of the Society of Friends, who from a round-the-world voyage in their yacht *Phoenix* decided in 1958 to challenge the nuclear testing then being done in the Pacific by the United States. As they sailed their yacht *Phoenix* into the nuclear-test zone, they were apprehended, and Earle Reynolds was placed under arrest, tried, and convicted; conviction was later reversed on appeal. From this experience the Reynolds family became interested in the city of Hiroshima and its survivors. They have been residing there, and Earle Reynolds is teaching anthropology at Hiroshima. A later attempt to enter the Russian testing zone was blocked by Russian military authorities. [See the article by daughter Jessica Reynolds, "Voyage of Protest," page 28 of the *FRIENDS JOURNAL* for January 15, 1962.]

Barbara Reynolds felt that one way to dramatize the plight of the survivors of Hiroshima as well as to speak for peace would be to have survivors of the Hiroshima atomic attack travel to the United Nations and there present petitions of the Hiroshima survivors, pleading for an end to nuclear testing and for world disarmament.

From this original idea developed the Hiroshima Peace Pilgrimage. Two young people were selected earlier this year to make such a Pilgrimage and represent all Hiroshima survivors, Miss Miyoko Matsubara (29), a teacher at a school for the blind in Hiroshima, and Hiromasa Hanabusa (18), a graduate of a commercial high school. These two young people were selected as persons who could in the opinion of the judges best convey a message from all the survivors of Hiroshima to the world.

In company with Barbara Reynolds, they left Hiroshima and flew to Honolulu on March 12. From the original idea of a journey to the United Nations the Pilgrimage grew into a journey that was aimed primarily at a visit to the 18-nation Disarmament Conference in Geneva. At the beginning of the Pilgrimage Barbara Reynolds and the Pilgrims decided to go on to Russia, if possible, and they have applied for visas.

The Pilgrims have brought with them many materials representing the lives and desires of the survivors of Hiroshima, including photographs and two movies. One film portrays the preparation of the Pilgrims, and the other describes life in Hiroshima since the atomic bomb attack. They also have filmstrips, many printed materials, poems written by survivors, descriptions written by medical people of the effects of the A-bomb blast, and other things. They are carrying written greetings from Mayor Hamai of Hiroshima to the mayors of cities along the route. In Honolulu they were permitted to address the Hawaii House of Representatives and were given a resolution of greeting from that body.

From Honolulu they came to the United States, visiting Seattle, Washington, and the San Francisco and Los Angeles areas. The latter part of March they flew to Chicago, and from there they went down to Yellow Springs, Ohio, for a visit of a few days. They were in Philadelphia April 3 to 5.

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FRIENDS JOURNAL

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Editorial Comments

Quaker Advertising

FRRIENDS of London Yearly Meeting have received a report from the Home Service Committee about its 1961 experiment in conducting an advertising campaign. Several times in the past few months we have mentioned this campaign. As *The Friend*, London, writes, advertisements explaining Friends beliefs and practice were placed in national periodicals to invite inquiries about Friends tenets. Inquirers receive a piece of literature and a letter which welcomes them to the nearest Meeting. Those requesting that their name and address be given to a Meeting are so accommodated. The Home Service Committee had, of course, received inquiries before the campaign started. Altogether the Committee received in 1961 1,284 inquiries, of which 790 came after the beginning of the advertising campaign last September. The average is, therefore, about 200 a month. Friends seem especially gratified by the response to advertisements in high-grade or so-called intellectual publications like the *New Statesman*, *New Scientist*, *Times Educational Supplement*, and *Teachers' World*. Inquirers reading the *New Scientist*, who are technologists and researchers, included a large number of young people. Trade papers like *The Railway Review* and the *A.S.S.E.T. Journal* for supervisory staffs and technicians, largely read by working-class people, evoked, on the other hand, not a single inquiry, and *Red Tape*, journal of the Civil Service Clerical Association, brought only six letters. The expense involved and the difficulty of developing the kind of language which appeals to a broader public have so far kept Friends from advertising in the popular daily press.

How to Advertise

Good advertising, needless to say, is an art. Religious advertising may be a boomerang. In the past the Church has been calling the world to order, but now the world is asking the Church about its own order and alertness to modern man's problems. Modesty is indispensable when speaking about one's own faith. Friends are the descendants of a gathered people and may well ask themselves how to gather new followers in the baffling circumstances of our time, for which our history has no precedent.

British Friends have always displayed a remarkable faculty for realistic self-appraisal. They are now looking

critically at their advertising campaign. They feel encouraged by its results but are also aware that a distinctive class line seems evident among those who have responded to the appeal.

In addition to advertising in periodicals, Friends are displaying large posters with a brief message outside their meeting houses. These are probably read by more people than the few who may feel moved to write for information. We find the poster texts admirably "beamed" at the English audience. They are impressive, and the Advancement Committee of the Friends General Conference is studying them for possible use in the United States. Most of them are available from the Friends General Conference (1515 Cherry Street, Philadelphia 2, Pennsylvania). Yet a few texts appear somewhat general and lack a specific Quaker note, like, for example, the one saying that "Quakers believe in telling the truth and in being honest in all circumstances, even inconvenient ones." Do not all Christians (and non-Christians) believe in telling the truth? A few more such texts might be reworded, especially with our ecumenical relations in mind.

But these are minor points. British Friends deserve our commendation for their initiative and sense of enterprise in this difficult new venture.

Children Starving at Hong Kong

The Church World Service in Hong Kong is receiving sufficient support to alleviate one of the city's most touching problems, viz., its starving children. The Service will provide for every child who is inadequately fed at least one hot meal a day. The number of these children who week after week rarely get a hot meal amounts to 70,000. Meals will be served in schools and will consist of rice and "sung" (a bit of meat and vegetable). The U.S. Surplus Food Administration and CROP, the Christian Rural Overseas Program, will provide the foodstuffs. The U.S. government will build two large food kitchens. The Hong Kong Church World Service, the British Council of Churches, and the Reformed Churches of Holland are underwriting operational costs. The Dutch Church has granted \$50,000 for three years each, and will furnish a staff person to administer the program. The Hong Kong Rotary Club donated the first of a fleet of trucks used in the program. Full operation of the project is expected this month.

A Confession of Faith

By CARL F. WISE

IN speaking of Hebrew theology, a witty rabbi once said that the only thing on which two Jews could be persuaded to agree was how much a third Jew should give to charity. Friends are not too dissimilar. If for "how much . . . charity" there is substituted "upon how many committees a third Friend should serve," the witicism is sufficiently apt. It inevitably recalls the old saw, "All the world is queer save thee and me. . . ." The old saw, of course, really isn't funny. It is merely obvious.

All this variety comes about from trying to get along without a creed. Not only does our steeple-house acquaintance wonder how we do it, but even among ourselves doubts arise, almost with regularity. Freedom is good, of course, but aren't we too liberal? Haven't we wasted the substance of our conviction in riotous generosity? If we are creedless and there is therefore nothing in which we must believe, isn't nothing what we really believe in?

These are serious questions, even when they are not intended as indictment. They emphasize a special burden laid upon the Friendly worshiper. He must formulate for himself the terms of his personal faith. These are limited by his inward light and outward understanding, but the result must be within the tolerance of tradition and of Friendly acceptance. Almost as precious as the faith itself is the tolerance of other Friends.

Quantitatively, Friends have as much faith as their steeple-house neighbors, but they characteristically express it in dogmas rather than in a creed: inward light, continuing revelation, divine grace. Dogmas differ from creeds in two important ways. First, a dogma permits the believer to state it in personally comprehensible terms. Second, a dogma requires the believer to believe only so long as the evidence, inward or outward, is preponderantly in its favor.

The nature of belief, of faith, also requires attention. For some, faith means unswerving loyalty to a specific affirmation, a creed. Others prefer to call this kind of loyalty a form of willful blindness. They are not frightened by doubt. They see faith and doubt as inseparable and of equal value, as two sides of the same coin, like hot and cold, high and low. Faith, they say, has no meaning except in terms of doubt, and doubt would never exist were there no faith.

All men are blind, of course. Only God sees. Men walk in the dark. But there are degrees. Creedal reli-

gion in effect asserts that men must walk in the same dark forever. Creedless religion refuses to despair. It calls upon men to use their limitations rather than to be abused by them. It tells the worshiper to be a seeker, for among the differences in blindness he will find sight. Such instruction makes the shared difference a gift of some importance.

This sharing of differences is implicit in a "priesthood of all believers" and is part of what we have long been doing in our meetings for worship. The very nature of the meeting for worship, however, makes any given sharing incomplete, for although a message may have been conceived far away and come to meeting *in embryo*, it is the need of that day's meeting which causes it to be born. Out of this process arise both the strength and the weakness of our vocal ministry, which is more likely to speak to the condition of those attending but less likely to be a considered sermon.

To eke out the lack, Friends might do well to adapt the old-fashioned testimonial meeting to their own uses. The old-fashioned use was to provide for the vocal sharing of loyalties. Friends might share their differences. Instead of saying, "I publicly confess my adherence to the creed," the Friend says in effect, "This is my small candle, by which someone else may also see."

After such fashion, then, does one Friend make his confession.

He believes in the Inward Christ, the spirit by which men are saved from themselves. It has led them up from the brute and will continue to lead them, as far as they are willing to go. It is in every creed but acknowledges none. It is its own proprietor. It has escaped from every sectarian prison ever built to contain it; but wherever the single heart has prepared a room for it, it dwells in permanent content.

He believes that the Inward Christ leaves no man without visitation, and that when the Inward Christ in one speaks, the Inward Christ in others will reply. Experience and observation, however, have taught him that this belief alone is not enough but that the ear must be instructed and disciplined so that it does not confuse the voice of the Inward Christ with the voice of pride, or self-interest, or indolence, or even sheer stupidity, as can so easily be done. He knows how much courage on occasion is required to follow, even after the Voice has been heard. But in spite of all difficulties, it seems clear that the Voice so tempers its reply to the open listener that no one who earnestly desires a leading is ever left without it.

Carl F. Wise, a member of Reading Meeting, Pa., is retired from his position as teacher of English in the Philadelphia public and adult school system. He is a member of the Board of Managers of the FRIENDS JOURNAL.

He believes that the assurances of his religious faith are and should be in harmony with his secular knowledge. He has made neither of them out of himself but is equally indebted for both. He should therefore stand before them in equal humility. He thinks he knows some of the relationships of his animate dust to other dust, and some of the interrelationships among what are perhaps presumptuously called the inanimate. Since he believes that God is one and that His creation is one, then it appears to him that these interrelationships are merely the methods which the Creator has chosen to use in His continuing creativity. It seems to him that men are the means by which this creation achieves consciousness. But he believes that revelation is continuous, and he knows that he cannot fully understand.

