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From a Facing Bench

THE PHOTOGRAPH ON THE COVER is of the center building of Arch Street Meetinghouse, Philadelphia, site of the two hundred eighty-ninth sessions of Philadelphia Yearly Meeting.

This photograph, by George Eisenman, of Upper Darby, Pennsylvania, was taken in connection with an architectural study of the meetinghouse, on which alterations were undertaken in 1968. Other photographs included in the study and information about the restoration will appear in a forthcoming issue of Friends Journal.

The contributors to this issue:

DOROTHY HUTCHINSON describes herself as a housewife about to retire to the hills of Tennessee; others describe her as a writer and lecturer on international affairs and as an effective, tireless worker for peace. She was United States chairman and international chairman of Women's International League for Peace and Freedom. She is a member of the League's national board and its international executive committee. She is a member of Abington Meeting, Jenkintown, Pennsylvania.

Proceedings of the first International Interreligious Symposium on Peace (reported in Dorothy Hutchinson's article) are available in paperback, under the title *World Religion and World Peace*, at \$1.95 from Friends Coordinating Committee on Peace, 1520 Race Street, Philadelphia 19102.

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MASON HAYEK, clerk of Wilmington Monthly Meeting, in Delaware, hopes that other Meetings might be helped by using the queries and advices prepared by his Meeting.

(Continued on page 191)

Today and Tomorrow

Priorities

WHAT IS THE OBLIGATION of the Society of Friends to the wider community? To what extent should our resources—our money and our property—be shared with non-Friends pursuing goals with which we are in sympathy? Have we a right to keep solely for the use of our own organization money or property that others might be able to use more efficiently or more promptly than we are able to? Have we a right, in these times of crisis, to use our resources to duplicate efforts of others in the same field, simply because we have not enough vision and flexibility to appreciate the light of our fellow- (but non-Quaker) man?

Our queries do not speak directly to this point, but it is there by implication. Perhaps this implication is too subtle.

Perhaps we need to examine anew many of our relationships within the Society and without. We need to be open to all ways possible of spreading our message of love and brotherhood. Of responsibility to God and Man.

Newsletters

A GOODLY NUMBER of Monthly and Yearly Meetings send us their newsletters, which we read with absorption and profit. They yield ideas for our "Friends and Their Friends" section, but more important is the feeling they give us that we are at the nexus of Quakerism.

Month by month we get to know Friends (vicariously, that is) over the world. We read about new babies, marriages, the young people who go away to school, the ones that go to opportunities and challenges abroad, the statements of committees, budgets, the deaths of beloved Friends.

It is a kind of intervisitation; it would be nice if more Friends would share it. In a way, they are our ideal for Friends Journal: A newsletter for all Friends to share problems, joys, hopes, and fulfillment.

Ten Dollars

WE TALK A LOT about racial injustice and let talk be a substitute for a helpful act. We get many appeals for money and salve our conscience by saying there are just too many appeals. We who have or had a place to play forget that black kids have only the city streets and begrudge them that. So, in response to an appeal that our double talk would not let us gainsay, we sent ten dollars to a nearby slum branch of the Y.M.C.A. to pay

for a year's membership for a boy. That boy may be one of those we see every day, who just stands there, having nothing better to do, and whom, to show our self-righteous brotherly love, we accost with a "hi!" We hope our ten-dollar gesture has no self-righteousness in it, but, yes or no, the boy will never know that.

Man's Loneliness

JOHN A. YEATMAN, of State College, Pennsylvania, shared with us a letter that had reached him in a roundabout way. It was written by a young man on a Pacific island, and it reads:

"How precious your letters are. I read every word very carefully trying to feel with you, to capture every thought, emotion, nuance—to try to understand. Thanks very much for sharing your thoughts and feelings with me, for letting me know you, for sharing your personal thoughts, for your honesty.