Because he thinks he knows why his Maker has created him, he is compelled to believe that life has importance, an importance which increases with the degree to which each person is willing to give himself to the purpose for which he was made. All therefore is not vanity. The community does have significance, and all men are common sharers in the frightening but exhilarating appointment to "be unto God as a man's hand is to a man."

Since he believes that men are a means and not an end, it seems proper to him that they should be much concerned with what they can do for God and little with what God can do for them. He believes that the primary human responsibility is to be a kind of person, the kind eligible for citizenship in the kingdom of God, which is any community that will accept divine purpose as the reason for its existence. And he should be a kind of person not to excite admiration except to be of use.

He sees his use as contributing with others in giving outward form to the Christ Within. Although the urgency wells up from an impalpable Source, and although the satisfactions which result are deep and abiding, this is no mere mystical rapture. Since being the successful

means to a divine purpose implies—like orbiting the earth—the contributions of many, instituting the kingdom of God is a practical, everyday venture. It is also an obligation. Robert Frost has said it admirably: "God's own descent/ Into the flesh was meant/ As a demonstration/ That the supreme merit/ Lies in risking spirit/ In substantiation."

This is not a task for one lifetime. He believes the evidence of experience, which is that divine grace will grant all who attempt this task the courage to fail. The end of man is easier to see than the end of creation. As long as it continues, the Inward Christ will require reincarnation. Zion is the direction in which the pilgrim insists upon going rather than the place at which he expects to arrive; yet those who have set out with determination have somehow found themselves living there, even while the journey was going on.

Finally, he believes that the pursuit of the divine purpose is its own reward, like love, like friendship, like good will. It needs no promise of a heavenly crown to make it worth choosing. Its rejection is equivalent of damnation. Nevertheless, it is worth noting that at the beginning of life there were two things equally good, a sound sleep and a bright awakening. Since between these it is not possible to make a choice for the end of life which is not desirable, "no evil can happen to a good man, either in this world or in the next."

Psalm

By ALAN W. ATKINSON

Pale twilight shrouds the earth and sky,
Seclusion fades as shadows merge,
All entity perishes:
For the world is force that unites,
For the light shines only in darkness,
For the good is the measure of evil.

"GOD" is a sacred symbol; but if we believe that it represents that which is all-good, we are constrained to live as if love, goodness were the strongest forces in the world and we must face what that means in terms of personal human relationships and national behavior. The way we behave shows what we really believe. Our national behavior often shows that we really believe that threats, pride, boasting, self-seeking are more powerful than trust, humility, unselfish sharing. I do not. I am convinced that Christ's teaching is relevant to our modern industrial problems and to international affairs as well as to our own private lives.

I realize, with humility, how little I understand of space and matter, time and eternity, life and death, suffering and redemption; but I do know by experience that life is not all seeking, not all doubt; although, in adolescence especially, doubt is an essential part of education and of growth. If we look for goodness and truth instead of looking for evil and false dealing, then we find them in unexpected ways and places.

"When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek."—KATHLEEN LONSDALE, "A Way of Living Based on the Words of Jesus" in The Friend, London, for December 22, 1961

When Pope John Visited Khrushchev

An Imaginary Episode

By LEO WEISMANTEL

I CAN imagine that the following might happen: When Pope John XXIII was alone, praying for illumination, there came to his inward ear the words of Nikita S. Khrushchev, who said, "We atheists, we Communists, are doing many Christian things!" God Himself made him hear these words, and the lonely man on the Chair of St. Peter asked himself, "What would I have to do to obey Christ, who says to me, 'Go into all the world'? Does this not mean that I have to go also to Moscow to this atheist and Communist? After, all, he is my brother, and he tells me, 'We are doing many Christian things.'"

I can imagine that Pope John rose in the midst of a prayer, disregarding all who wanted to stop him, and prepared to liberate himself from his Roman captivity. He went to Moscow and visited Khrushchev to tell him, "You said that you Communists are doing many Christian things! I am truly happy about this. Tell me what you mean by such a statement."

And Khrushchev said, "But I am an atheist."

But Pope John smiled and said, "You may believe that about yourself. You know that Augustine, the Church Father, taught that Christianity had always existed from the beginning of the world, since the *anima*, or man's soul, is Christian by nature. Only when Christ became flesh did we start to speak of Christianity. Call it whatever you want. This is not important, my friend. You said, 'We Communists are doing many Christian things.' I have come to thank you for this remark and to discuss it with you. I also have a request to make. Tell me how I can help you Communists."

Khrushchev was very much puzzled, and looked at the Pope. At long last a bit of irony appeared on his lips. He picked up a folder with clippings from his desk. Taking such a clipping, he said, "Here I have an excerpt from one of the latest issues of *Osservatore Romano* [the semiofficial newspaper of the Vatican], which says, 'No accord with the murderers!' Well, be that as it may; but there is a passage from a sermon by Cardinal O., the Secretary of the highest Vatican Congregation, who recently preached in Rome in the Church of Santa Maria Maggiore. We Soviet Russians prick up our ears when peace is mentioned. Even our bitterest enemies in the

West, ready to sacrifice 700 million people in a preventive nuclear war if they could wipe us out in such a war—even they say we need peace, since we cannot go on without it.

"Now there I read as follows: 'Christ's peace is indivisible. His conditions are the welfare of the world; the solution of social problems; respect for treaties; respect for the rights of the individual, the family, and religion.' All right," said Khrushchev, "who prevents you from realizing all this? I am happy about it! I ask Your Holiness to tell me where or when the Church has realized these matters a single time in its history of 1,900 years!"

Pope John replied: "I did not come to discuss with you the power of evil in the world, but to ask you how we can break this reign of evil in the nations. Since you say you Communists are doing many good things, and you know that we Christians are doing many bad things, Christ the Lord ordered me to go to you."

Khrushchev was greatly astonished. He stared at Pope John XXIII, and after a while asked him suspiciously, "And what does your Lord Jesus Christ ask you to tell me?"

Pope John said, "First I am to ask you and your people for forgiveness—"

"Forgiveness? Ask us for forgiveness?"

"Yes," John continued; "we Christians have committed many wrongs against your people as well as many others on earth. *We Christians rarely have the courage to admit the evil we are doing.* Later, after our conversation, I shall leave you and visit all nations on earth and in the name of Jesus Christ ask their pardon for all the evil which the people calling themselves Christians have committed against all the people of the world. In reality they raised themselves above Christ, considering themselves wiser than he and thus betraying him. At the beginning of any transformation of evil into good stands the admission of our own guilt and our readiness for penance. You must understand that many people cannot comprehend this need who are 'good Catholics,' as Francis of Sales said; they know very little of Christianity so that they cannot impress or convince outsiders. Therefore I shall take their place and substitute for them.

"I, Pope John XXIII, shall beg the pardon of all nations to whom Christians have done wrong in the course of the centuries so that a change will occur on earth.

"Show me the Christian good, Nikita Khrushchev, by which you atheists and Communists are removing the guilt against your people, for which we Christians are also responsible. I shall thank you for everything you are doing toward this end.

Leo Weismantel, a prominent Catholic German writer, published the article "When Pope John Visited Khrushchev" in the German pacifist *Welt Ohne Krieg*, Würzburg, edited by Dr. Ulrich Noack. Dr. Noack has kindly given us permission to translate and reprint the article, which appears especially challenging in view of the forthcoming Catholic Church Council.

"And then — after I have gone to the Chinese, to Hiroshima, to the peoples of Africa—I shall call a Council of *all* the people. We shall not have any disputes about the orthodoxy of our confessions because they are subject to the limitations which only God's grace can remove but never we foolish and simple human beings. We want to counsel one another on how to remove the privations of mankind as much as human beings can. Much would be achieved if we could only stop doing harm to one another.

"Listen, my brother atheist. You demand total disarmament in the entire world. Why do you feel concerned about what others are doing? Do away with this devilish spook which Satan has planted in our midst to destroy us, not to protect us. Throw it away! He who does it first will be blessed by the Father of all life, he and his entire nation!"

Khrushchev looked pensive, and after a brief reflection said, "I would do it. But can you give me any security that the West will not attack us? I have thought

myself of doing away with it. But may I, the old atheist, ask you, the father of Christianity, a question? As an atheist I do not believe in God. But you Christians say that you believe in a God. He is one who protects you and without whose will and consent not a single hair will fall off your head. If you know you are protected to such an extent, why, then, do you need the atom bomb?

"Why don't you want to be the first to throw it away? Please don't think I want to be satirical. You say you believe in God, who protects you in everything. You can never prove to me that He exists. Faith cannot be transferred, as you yourself say; it is an act of God. Why don't you prove that you believe what you say?

"If you could at least convince me that you believe in God, then perhaps might come to me from you the strength that I would also do it. I need you. We all need one another—or else we shall attack each other like wild animals and destroy all life on the entire globe. The people who will act that way are no longer human beings. They are—monsters!"

Dawn Chorus in Ireland

By HELEN F. CAMPBELL

IT was the month of May. I awoke in the darkness of early morning. Slowly my thoughts began to gather. At dawn the great bird chorus would begin, and I wanted to be there to hear the opening notes.

I looked at my watch: 3 a.m. Reluctantly and heavily I obeyed an inner urge. I stepped out into the night, a silent but friendly night, with lights which showed the way. My goal was a public park which had stood open since war activities removed the iron gates.

When I reached the entrance, all light was left behind. In front was a thick, black velvet tunnel of darkness. I stood still a moment. I almost whispered, "Who else is in this park?" Then again that inner urge took control. I moved inside, and slowly, almost stealthily, began to find my way along unseen but well-known paths. My eyes were darkened, but my ears were keen to every sound. A dog barked. Far off a train passed. Every now and then came the faint, high metallic ring of steel on steel from night workers in the shipyards. And then silence. My body's slow movement was the only sound. I sat and waited, waited for the dawn, cold, alone, held by the darkness.

Helen F. Campbell, a member of Ireland Yearly Meeting and Elder of South Belfast Meeting, was a Fellow at Pendle Hill during the academic year 1960-61. Helen Campbell has taught children in Ireland and England, and for the last 15 years before her retirement she was Senior Lecturer in Education at the State Training College of Northern Ireland.

Then, in front of me, from high above it came. Slowly falling from the sky, it pierced the blackness, a ball of golden yellow, from which uprose a curving tongue of gold, melting into orange-red, and ending in a tail of blue-green light. All thought stood still. I held my breath. Each muscle of my body seemed uplifted in strange, unexpected exultation. Into the trees it disappeared, this heavenly thing; my body relaxed, my head bowed in wonder.

Then once again my senses were awakened. I heard the first bird call, a blackbird's fluting note. Two minutes later came an answering call. My hand was numb with cold. I began to walk, but almost at once from behind me shone a light.

I turned round. There was a bicycle, and slowly a big policeman was dismounting beside me. We stood quite still. Neither of us spoke. I became aware of my old, old raincoat and my shabby shoes. And then I nearly giggled. One of us must speak.

"You're out early this morning," said I uncertainly.

"I was just going to say the same meself," said he rather loudly.

"Hush," said I. "You'll disturb the birds."

Again silence, but now I knew what he was thinking. The law knows well what to do with stragglers found at unlawful hours. What to do with a well-spoken woman who is mad is much more difficult. I tried to ease his mind. I told him in simple words of the dawn

chorus. I showed him my open notebook and the luminous watch held in one hand.

His voice came in kindly tones: "I think I'd better leave you to your job." And slowly he mounted and rode away.

The song of a thrush came clearly through the blackbird's fluting, those strong, clear, twice and thrice repeated notes. A wren joined in. Quickly came a great tit, then a blue tit; and weaving above and under the increasing chorus were a robin's silvery notes. In the distance a cock crowed.

Then I saw that the velvet blackness had turned to gray; and as my eyes pierced the thickness of the gray, I began to see yellow-gray, green-gray, pink-gray. Slowly but surely the gray dissolved, leaving dull pink, green, yellow, and blue. The full chorus of song filled my ears: every bird, with head raised, heralding a king. From behind the roofs of nearby houses the bright sun rose. All the colors of the park responded, became themselves alone, blues, greens, yellows, reds.

The chorus was hushed.

As I walked quickly homeward, all bird song had ceased. On the lawns the blackbirds and thrushes were busy; the daily work of food-finding had begun. I, too, must return to a day of work.

That day was twelve years ago. For me, the unexpected momentary meteor of beauty and the slow dawning of the light remain.

At the Old Bailey Again

Letter from the Past—194

ONE of the best-known and most impressive episodes in Quaker history is the trial at the Old Bailey in London in 1670 of William Penn and William Mead. No wonder the Civil Liberties Committee reported to Philadelphia Yearly Meeting the success of its dramatic representation "Trial of William Penn" as "an effective way of putting civil liberties' principles" and added, "We are now casting about for a worthy successor to the Penn Trial."

The desired successor need not be some ancient episode dramatically reproduced. It might better be a real contemporary event enacted for the first time by courageous modern Friends in actual life, an episode set in the crucial days through which we are living. For today again the rights of all men are threatened whenever those of a few are ignored, and whenever public issues are not allowed impartial hearing.

Perhaps a kind of successor actually occurred in Feb-

The author of the "Letter from the Past" is Henry J. Cadbury, who still signs the series "Now and Then." His versatility as an eminent biblical scholar and a Quaker historian is much cherished.

ruary, 1962, while the committee report was still in press. It occurred again at the same Old Bailey in London, at the Central Criminal Court. Ample firsthand material for the script of a play will be found in *Peace News* for February 23. There were six defendants, five men (none of them Friends, but three with Friendly associations), and a woman. They are members of the Committee of 100, which was organizing a demonstration inside an air base at Wethersfield in Essex, England, a base used by U.S. Air Force squadrons. The charge again, as in 1670, was conspiracy, but in terms of the Official Secrets Acts of 1911 it claimed that the accused had "a purpose prejudicial to the safety or interests of the state." The defendants were found guilty by the jury and under the new acts heavily sentenced. The case will be appealed.

Meanwhile the trial raises some significant and perhaps, for a government, ultimately embarrassing questions. The reports of the trial suggest that the Judge and Attorney General were as partisan as were their predecessors in 1670; but such partisanship was to be expected. When a government accuses opposition to nuclear armament as being "prejudicial to the safety or interests of the state," the defendants naturally suggest that it is the government's policy which is really prejudicial. Evidently the court was unwilling to open this question, forbidding scientific experts brought by the defense from America to be asked any questions. Even the ethics of obedience to government orders was raised by the defense as it was raised at the Nürnberg and Eichmann trials. But such questions or parallels were also not allowed by the court, and the Roman Catholic Archbishop Roberts was prevented from presenting "the Christian tradition which has established that defense of even a just cause is only justified when the violence permitted is proportionate to the end in view, and reasonably calculated to attain that end."

Someday, if not in this case, these considerations must be pressed home so that the court of public opinion if not a technical court of law will become a stage for appeal to the conscience of mankind in this matter of massive extermination.

NOW AND THEN

Who Has Seen

By HERTA ROSENBLATT

Who has seen the heavens open
and heard the gloria
will obey the voice of vision,
leaving his field
to follow the star of the dream.

The Epistle of Philadelphia Yearly Meeting

DEAR Friends:

Our sessions this year have been blessed by visitors from many other Yearly Meetings and we have been grateful for them and for the many epistles which have come to us.

Our constituent Meetings and our Committees, in their reports, have shown deep insight and awareness of the decisions facing all of us in today's world.

The complex problems involved in securing world peace have been before us constantly. We are aware of the increasing number of vigils for peace and peace demonstrations. Our members feel a deep concern that these activities be conducted in a sober, responsible manner, thus increasing their effectiveness.

We have been heartened by the prospect of the establishment of a Peace Center in Philadelphia. The Yearly Meeting received a report that nearly all Friends schools have definitely rejected the idea of fallout shelters. We find our true shelter in an abiding faith that God cares for each of His children and through His son, Jesus, has shown to us the way, and the truth, and the life.

We have tried to express deep and forceful opposition to the resumption of nuclear testing without condemning the motivation and leadings of others. We continue our loyal support of the United Nations.

As in previous years our Committees have labored faithfully to put us under the weight of their special works and concerns. As we have heard and discussed these reports, we have been acutely aware of the need for deepening and widening our spiritual life. We realize that we are often part of the problem when we should be part of the solution, and that through our lack of devotion and dedication God's work is delayed. We must weigh our strengths and our weaknesses—and we have plenty of both—and then seek to increase our strengths and eliminate our weaknesses. "The state of the world naturally has its effect upon the state of the Meeting. Much of what we do or do not do is occasioned by the chaotic and complex world in which we find ourselves. There is urgent need for Friends to move fearlessly and positively, with divine guidance, toward the creation of a better world." May God grant us the strength and the wisdom to do so.

Our thoughts and our love go out to all branches of the Religious Society of Friends, to all groups of the Christian world, and to all of those who labor to do God's work, whatever their faith and creed. We look forward to a time when the Kingdom of Heaven will be conceived as having no walls or divisions whatsoever. With Peter we can say that we perceive that God is no

respector of persons, but that in all nations those who fear Him and do His will are acceptable to Him.

In love and tenderness our greetings go out to you throughout the world.

Signed on behalf of the Philadelphia Yearly Meeting of the Religious Society of Friends,

DAVID G. PAUL, *Clerk*

Hiroshima Peace Pilgrimage

(Continued from page 186)

In Philadelphia they were greeted by Assistant City Representative Paul B. Hartenstein and extended to him the message from the Mayor of Hiroshima. They visited Fellowship House, appeared on two radio shows, attended the annual luncheon of the Philadelphia Rotary Club, and appeared at the annual meeting of the Pennsylvania Branch of the Women's International League for Peace and Freedom. They met with Clarence Pickett, Honorary Consul General of Japan at Philadelphia. Miss Matsubara visited the Overbrook School for the Blind, and had a recording session with Edwin T. Randall, who produces the series "This Is a Friendly World." They visited Pendle Hill, two other schools, and attended other affairs. They spoke at a public meeting held in the First Unitarian Church on April 5. Both the young man and the young woman delivered short addresses. The young man usually speaks in English, and Miss Matsubara in Japanese, her words being interpreted. Barbara Reynolds also speaks briefly on such occasions and answers such questions as she can.

From Philadelphia the Pilgrims went on to New York City and to Washington, D. C. On April 12 they presented to an assistant in the Security Administration an appeal for an end to nuclear testing. They were scheduled to lunch with various Members of Congress and to see other important people in the capital. From Washington they went to Rochester, N. Y., and stopped in Webster, N. Y., where Hiromasa visited his "home" Rotary Club (Hiromasa is a "moral adoption orphan" of this Rotary Club). From New London, Conn., they went to Boston, Mass. In London, England, they were in time to meet the Aldermaston Peace March on April 22.

After a few days in London they went on to Geneva, where they planned to deliver messages to key people representing the 18-nation Disarmament Conference, and to visit other cities of Europe. They will attempt to go to Russia to deliver the same message and plea they have presented in the United States and European cities. From Russia they will return to Hiroshima.

The Pilgrimage is actually under the sponsorship of the Reynolds, and they have underwritten the cost of the Pilgrimage. The tour is being sponsored in the United States by the Fellowship of Reconciliation, and the FOR is receiving contributions to offset the cost of the Pilgrimage. Various groups in cities have taken on the sponsorship of the visits in those cities. The American Friends Service Committee has greatly assisted the Pilgrimage in organizing meetings in American cities.

Activities and Concerns

Pendle Hill Retreat

Paul A. Lacey will lead the final retreat of the spring term at Pendle Hill, May 18 to 20. *Waiting for God* by Simone Weil will serve as a basis for meditation during this retreat. The cost for the weekend is \$15, which includes a \$5 advance registration fee. Write the Secretary, Pendle Hill, Wallingford, Pa.

AFSC Institute

Norman Thomas, nuclear physicist William Davidon, and labor leader and writer Sidney Lens will be among the speakers at a week-long institute to be held June 22 to 29 by the American Friends Service Committee at Camp Sunnybrook, Echo Lake, Pa., in the Pocono mountains. The theme is "Search for New Directions: A Quaker Approach to Contemporary Affairs."

Other speakers will include Bayard Rustin, Executive Secretary of the War Resisters League; John Oliver Nelson, of Yale Divinity School; Robert Gilmore, Executive Director of Turn Toward Peace; Richard Gregg, author of *The Power of Nonviolence*; Anna Brinton, Quaker leader and Vice Chairman of the Service Committee; James Peck, Freedom Rider and author; Stephen Cary, Associate Executive Secretary of the Service Committee; and Nicholas Paster, Executive Secretary of the Service Committee's Middle Atlantic Region. The program will center on round-table discussions among the attenders in the mornings and discussions by a panel of speakers in the evenings.

The cost is \$67 per person, \$122 per couple, \$40 for a high school student, \$35 for a child. The institute will be limited to 300 persons. Brochures and registration forms are available from the AFSC, 1500 Race Street, Philadelphia 2, Pa., or 218 East 18th Street, New York 3, N. Y.

Young Friends Committee of North America

Our religious faith leads us to believe that contact and interchange among peoples must be at the root of peacemaking efforts. There is among Young Friends a concern to apply this belief to our relations with China. Although diplomacy and other governmental approaches are essential, we believe that a contribution must be made by concerned individuals.

The Young Friends Committee of North America is therefore planning a Workshop on China to be held in Ann Arbor, Michigan, from June 12 to 17. The speakers will include Kenneth Boulding, Jackson Bailey, Lewis Hoskins, Derk Bodde, and Edward Snyder. Resource persons will include Robert Osborn, Alexander Eckstein, and Allyn Rickett. Participants are expected to be of college age and over. The cost will be \$25. There will be scholarship and travel aid available. Interested persons may secure more information and applications from Jean Michener, Friends Center, 1416 Hill Street, Ann Arbor, Michigan.

AFSC Schedules 18 Institutes

The American Friends Service Committee this year has scheduled four adult Institutes of International Relations, nine Family Camps, and five High School Institutes and World Affairs Camps. Further information on the institutes listed below may be obtained by writing to the AFSC regional office geographically closest to the camp.

For Adults: Sunnybrook Camp, Echo Lake, Pa., June 22 to 29; Camp Sierra, Shaver Lake, Calif., June 23 to 30; Win-nipesaukee, N. H., July 7 to 14; Williams Bay, Wis., July 14 to 21.

Family Camps: Camp Warren, Mich., June 8, 9, 10 (week-end); Sky Meadows Camp, Seven Oaks, Calif., June 29 to July 6; Ghost Ranch, Abiquiu, N. Mex., July 1 to 7; Quaker Lake, N. C., July 29 to August 4; Palmer Lake, Colo., July 29 to August 4; Camp Neekauis, Midland, Ontario, August 5 to 12; Ithaca College Camp, Spencer, N. Y., August 18 to 25; Tyler, Minn., August 19 to 25; Santa Cruz, Calif., August 26 to September 1.

High School Institutes and World Affairs Camps: YWCA Camp, Boone, Iowa, June 17 to 24; Quaker Knoll, Wilmington, Ohio, June 23 to 30; Colorado (location undetermined), August 19 to 26; Harvard, Mass., August 24 to 30; Jefferson, Md., August 26 to September 2.

What Lies behind the Cape May Conference?

Most Friends are well aware of the Cape May Conference. Turning up on the Quaker calendar in June every two years, it is an important event for the close to 3,000 Friends who attend. This year the dates are June 22 to 29.

What is the nature of the organization that is responsible for this biennial conference? It is the Friends General Conference, an association of seven Yearly Meetings and one Quarterly Meeting. The Yearly Meetings are Philadelphia, New York, Baltimore, New England, Canadian, Indiana, and Illinois. The Quarterly Meeting is Green Pastures in Michigan. Each of these Meetings has representation on a Central Committee of 146 members. This Committee has its Executive Committee, meeting three or four times a year. Barrett Hollister of Indiana Yearly Meeting is Chairman of the Conference.

The year-round work of Friends General Conference is done through five program committees. The Advancement Committee is concerned with intervisiting; the Meeting House Fund, with publications, posters, tape recordings, and the Quaker Dialogue program. The Religious Education Committee publishes a complete line of First-day school lesson and resource materials. The Peace and Social Order Committee supplements on a modest scale the work of other Quaker agencies, with special reference to local Meetings. The Education Committee supports the Friends Council on Education. The Committee on Christian Unity has oversight on ecumenical relations, especially Conference membership in the World Council of Churches.

LAWRENCE MCK. MILLER, JR., *General Secretary,
Friends General Conference*

Philadelphia Yearly Meeting

282nd Annual Sessions

Third Month 22nd to 28th, 1962

THE 282nd annual sessions of Philadelphia Yearly Meeting opened on March 22, 1962, at Arch Street Meeting House with a meeting for worship. The dominant themes of vocal expression were a desire for stewardship in the use of our lives in the service of God and a desire for unity in our common endeavors.

In the organization period the Yearly Meeting approved the nominations of David G. Paul as Clerk; Richard R. Wood as Recording Clerk; Barbara L. Curtis, James D. Hull, Jr., and Mary S. Patterson as Assistant Clerks. Bernard S. Haines is to serve as Treasurer until March, 1965, or until his successor is appointed.

Visitors present at this session or at other sessions of the Yearly Meeting included the following: Charles H. Harker of Adelphia Monthly Meeting, Md., which belongs to both the Baltimore Yearly Meetings; Norman J. Baugher, General Secretary of the Church of the Brethren and a Vice President of the National Council of Churches; Tim Ombima of East Africa Yearly Meeting; Glenn A. Reece, General Secretary of the Five Years Meeting; Scott and Nancy Crom of Madison, Wis., Monthly Meeting; Illinois Yearly Meeting; David O. Stanfield, Secretary of the Board of Stewardship and Finance, Five Years Meeting, with a minute from Whitewater Monthly Meeting; Indiana Yearly Meeting, Five Years; Griscom Morgan of Indiana Yearly Meeting, Friends General Conference; from Japan Yearly Meeting, Hidekiko Sasanami, Takeo Nishioka, and Yuki Takahashi; Shuntetsu Koshi, Zen Buddhist priest studying at Pendle Hill; Yogendra Kumar from India; Florence Carpenter of Columbus Meeting, Lake Erie Association; from London Yearly Meeting, Horace G. and Rebecca B. Alexander, and Katherine Ward, who belongs to Reading Monthly Meeting, England; from New England Yearly Meeting, Miriam E. Jones, Recording Clerk, and Edith Balderston Clapp of Hartford Monthly Meeting, Conn.; from New York Yearly Meeting, Purnell Benson of Summit Monthly Meeting, N. J., Edmund Goerke of Shrewshury Monthly Meeting, N. J., Levinus K. Painter of Orchard Park Monthly Meeting, N. Y., Ralph and Margaret Pickett of Wilton Monthly Meeting, Conn., and James and Anne Stein of Poughkeepsie Monthly Meeting, N. Y.; Harvey Newlin of North Carolina Yearly Meeting, Conservative; Anna E. C. Fisher of Woodland Meeting, North Carolina Yearly Meeting, Five Years; and Cecil A. Thomas of Berkeley Monthly Meeting, Pacific Yearly Meeting.

Yearly Meeting on Worship and Ministry

The session was then placed in the hands of the Clerks of the Yearly Meeting on Worship and Ministry for the balance of the day. The officers of the previous year were continued in service for another year: Clerk, Henry J. Cad-

bury; Associate Clerk, Mildred Binns Young; Recording Clerk, Elizabeth H. Kirk.

Catherine J. Cadbury returned the minute granted her a year ago for service in Japan and neighboring lands.

The Queries and Advices addressed to Meetings on Worship and Ministry were read to the Meeting, and attention was then turned to the annual report of the Continuing Committee.

Horace G. Alexander of London Yearly Meeting, on request, spoke helpfully on the differences in the organization of London Yearly Meeting for consideration of matters that come before this Meeting. There is no counterpart for our "general meetings" under the care of Worship and Ministry, which we have both on the Quarterly and Yearly Meeting levels, but larger gatherings of Overseers and of Elders for consideration of special concerns are held. Something akin to this type of gathering has been the function of the supper conferences called from time to time by our Field Committee for various groups. The point was made that we tend to



Byron Morehouse
Cecil A. Thomas, "Friend in Washington," Richard R. Wood,
Recording Clerk, and David G. Paul, Clerk

overemphasize the activity-aspect of our concerns and need to do more in the realm of the supporting spiritual basis.

A sizable response was evoked by evidence that showed adult members often find First-day school competing with meeting for worship rather than contributing to it. Consideration might be given to placing the adult forum or study group at some time other than just before the meeting for worship, which would thus be restored to its place of primacy.

The busyness of our lives has broken down for most of us any program of family worship, and our meetings will be barren in the degree we fail to have some nurture of the spirit other than that of the meetings themselves. "We do not go to meeting to hear someone speak, but to open our hearts and minds to the voice of God in search of His will for us." This search, if it is to succeed, needs to be more than simply groping. No amount of priming, such as special study groups, will produce anything but weariness unless the pump remains in contact with the source of water.

Hope was expressed that we might all serve better in the



Byron Morehouse

Carl F. Wise, Horace G. and Rebecca Biddle Alexander

ministry of listening. Impatience at times is natural, but there are times when "the message needs the meeting," and patience becomes a prerequisite for a subsequent opportunity to be of service to the speaker.

The afternoon closed in the spirit of the thought that a meeting is in a sense an orchestra under the leadership of God, who calls now upon this instrument and now upon that. How important it is that we in some degree tune ourselves in advance for the service of the whole! An appropriate thought as the meeting settles might be, "The Master is here, and He calleth for thee."

New Challenges from New Delhi

The evening meeting was under the auspices of the American Friends Service Committee and the Friends Committee on National Legislation. Henry Cadbury introduced E. Raymond Wilson, Secretary Emeritus of the FCNL, who spoke on "New Challenges from New Delhi." Raymond Wilson was an official delegate from Friends General Conference at the Assembly of the World Council of Churches, which met November 18 to December 6, 1961, in New Delhi, India.

Raymond Wilson described in vivid but brief terms what it meant to him to meet with the 1,400 delegates from some 60 countries, representing the entire spectrum of Christian

theology. The theme of the conference was "Jesus Christ, the Light of the World," and Christian witness, unity, and service were considered by 18 commissions and committees. Raymond Wilson summarized the work of the New Delhi meeting under 15 specific actions or decisions. Four important aspects of this meeting of the WCC were these: the rising influence of churchmen from the Christian churches of Asia and Africa; the admission of the four Orthodox churches from behind the iron curtain; the growing liturgical and theological trend within the Council; and the need to speak more forcefully on renouncing war and redoubling efforts for the promotion of peace. (See Raymond Wilson's reports about the New Delhi Assembly in the issues of the FRIENDS JOURNAL for January 1 and 15, 1962.)

Charles Darlington, Chairman of the FCNL, presided over the brief discussion and worship period which closed this meeting.

Nominating Committee—Representative Meeting

About 175 Friends attended the afternoon session of March 23. The Nominating Committee presented its report of 358 Friends named to various committees and appointments.

The tremendous amount of work done was revealed by the report on the Representative Meeting, which held eight meetings during 1961, attended by 61 of its 88 members. Besides considering the three matters specifically referred by the 1961 Yearly Meeting, the report dealt with Field Committee visits, the preservation of records, the work of the Book and Publications Committee, and the management of many funds. The Representative Meeting has made a study of the entire committee structure of the Yearly Meeting and the distribution of funds. The Budget Committee still has the matter under advisement.

The Subcommittee on Arch Street Properties reported transfer of the 4th and Arch Street properties to Yearly Meeting and the closing of the Arch Street Center. The Book Store remains open, however. The plans of the Redevelopment Authority call for walkways and grass plots at the rear of the Arch Street Meeting House. The Yearly Meeting approved the proposal that a plot 80 by 90 feet be acquired by the Yearly Meeting for use by the public as a William Penn Garden.

Considerable discussion centered on the hope of the FRIENDS JOURNAL to send copies regularly to the heads of all families. The additional cost, \$27,000, seems to rule out this possibility. The problem is still under consideration.

Dorothy N. Cooper, who has begun her service as a professional adviser to the Ad Hoc Committee on Aging Friends, addressed the Meeting on the scope of her work and her availability to discuss with Friends the facilities, insurance, boarding homes, medical facilities, and counseling available to older Friends.

Thomas S. Brown, Chairman of the Book and Publications Committee, spoke of the great outreach of his section. He reported that pamphlets are being prepared on the simplicity of funerals, and on ways and means of conducting business meetings.

Epistle Committee—Friends Journal—Finances

The reading of the epistle of Monteverde Monthly Meeting, Costa Rica, at the evening session brought a reminder of the dedication to Friends testimonies of a small segment of our membership. The epistle spoke to the costs of such dedication, not least being the hunger and thirst for communication with like-minded people.

The report of the FRIENDS JOURNAL, introduced by Eleanor Stabler Clarke, Chairman of the Board of Managers, showed the commitment of those who labor for the JOURNAL. Their hope is that its message will reach all Friends in order to support Friends in their sense of apartness in near and far places, to nourish them in the anxiety of modern living ("to help people see in the face of our time God's features"), to inform them of the activities of men outside Quakerism working in similar areas, and to offer material which will stimulate thinking on that plane conducive to silent or vocal ministry in our meetings for worship. Through the support of the Chace Fund the FRIENDS JOURNAL is experimenting in the sending of a "yellow-page" supplement to Philadelphia readers; the first of these supplements went out in the March 15 issue to all families in Philadelphia Yearly Meeting. Those responsible for the publication of the FRIENDS JOURNAL asked subscribers for assistance in choosing material of value and interest to them. Appreciation was expressed for the imagination, industry, and devotion of its staff.

The printed report of the Anna H. and Elizabeth M. Chace Fund was presented. It indicated that in 1961 \$43,000 had been distributed in grants to 13 organizations whose work pertains to areas in which the donors had expressed interest, such as the AFSC, Friends education, committees on peace, social order, race, Young Friends, Indians, etc. The Thomas H. and Mary W. Shoemaker Fund was described as administered by trustees who file an annual report with the Yearly Meeting. In 1961 \$83,950 was allocated in grants to 31 organizations with concerns in Friends education, hospitals, committee work, etc.

The financial reports of the Treasurer (page 168 of the *Reports of Committees*), Committee on Audit and Budget, Friends Fiduciary Corporation, and the Trustees of the Yearly Meeting were presented. The last three reports were presented in mimeographed form and will appear in the *Proceedings*. It was hoped, in view of the cost of maintaining Yearly Meeting committees, that concerns can be coordinated wherever possible or laid down when accomplished, but Friends were nonetheless anxious that the employees involved be compensated in line with salaries and pensions paid elsewhere for similar work. Much of the increase in the Quarterly Meeting quotas has gone into increased salaries of such staff.

The 1962 quota for the adult membership of Quarterly Meetings is \$122,500, an increase of \$10,000 over 1961. Together with sums available from other sources, the total income expected is \$166,405. Of this amount, \$1,490 represents an unappropriated balance over the budget, which proposes expenditures of \$164,915. If the staff of Yearly Meeting committees is to be adequately compensated, and if no recourse

is to be made to continuous solicitation by already burdened committees, the Yearly Meeting will need to raise its assessments for carrying out its professed social concerns. The Representative Meeting was asked to see that at next Yearly



Stanley R. Yarnall
and David G. Paul

Byron Morehouse



Thomas S. Brown and
Henry J. Cadbury

Byron Morehouse

Meeting figures be presented of the range of salaries and prospective retirement incomes of all employees of the Yearly Meeting and of agencies associated with it.

Appreciation was expressed for the work of William Eves, 3rd, who is retiring from full-time employment in the Yearly Meeting office.

*Japan Committee—Young Friends Movement—
Young Friends Committee of North America—
Temperance Committee*

The session on the morning of March 24 opened with the reading of the epistle from Japan Yearly Meeting, which is celebrating this year the 75th anniversary of Friends work in Japan. Friends in Japan are greatly appreciative of the contribution of Friends to the modern world, and are deeply under the weight of the peace concern.

The report of the Japan Committee was presented by Esther B. Rhoads. Recent Japanese visitors have been enthusiastically received by children in American Friends schools.

Graduates of the Friends School in Tokyo are occupying prominent positions in their country; two members of Japan Yearly Meeting are presidents of outstanding women's colleges. Tokyo Monthly Meeting is the largest Meeting in Japan, with about 200 members. Requirements for membership are very strict.

The Epistle Committee was requested to try to send this year's epistle to Japan in Japanese.

We were glad to have with us three members of Japan Yearly Meeting and a Zen Buddhist priest studying at Pendle Hill. One of these Friends pointed out that Japan does not want to rearm at all; she is resentful, not of the past, but of present attitudes of the United States and other countries on rearmament.

The Young Friends Movement report was introduced by Todd L. Kummer. The keyword of this report was "growth." Numerous conferences planned and carried out by the Young Friends themselves have given them well-diversified knowledge firsthand which enables them to form opinions. The most dynamic of their programs was the "Quaker Dialogues."

Barbara Milford spoke for the Young Friends Committee of North America, representing Friends from college age to those about 35 years old. This group holds conferences every two years. It is needed because many Friends in this age group are away from home Meetings and contacts. An important part of the work is intervisitation among various groups of Friends. The YFCNA Clerks and two other Young Friends plan a visit to the West Coast among Evangelical Friends this summer, attending Oregon and California Yearly Meetings. The YFCNA has also established East-West contacts and arranged for an exchange of visits with Russian young people. These Young Friends are studying about Mainland China in the hope that eventually communication may be established with young people there.

The Temperance Committee report was presented by Donald G. Baker. He first bore testimony to the devoted and efficient service given as Chairman of this Committee by Willard H. Tomlinson, whose loss by death has been deeply felt. The large amount of money spent on advertising by the liquor interests makes the task of this Committee very difficult. Glenn Cunningham has been scheduled for a series of lectures in high schools. Teachers in schools and First-day schools must be well-informed.

*Committee on Education—Friends Education Fund—
Friends Council on Education—Westtown School—
George School*

The afternoon session was devoted to Friends concern for education. The Yearly Meeting heard reports from the Committee on Education, Friends Education Fund, Friends Council on Education, George School, and Westtown School. With six more schools, bringing the total to 30, and 1,100 more pupils than ten years ago, we see evidence of the health, growth, and usefulness of our efforts in education.

The problem of the cost of education is a grave one. Tuitions are necessarily increased, and yet we do not want our schools to be just for the financially privileged. Generous

scholarship help must be given, and too often it has to be paid from the schools' current operating funds. Through gifts and bequests to the schools or to Friends Education Fund all Friends can help to further Friends education.

Both academically and spiritually our schools must justify the cost. The Teacher Training Program of the Friends Council continues to be most valuable. Several subject-matter seminars and conferences have been sponsored by the Committee on Education to keep Friends schools informed of new developments and techniques.

Alexander H. Hay, teacher of history and Quakerism at Westtown School, spoke of the great pressures to which today's students are subjected. These students know more and have fewer illusions than the students of a few generations ago. They are not satisfied with shallow answers to old questions, and the world situation forces them to face great moral issues. At the same time the highly competitive business of college admission has accelerated academic tensions, and students may be deeply hurt by rejection.

Richard H. McFeely, Principal of George School, spoke of quality in education and reminded Friends that this means much more than excellent training for the gifted. Friends



Byron Morehouse

E. Raymond Wilson and Harold Chance

schools must understand and help each student meet constructively his five "I.Q.'s": his innate quest, or individual goals; his ideal qualities, or hidden potentials; his innate quirks, which make him an individual; his inner qualms, or fears and feelings of inadequacy; and his inner qualities of heart and mind and spirit.

*Committee on Church Unity—Peace Committee—
Friends World Committee*

Following a period of worship, the evening session was opened with the reading of the epistle from East Africa Yearly Meeting.

Francis G. Brown, Associate Secretary of the Yearly Meeting, introduced Dr. Norman J. Baugher, Vice President of the National Council of Churches and General Secretary of the Church of the Brethren. Dr. Baugher spoke on "The Christian Concern for World Order." In their search for unity, people are discovering for themselves God's order, which has been there all the time. He spoke with appreciation of the part Friends and other historic peace churches are playing in the National and World Councils. He pointed out our most important task and dilemma, how to convey the love of God to others. We need to recover something of the servant relationship to the world, as exemplified by Jesus' washing of his disciples' feet. It is out of this kind of motivation that the Christian moves forward humbly and steadfastly.

Robert A. Clark, Chairman of the Peace Committee, introduced Norman Farquhar, the Committee's youth worker, and Richard H. Rhoads, who spoke briefly on the plan for a Peace Center in Philadelphia.

Edwin B. Bronner, Cochairman of the World Committee Executive Committee, in introducing the report spoke with appreciation of James F. Walker's twelve years of loyal service as Secretary of the American Section. He announced the retirement of James Walker in September and the coming of Herbert M. Hadley to take his place. Appreciation was also expressed for the leadership and loyalty of J. Passmore and Anna Griscom Elkinton and of others to the Committee.

James F. Walker spoke briefly to the report, expressing gratitude for the great fellowship of Friends around the world. He announced the formation of two new Yearly Meetings, South Central and Southeastern, in the past six months.

Dorothy B. Hallowell spoke with real appreciation of the Eighth Session of the Committee held at Kaimosi, Kenya, East Africa. Although those who participated felt most unprepared for the experience, it was a rich and rewarding one to become acquainted briefly with members of the largest Yearly Meeting in the world.

News was given of the proposed Kenya work camp being sponsored by Earlham College for ten weeks this summer. Thomas Kirk, a member of this Yearly Meeting who participated in the Young Friends Pilgrimage to the George Fox country in the summer of 1961, spoke with enthusiasm of this lecture-study tour, which ended with a two-week work camp in Krefeld, Germany.

William Penn Lecture

The 1962 William Penn Lecture, "Freedom to Love," given on the afternoon of March 25 by Albert S. Bigelow, was in the finest spirit of this series. The lecture will be printed by the John Woolman Press so that many who were not present will be able to share the vigor of its message. An announcement will be made when the pamphlet is ready for distribution.

"Freedom to Love" calls for us to walk the boundaries of our lives in order that we may see and encompass some of the truths about ourselves. Early Friends made "the love of God, the worship of God, and the work of God" the principal business of their lives. "They could not be ignored because

*Albert S. Bigelow,
William Penn Lecturer*



Theodore B. Hetzel

their actions were an eloquent and a living witness to the prophetic testimony. Their lives exemplified all the difficult, embarrassing, impractical parts of the scriptures." Because of the force and the quality of their lives they were free to love all men as the children of God.

Throughout the lecture Albert Bigelow graphically painted word pictures of the society in which we live. He walked with us over the boundaries of the situation in which we find ourselves today.

New Concerns—Religious Education Committee— Family Relations Committee—Women's Problems Group

The epistle from London Yearly Meeting was read at the opening of the afternoon session on March 26. This was the session designated for new concerns. The first dealt with planned parenthood. A statement was submitted which had been prepared by three Committees, Social Order, Women's Problems Group, and Family Relations. Joseph Stokes, Jr., M.D., spoke to it. It is axiomatic that every child should be wanted. Friends have lagged behind other denominations in supporting the idea of making it possible that all who wish to limit their families may do so. The statement was adopted as read.

The second concern dealt with the right holding of Yearly Meeting. It had arisen in Westtown Monthly Meeting, Pa., and had been endorsed by Concord Quarterly Meeting, Pa. Some people think that our Yearly Meetings as now held neither conduct our business very well nor enrich our spiritual concerns. There should be a realistic evaluation of what we hope to accomplish at Yearly Meeting. In Mexico the Reunion of Friends, which is comparable to our Yearly Meeting, does not attempt to conduct any business but instead seeks to explore insight into spiritual matters. A minute was adopted asking the Representative Meeting to appoint a committee to give careful thought to this question.

The third concern came from William Bacon Evans and Edmund Goerke in the form of a letter telling of their desire that meetings be held where there is an opportunity for the spreading of truth.

The discussion of the report of the Religious Education Committee was opened by citing the Committee's appreciation of its retired Secretary, Agnes W. Coggeshall. Her successor, Caroline C. Pineo, was introduced. Due originally to the interest of the Committee, the Yearly Meeting has engaged a

part-time librarian, Ruth Robinson, who hopefully will be able to promote greater use of the library at 1515 Cherry Street, Philadelphia. The Committee has prepared a Kit for Young Adults. Containing material on Friends spiritual life and social testimonies, this should be of great use to Overseers in their endeavor to keep in touch with young people who are away from home.

The counselors of the Family Relations Committee were introduced. They are religiously motivated as well as being trained in their professions. The Committee welcomes invitations to send panels or speakers to groups of Friends such as adult forums or Quarterly Meetings.

The Women's Problems Group invites all women Friends and their friends to attend its sessions. The aim is to combine fellowship and religious growth. The Board of United Church Women, a division of the National Council of Churches, has invited the group to send a representative to serve on its Board. A minute was approved accepting the invitation and appointing the Chairman of the group, Elizabeth Furnas, to be the delegate.

*Civil Liberties Committee—Prison Service Committee—
Social Order Committee*

The evening session began with the reading of the epistle from Canadian Yearly Meeting. A draft of the outgoing epis-



Byron Morehouse

Neva Ryan and Mildred G. Loescher

tle was read. After making several suggestions, the Meeting returned it to the Epistle Committee for revision.

Alan Reeve Hunt for the Civil Liberties Committee reported with deep disappointment the defeat in the Pennsylvania Legislature of the bill to abolish capital punishment and the reintroduction of the death penalty in Delaware. Allen S. Olmsted, 2nd, spoke of the Committee's concern about the extreme rightist group, whose rights must be safeguarded even though they seek to infringe rights of others.

The Prison Service Committee's report was presented by its Chairman, Thomas E. Colgan. The primary effort of this Committee continues to be the Secretary's work in arranging employment for prisoners on their release, but the Committee is also working on several other lines. It is working on methods of training for prisoners in line with the Trades Advisory Councils in use in California, and it is closely concerned with several experimental forms of restraint not involving imprisonment. These are especially important for juvenile offenders.

The Social Order Committee, said Donald G. Baker, Chairman, still has as its major practical emphasis the weekend work camps which help to educate about 900 young people a year on problems of urban poverty. With the existing threat to the peace of the world, however, the Committee has necessarily recognized its fundamental task to be collaboration with those influences which are striving to see that we shall have any society at all, however faulty. Therefore the second part of the Social Order Committee's report had been written in conjunction with the Policy Committee of Friends Peace Committee.

*Yearly Meeting Membership—Supplementary Queries—
Quarterly Meeting Reports*

After a period of worship on the morning of March 27 two epistles were read, the first from Norway and the second from Germany.

Richmond P. Miller, Associate Secretary of the Yearly Meeting, presented the current statistics. He reported that since the end of the calendar year we do have a new Monthly Meeting, that of Quakertown, N. J. There is also a new meeting for worship (not a Monthly Meeting) established at Washington College, Chestertown, Md. A new meeting house is being planned for Harrisburg, Pa.

The total membership of the Yearly Meeting as of December 31, 1961, stands at 17,613, made up of 5,022 minors and 12,591 adults within the 92 Monthly Meetings and 13 Quarterly Meetings. In the losses as listed by Quarterly Meetings were a total of 149 resignations and 122 releases.

Some concern was expressed about encouraging the bringing of associate members into full membership. The use of associate membership appears to be now the practice of only a few Monthly Meetings, and because of this it seemed not to be a matter of general concern.

Glenn Reece, General Secretary of the Five Years Meeting, was asked to relate his experience on this matter of membership. He felt that his own experiences very closely paralleled ours.

William Eves, 3rd, General Secretary of the Yearly Meeting, then presented a summary of the answers to the Supplementary Queries. This report again indicated a surprising variety of answers. One Meeting for the second year reported that it does not have any Overseers.

Chester Quarterly Meeting felt the need to have all its records microfilmed, and the original and copies stored for safekeeping in two different places. The discussion brought out that even the manufacturers of microfilm are still experimenting to learn the effect of age on records.



Byron Morehouse

Takeo Nishioka of Toyama Heights Meeting, Tokyo

The summary of the reports of the year's activities by the Quarterly Meetings was made by the Clerk, David Paul. This summary was thought to be of real value by those present, and it was promised that copies would be made available at the afternoon session on March 28. All 13 Quarterly Meetings expressed concern for the increasing attendance at First-day schools and the dwindling attendance at meetings for worship.

Henry Cadbury pointed out that it might be of interest to us to know that attendance at this session was about one per cent of the total Yearly Meeting membership as compared with approximately ten per cent of the total membership attending sessions in 1900.

Social Service Committee—Friends Hall—Race Relations Committee—Indian Committee

The afternoon session opened with the reading of the epistles from Iowa Yearly Meeting, Conservative, and from the two Baltimore Yearly Meetings in joint session.

The Social Service Committee report, given by its Chairman, Marion E. Fincken, began with the words, "We must find the Kingdom of God within ourselves before we can acceptably serve others." Various subcommittees handle the different aspects of the far-flung work of this Committee. The Subcommittee on Penology is working for general prison reform, the abolition of the death penalty, and a special activity in adult education which endeavors to bring inspiration to prisoners through the reading of the great books of the world. The Chairman of this Subcommittee attended the National Congress of Correction in Columbus, Ohio. Child Welfare, Parties for New Americans, and Planning for the Later Years occupy the attention of other Subcommittees as well as concerns for better health, recreation, and community welfare. The report of the Subcommittee on Planning for the Later Years was of particular interest.

The Social Service Committee is getting out a new and revised edition of the pamphlet *What to Look For in Health, Welfare and Recreational Agencies*.

We must be concerned also for those who are not and can never be active. Alan Reeve Hunt, President, reported for Friends Hall Corporation that the 1961 contributions had been made toward the cost of maintaining two elderly Friends at Friends Hospital. Arrangements for the use of an entire small building at Friends Hospital did not materialize. Friends Hall Corporation would like to amend its corporate charter to include care of the chronically ill as well as of those confused in mind since physical disability almost always lies at the bottom of emotional and mental disturbance.

There is increasing concern for making it possible for older Friends to be cared for at home by their own families with the help of visiting professional assistance and financial aid. A total of \$7,300 has been received from contributions, and \$9,094 from interest in investments.

The Race Relations Committee, introduced by Richard K. Taylor, reported that the program for elementary school children is intended to imbue ideals of right human relations, fellowship weekends bring Negro and white families together, and area meetings explore causes of racial tension. There is much to be accomplished in the field of integrated housing. Friends Suburban Housing plans to drop the word "Friends" and to become "Suburban Fair Housing, Inc." A new development in this field is the Fair Housing Council, in which many denominations share.

The report of the Indian Committee, introduced by Robert L. Haines, Chairman, concerned itself largely with the Kinzua dam project, about which the FRIENDS JOURNAL has repeatedly reported. The Indian Committee has committed itself to helping in the relocation of the Seneca Indians; it will need to double its budget for the next year, and hopes that Friends will be generous. The services of Jack Preston, an anthropologist who is well-known by the Indians and who speaks their language, may be required for several years. We have two men in Washington working for us and being paid. Members of the Committee have visited Indians in Alaska, New York, Florida, and the West. The whole matter of relocation is highly complex.

Howard P. Wood, M.D., under the auspices of the Family Relations Committee, spoke at the evening meeting on "Caring and Helping." Dr. Wood, a psychiatrist and member of the Society of Friends, discussed the close relationship between the principles of psychiatry and the beliefs of Friends, both of which are based on "that of God in every man."

Dr. Wood described some of the principles on which counseling should be based, whether it is done by a psychiatrist, psychologist, social worker, or a member of Meeting. These principles are as follows: (1) Gain rapport with the patient or client. (2) Avoid a critical or defensive attitude. Do not be judgmental. (3) Be possessed of humility. (4) Recognize that something can be learned from those who are being helped. (5) Counselors should not tell patients what they should do but try to clarify the problem. (6) Start where the person is ready to start. Ask him, "What is your problem?" (7) The counselor must recognize that he will be an example to the patient. Being an example is an integral part of the treatment. (8) The treatment should be a basis for new learning

to the counselor as well as the patient. (9) A counselor should not cast a person in his own image but should help him to grow up in his own way.

With clarity, humor, and professional understanding, Dr. Wood pointed out how important it is for the Society of Friends to accept psychiatric treatment when indicated, as well as the help now offered by the counseling service of the Family Relations Committee.

Friends General Conference—Pendle Hill—American Friends Service Committee—Unfinished Business

On the afternoon of March 28, after the reading of the epistles from New York and Jamaica Yearly Meetings, three non-Yearly Meeting organizations presented their reports. Lawrence McK. Miller, Jr., speaking for Friends General Conference, announced that plans are proceeding for the holding of the biennial conference at Cape May, N. J., in spite of the great damage done there in the recent storm. Work for peace and social concerns, religious education, and strengthening the life of the local Meeting through the very successful Quaker Dialogue program are all going forward. The Conference is recommending to its constituent bodies a study of the International Association for Liberal Christianity and Religious Freedom (IARF) in preparation for a decision in 1963 about joining the Association.

Reporting on Pendle Hill, Paul Lacey, Acting Director, emphasized the services of Pendle Hill available to Friends in retreats, longer periods of study and personal growth, and the publication of pamphlets and books. The Meeting Workers Institute will be reinstituted this fall on the weekend of September 21 to 23.

Two of the many programs of the American Friends Service Committee were presented. More clothing for Algerian refugees is urgently requested as the refugees begin to return to their homes this year. The newest program, Voluntary International Service Assignments (VISA), sent 40 young volunteers to nine countries. Thomas B. Harvey and M. Albert Linton, who recently visited the VISA program in Tanganyika, attested to the fine work going on there as well as elsewhere.

During the opportunity for presenting special concerns, Horace G. Alexander of England invited increased intervisitation between Philadelphia and London Yearly Meetings. He wished that we would be aware of the tremendous possibilities in the awakening of Asia and Africa. What can we learn from Asians and Africans?

The Yearly Meeting agreed to send to the Honorable John F. Kennedy, President of the United States, a copy of the minute of the Yearly Meeting pertaining to "its concern over the moral issue in the taking of land from the Seneca Nation of Indians. . . ."

A message from Henry S. Haines, a member of the New Jersey Senate and Clerk of Burlington Monthly Meeting, N. J., urged opposition to the proposed extension of horse racing in New Jersey on the excuse of raising funds for storm relief along the New Jersey coast. "The Yearly Meeting united with this suggestion, and authorized the Clerk to send telegrams in this sense to members of the New Jersey Senate on behalf of the Yearly Meeting."

Closing Session

The final session of Philadelphia Yearly Meeting, held on March 28 at 7 p.m., was exceptionally well attended.

Frances G. Conrow and Elizabeth B. Yarnall in presenting the "Consideration of the Exercise of the Yearly Meeting" spoke of the wide range of subjects considered, from how the Meeting could settle down "with so many concerns on the agenda" to "the global crises we are facing today."

As we all searched deeply into our own hearts and souls during the meeting for worship that followed, a unity of spirit was felt and a complete oneness of the entire Meeting. There was a vibrant stirring, a movement that touched us all, a rising to the many challenges that were given us throughout the week. One who spoke said, "We can be effective only as we understand ourselves and open ourselves to God in the power of His love." Another said, "Man needs to be still and turn to God." Reference was made to Paul's advice, "I can do all things through Christ the Lord."

The general epistle, which had been approved at the after-



Byron Morehouse

Informal Visiting

noon session, was read. Appreciation was expressed to those who gave of their time and labors in its preparation.

David G. Paul, Clerk, then presented the closing minute, which read: "During a week of uninterrupted sunshine, full of the promise of new life soon to be, we have been cultivating our garden. Diligently we have labored to clear away the withered weeks of unfulfilled hopes, the debris of failure to give our lives wholly to God's work. We have planted new seeds of purpose, and have dedicated ourselves to the task of nurturing them with loving care, that they may in time bring forth the flowers of accomplishment. May the example of reawakening earth inspire our hearts with unswerving devotion, with God's ever-present help and guidance, to the work of bringing new life and vigor to our Yearly Meeting; and when we meet again, may we each be able to say with truth: 'I have kept the faith.' . . ."

Friends and Their Friends

In composing this Yearly Meeting issue, we are greatly indebted to the Friends who assisted us with their well-written and concise reports. Each of these Friends assumed the responsibility for one session.

S. Byron Morehouse and Theodore B. Hetzel supplied the photographs.

The names of our reporters are Henry Beck, Louise K. Clement, William Cleveland, Dorothy N. Cooper, Elwood Cronk, J. Russell Edgerton, Mabel S. Kantor, Elizabeth H. Kirk, Frances Richardson, Anna K. Ruch, Hannah Stapler, Sylvan E. Wallen, Anne Wood, Susan V. Worrell, and Mildred B. Young.

A new *Handbook of the Religious Society of Friends* is now available, giving authentic information regarding each Yearly Meeting in Europe, Asia, North America, and other parts of the world. One section deals with inter-Yearly Meeting Committees and Associations. Another gives a regional listing of Friends schools, colleges, and Friends Centers for study. Information is also included regarding Friends periodicals, reference libraries, Centers, and membership statistics. It is full of information for ready reference. Orders at 60 cents per copy may be placed with the Friends World Committee Midwest Office at Wilmington College, Wilmington, Ohio, or 152-A North 15th Street, Philadelphia 2, Pa.

The Pennsylvania School of Alcohol Studies, formerly at Juniata College, will be held this year at Elizabethtown College, from July 23 to 28, with a second week (to August 3) for those wanting to earn teaching credits.

The former "Yale School" will be held this summer at Rutgers University from July 1 to 26.

The school at American University in Washington, D. C., will be held from July 9 to 20.

These schools are intended for mature students, teachers, nurses, social workers, youth leaders, etc. The cost of the Elizabethtown session is about \$40 per week; the Rutgers school (no part-time students), about \$300. Friends Temperance Committee is prepared to give substantial aid, as needed, to cover expenses and reimburse students for time lost from employment. For details write Donald Baker, 8th Avenue, Collegeville, Pa.

On February 18, 1962, Ann Arbor, Mich., Friends dedicated their new meeting house at 1420 Hill Street. Judging from the two pictures in the *Ann Arbor News*, the exterior as well as the interior is of unconventional and most appealing design. The new structure includes a meeting room and lobby on the upper floor and a fellowship hall and kitchen below. The cooperative dormitory, which Ann Arbor Friends founded several years ago for university women, will continue to be housed in the original Friends Center, also located at Hill Street.

A rental library of tape recordings is being established at 1515 Cherry Street, Philadelphia 2, Pa., by the Advancement Committee of Friends General Conference. Recordings of selected speeches and lectures by Friends and others will be available beginning September 1, 1962. A volunteer listener is needed to help Joseph Vlaskamp, Assistant Secretary for the Conference, screen and edit a backlog of tapes.

Quaker Service to Algerian refugees in Morocco and Tunisia is the subject of a comprehensive news story published in *The New York Times* on March 30. The article, written by Thomas F. Brady, *Times* correspondent in North Africa, describes the work being done for three years by the American Friends Service Committee in cooperation with the Friends Service Council, London. The task ahead, the *Times* article said, is the repatriation of some 200,000 Algerians now that the seven-year war for Algerian independence has ended. The Quakers are the only continuing, human "American presence" working among the refugees, the *Times* said. "As such they have earned good will for their country that the State Department, out of consideration for political sensibilities in France, has been unable to achieve. This good will is an important asset for the United States in the future independent Algerian state." The American Friends Service Committee is launching an appeal for funds and material to carry out its new task. The program has provided more than 1,000,000 pounds of clothing, blankets, shoes, drugs, vitamins, soap, first-aid kits, and baby layettes for the refugees. Sewing centers, manual training workshops, a maternity clinic, and a school for training midwives are conducted by the American and British workers.

The Women for Peace group at Berkeley, Calif., has mailed to 1,100 Friends Meetings in the United States and Canada descriptions of its peace campaign through the use of seals on automobiles. For information write to Women for Peace, P.O. Box 5071, Berkeley 5, Calif.

Robert K. Enders, a member of Swarthmore Meeting, Pa., has been elected President of Biological Abstracts, publishers of abstracts of biological studies made all over the world.

A new experiment in family camping will be tried this summer at Celo, N. C., in connection with the Arthnr Morgan School. It will be the Celo Family Work Camp, to be held in four one-week sessions in the first half of June and the last half of August, with a maximum of 30 individuals in each session. The sessions will be run cooperatively at actual cost. Mornings will be devoted to work on the school; afternoons and evenings, to discussion, recreation, and relaxation. Each session will center around a topic, for which resource people will be provided: music, community values and leadership, family relations, and art. Information about Work Camp or School may be obtained from Elizabeth Morgan, Route 5, Burnsville, N. C.

A watercolor by Barbara Kuter, "Boathouse on the Delaware," was exhibited February 18 to March 11 at the Woodmere Galleries, Chestnut Hill, Philadelphia. She is a member of Plymouth Monthly Meeting, Philadelphia.

Letters to the Editor

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

The same question about the word "Quaker" in bird names as was raised by J. Floyd Moore in your issue of January 15, page 38, I had asked of Horace Alexander of Swanage, England, and he has kindly sent me this reply:

"(1) My brother Wilfrid tells me that the Quaker parakeet lives in the Argentine, and that it has a gray head, I suppose like a Quaker-gray bonnet. Who called it that, I don't know.

"(2) In India there is a bird called the Quaker babbler. The Quaker name has nothing to do with 'babbling.' There are many other 'babblers' in India! This bird, too, has a gray head. It is a modest little brown bird of sparrow size. It was named by an Englishman called Jerdon about a hundred years ago.

"The gray head seems to be the key. 'Quaker' to these nineteenth-century ornithologists meant Quaker gray bonnets. I wonder if they had seen them trooping to meeting. Or had they only read Charles Lamb's essay?"

Haverford, Pa.

HENRY J. CADBURY

There is now available a 1961 edition of a 24-page pamphlet entitled *Books about Negro Life for Children*, prepared by Augusta Baker, a storytelling specialist with the New York Public Library. It lists about 225 titles, giving author, publisher, date of publication, and a short description of the book. Material is arranged descriptive of life "In America," "In the Islands," and "In Africa." The three sections have divisions according to the age of the reader and type of material, such as stories, folklore, biography, travel, and history. Listed are books that give "an unbiased, accurate, well-rounded picture of Negro life in all parts of the world. . . . Standards of language, theme, and illustration have been applied, and choices made accordingly."

This is a desirable pamphlet for parents, teachers, librarians, and those who delight in giving books, provided one has a special feeling for the best intercultural education of hearts and minds. The pamphlet is available at 25 cents each from the Friends Book Store, 302 Arch Street, Philadelphia 6, Pa., or direct from the New York Public Library, Fifth Avenue and 42nd Street, New York 18, N. Y.

Wilmington, Del.

RUTH O. MARIS

During recent months a small group in Vancouver, B. C., Canada, consisting of some university students, some Friends and others, has been gathering together on the campus for discussions. A good many of those taking part do not belong to any particular denomination or faith. Although they meet to discuss such topics as "Defining God," "Quakers and Their

Interpretation of Faith," "The Purpose and Meaning of Our Lives," "Interracial Relationships," etc., they will not necessarily become attached to the Society of Friends.

These seekers are now looking for a permanent home situated close to the university gates, which will be a kind of modified Friends Center. As time goes on, it may develop more fully into a Friends Center. This Center should always be open to anyone, regardless of race, color, or belief.

The group must now find a couple to live in the Center and carry certain responsibilities. It would be possible for the husband at the same time to study at the University of British Columbia or to be otherwise suitably employed. Those interested in making further inquiries should write to Ann Galesmith, 1254 Matthews Avenue, Vancouver 9, B. C., Canada.

Vancouver, B. C.

ANN GALESMTIH

DEATHS

ALLEN—On February 22, at Friends Hospital, Philadelphia, HARVEY B. ALLEN, aged 83 years, husband of Fannie Phillips Allen and a member of Gwynedd Monthly Meeting, Pa.

BARKER—On February 6, at Sacred Heart Hospital, Norristown, Pa., ALPHEUS E. BARKER, husband of Angela R. Barker. He was 93 years old and a member of Richland Monthly Meeting, Quakertown, Pa.

BRILL—On April 2, at Salem Memorial Hospital, Salem, N. J., DOROTHY N. BRILL, aged 61 years, wife of August Brill and a member of Woodstown Monthly Meeting, N. J.

CLAUSEN—On April 10, suddenly, at Baltimore, Md., BERNARD C. CLAUSEN, aged 70 years, member and Executive Secretary of Baltimore Monthly Meeting, Stony Run.

CONROW—On April 1, INDA SCARLETT CONROW, wife of Wilbur B. Conrow of 100 Elm Avenue, Swarthmore, Pa. She was a member of Central Philadelphia Monthly Meeting.

EVES—On February 20, CORA B. EVES of East Campus, University Park, State College, Pa., and formerly of Millville, Pa., aged 89 years, widow of Ralph Eves. She was a member of Millville Monthly Meeting, Pa.

HORNER—On March 13, at his home in Woodstown, N. J., LEWIS D. HORNER, aged 89 years, husband of the late Rachel L. Horner and a member of Woodstown Monthly Meeting, N. J.

LANDON—On March 15, in Angola, N. Y., EMMA HUSON LANDON, in her 98th year. She was a member of Orchard Park Meeting, N. Y.

LAWTON—On March 6, LOUISE MARIE LAWTON of Southbury, Conn., formerly of New York City, daughter of the late Albert and Emily Lawton of Fifteenth Street Meeting, New York City.

NAGLE—On March 9, KENNETH LEE NAGLE, husband of Hope Wells Nagle and a member of Clear Creek Monthly Meeting, Richmond, Ind.

NICHOLSON—On April 9, at Haverford, Pa., PERCIVAL NICHOLSON, aged 81 years and a member of Haverford Monthly Meeting, Pa.

PEELE—On March 31, suddenly, HENRY W. PEELE, husband of Elsie C. Peele, aged 70 years, a lifelong member of Woodland Monthly Meeting, N. G., but always active in Woodstown Monthly Meeting, N. J., of which his wife is a member.

STOKES—On March 11, at his home, 250 East Main Street, Moorestown, N. J., FRANCIS C. STOKES, aged 70 years, husband of Gertrude M. Woodruff Stokes and a member of Moorestown Monthly Meeting, N. J.

SUTHERLAND—On March 27, suddenly, in Peoria, Illinois, WILBER M. SUTHERLAND of McNabb, Illinois, aged 68 years and a member of Clear Creek Monthly Meeting, McNabb, Illinois.

TOMLINSON—On March 2, at the home of his niece, Zona

W. White, Route 2, Knightstown, Ind., FINLEY TOMLINSON, in his 96th year, a member of Fall Creek Monthly Meeting, Ind.

WHITSON—On January 22, EDITH WHITNEY WHITSON, wife of Jay Whitson, at the home of their daughter near Lake Elmo, Minn. She was a member of Twin Cities Meeting, Minneapolis, and formerly an active member of Florida Avenue Meeting, Washington, D. C.

WORTHINGTON—On January 23, VIOLA YERKES WORTHINGTON, in her 90th year, widow of Benjamin Worthington and a member of Wrightstown Monthly Meeting, Pa.

Coming Events

(Deadline for calendar items: for the issue dated the first of a month, the 15th of the preceding month; for the issue dated the 15th of a month, the first of the same month.)

MAY

4—Address at Oxford Meeting, Pa., 8:15 p.m.: Eric Johnson on the work of VISA under the American Friends Service Committee.

5—Concord Quarterly Meeting at Concord Meeting House, Concordville, Pa. Worship, 10:30 a.m., followed by business; lunch provided, 12:30 p.m.; discussion, 2 p.m., "Coordination of the Peace Efforts of Our Monthly Meetings."

5—Baltimore (Stony Run) Yearly Meeting Advancement Committee at Adelphia, Md., Meeting House, 2303 Metzert Road. Round-table discussion of advancement activity by representatives from various Monthly Meetings, 10:30 a.m.; lunch, 12:30 p.m. (make reservations with Theodore Mattheiss, 5116 North Charles Street, Baltimore 10, Md.); at 2 p.m., address by Clark Vincent, scientist administrator for the National Institute of Mental Health.

5—Friends High School Institute at Friends Academy, Locust

Valley, Long Island, N. Y., sponsored by the AFSC, 218 East 18th Street, New York 3, N. Y.

5, 6—Southern Appalachian Association of Friends at Cumberland Campground, near Crossville, Tenn. Theme, "How Can We Turn toward Peace?"

6—Circular Meeting at Old Chichester Meeting House, Boothwyn, Delaware County, Pa., 3 p.m.

8 to 12—Ireland Yearly Meeting at 6 Eustace Street, Dublin, Ireland.

9—Quiet Day at Pendle Hill, Wallingford, Pa., 9:30 a.m. to 2:30 p.m. Elizabeth Furnas, leader. No reservations required.

10 to 14—New Zealand General Meeting at Christchurch, New Zealand.

11 to 13—Denmark Yearly Meeting at Quaker Center, Vendersgade 29, IV, Copenhagen, Denmark.

12—Abington Quarterly Meeting at Abington, Pa. Meeting on Worship and Ministry (Betty Furnas, visitor), 9:45 a.m.; worship, 11 a.m., followed by business; luncheon served by Abington, 12:30 p.m.; at 2 p.m., Paul Goulding, "Sharing the Life of the Spirit in Abington Quarter."

12—Burlington Quarterly Meeting at Rancocas, N. J., 2:30 p.m.

12—Fritchley General Meeting at Fritchley, England.

12, 13—Calm Quarterly Meeting at Camp Hilltop, one mile south of Downingtown, Pa.

12, 13—Netherlands Yearly Meeting at Jeugdherberg, de Genestetlaan 9, Amersfoort, Netherlands.

13—Appointed Meeting for Worship at the YMCA, 135 Madison Avenue, Elizabeth, N. J., 3:30 p.m.

19—Bucks Quarterly Meeting at Wrightstown, Pa., 10 a.m.

20—Southern Half-Yearly Meeting at Easton, Md., 11 a.m.

25 to 27—Retreat at Powell House, Old Chatham, N. Y., open to all Friends. Leader, Anna Brinton of Pendle Hill.

25 to 30—London Yearly Meeting at Friends House, Euston Road, London, N.W. 1, England.

MEETING ADVERTISEMENTS

ARIZONA

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

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 1201 E. Speedway. Worship, 10 a.m. Elisha T. Kirk, Clerk. Route 2, Box 274, Axtell 8-6073.

TUCSON—Friends Meeting (California Yearly Meeting), 129 N. Warren. Sunday School, 10 a.m.; worship, 11 a.m. Bible Study, Wednesday, 7:30 p.m. Julia S. Jenks, Clerk, 2146 E. 4th St. Main 3-5305.

CALIFORNIA

BERKELEY—Friends meeting. First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings the Third Sunday of each month, at 7:30 p.m. Clerk, Russell Jorgensen, LA 4-1934.

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Franklin Zahn, Clerk, 836 S. Hamilton Blvd., Pomona, California.

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

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

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

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

SACRAMENTO—Meeting, 10 a.m., 2620 21st St. Visitors call GLadstone 1-1581.

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

COLORADO

BOULDER—Meeting for worship at 10 a.m.; First-day school and adult discussion at 11:00 a.m.; 1825 Upland; Clerk; HI 2-3647.

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

CONNECTICUT

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

NEW HAVEN—Meeting 9:45 a.m., Conn. Hall, Yale Old Campus; phone CH 8-5432.

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

DELAWARE

WILMINGTON—Meeting for worship: at Fourth and West Sts., 9:15 and 11:15 a.m. (First-day school at 10); at 101 School Rd., 9:15 a.m., followed by First-day school.

DISTRICT OF COLUMBIA

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

FLORIDA

DAYTONA BEACH—Meeting 3:00 p.m.,

first and third First-days, social room of First Congregational Church, 201 Volusia Ave.

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

JACKSONVILLE—Meeting for worship, 11 a.m. Contact EV 9-4345.

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

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

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

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

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Phern Stanley, Clerk. Phone DR 3-5357.

HAWAII

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

ILLINOIS

CHICAGO—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5815 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-3068.

DOWNERS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m.,

Avery Coonley School, 1400 Maple Avenue; telephone WOODLAND 8-2040.

INDIANA

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

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

IOWA

DES MOINES—South entrance, 2020 30th Street, worship, 10 a.m.; classes, 11 a.m.

KENTUCKY

LOUISVILLE—First-day school, 10 a.m. Meeting for worship, 10:30 a.m. Cerebral Palsy Center, 800 E. Broadway. Phone TW 5-7110.

LOUISIANA

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

MASSACHUSETTS

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

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

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

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

MICHIGAN

ANN ARBOR—Meeting Sundays, 11 a.m. Sunday School and adult groups 10 a.m. 1420 Hill St. Call NO 2-9890.

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

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

MINNESOTA

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

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

MISSOURI

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

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429

NEBRASKA

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

NEW HAMPSHIRE

HANOVER—Meeting for worship and First-day school, 11 a.m., Sunday, D.C.U. Lounge, College Hall (except Dartmouth College Union Service Sundays). Susan Webb, Clerk.

NEW JERSEY

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

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

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

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

MONTCLAIR—289 Park Street, First-day school and worship, 11 a.m. (July, August, 10 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., YMCA, 423 State St.; Albany 3-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 72 N. Parade; phone TX2-8645.

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

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

NEW YORK — First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
22 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri., 9-4) about First-day schools, monthly meetings, suppers, etc.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

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

NORTH CAROLINA

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

CHARLOTTE—Meeting for worship and First-day school, 10:30 a.m. Adult Class, 11:30 a.m. 2039 Vail Ave.; call FR 5-5948.

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

OHIO

E. CINCINNATI—S. School for all, 9:45 a.m. Meeting, 11 a.m., 1828 Dexter Ave., 861-8732. Margie Remark, Rec. Clerk, 521-4787.

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

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

PENNSYLVANIA

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

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

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

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

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

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, Race St., w. of 15th. Chestnut Hill, 100 E. Mermaid La., 10 a.m. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 10 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 10:15 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

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

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

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

TENNESSEE

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

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

NASHVILLE—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

AUSTIN — Worship, Sundays, 11 a.m., First-day school, 10 a.m., 3014 Washington Square. Otto Hofmann, Clerk, HI 2-2238.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4003 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

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

VIRGINIA

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

CLEARBROOK—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

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

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

WINCHESTER — Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship. First-days at 10:15 a.m.; First-day school, 10:45 a.m.

WASHINGTON

SEATTLE — University Friends Meeting, 3859A 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone ME1rose 2-9983.

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