"I hardly know what it means to come to grips with a love relationship—to experience the giving, receiving, growing, dying struggle. I'm too insecure to reach out to someone or to try to grab hold of someone's hand who is desperately reaching out to me. I let the barriers remain. My security and the resulting loneliness remain in my anonymity. My psychological defense is not to expect very much from people. That way I'm never hurt or disappointed. But at the same time, there is never any real depth in my relationships.

"You remain undaunted. You struggle, you fight, you agonize, you cry, you try to live a meaningful life. And this is life in depth. I am a spectator; you are a participant. For us spectators, we feed on your failures or successes, your defeats or glories, your despair or your happiness. But our hearts can never be deeply stirred. We never come to grips with reality because we are watchers—watching the doers do.

"I'm not sure what the point is in saying all this. Perhaps just a resounding affirmation of your life—the constant ebb and flow, the crucifixions and resurrections, from winter to spring to winter, from joys to despairs, from agonies to inexpressible fulfillments. How wonderful it is to be alive; to welcome spring; to have eyes to see a beautiful cloudy day."

Peace

WE USED TO CRINGE at the postal cancellation stamp that bore the slogan, "Pray for Peace." It seemed to us to cheapen, by meaningless repetition, a precious thought. Now, though, we are getting many letters from young Friends, who write in closing or on the envelopes, their own sincere phrases: "Love and Peace," "Yours in Peace," "With Love and Revolutionary Faithfulness," "Yours for Peace and Freedom," and so on.

Friends, World Religions, and Peace

by Dorothy Hutchinson

IF THE NEARLY two and one-half billion believers who comprise the major world religions could find an acceptable basis for cooperating to achieve world peace, world peace probably would be achieved.

This vision has inspired two conferences in the past several years. A third is scheduled for 1970. The hope is that eventually some kind of world council of religions will be formed that will work for global peace.

As the first step, in 1966, a few religious leaders in the United States—Catholic, Protestant, and Jewish—called a National Interreligious Conference on Peace. Nearly five hundred clergymen and laymen attended.

Out of that gathering grew a plan to extend the dialogue to include other world religious traditions.

In 1967, the American Interreligious Committee on Peace sent two representatives on a world-wide trip to solicit the cooperation of other religions. The interest expressed seemed to warrant action, and the Gandhi Peace Association of India agreed to co-sponsor and act as host to a small initial conference that would experiment with broadly based dialogue and prepare the way for a larger conference later.

In January, 1968, fourteen American delegates set out for New Delhi for the world's first International Interreligious Symposium on Peace. The American delegation was drawn from the Union of American Hebrew Congregations; the Unitarian Universalist Association; the Roman Catholic, Methodist, Episcopal, American Baptist, and United Presbyterian Churches; the United Church of Christ, Disciples of Christ, Church of the Brethren, and the Religious Society of Friends.

I was appointed by Friends Coordinating Committee on Peace and was the only Quaker.

Although this conference was held more than a year ago, the hopes and problems it revealed remain unchanged.

En route to New Delhi, we visited briefly the Vatican and the World Council of Churches in Geneva, in order to seek advice, stimulate interest, and elicit moral support for our undertaking. We also spent a day in Israel with academic and government leaders.

The World Council of Churches, while actively concerned for world peace, seemed wary of approving our proposed nonproselytizing dialogue on this subject with non-Christians (unless Communists and other nonreligious groups were included and all the non-Christians were, in a sense, put on a par with them), lest this interreligious

dialogue seem a betrayal of the Christocentric mission of the Church.

In somewhat surprising contrast, the Papal Secretary of State gave us the Pope's blessing on our mission. In the Vatican Secretariat for Non-Christians, we encountered an encouraging openness to the concept of nonproselytizing and mutually advantageous dialogue between Christians and non-Christians on the basis of an already existing communion between Christian and non-Christian due to the action of the grace of God in every man and the secret presence of God—found among non-Christian peoples, cultures and religions."

About fifty religious leaders representing Hinduism, Buddhism, Islam, Sikhism, Judaism, Zoroastrianism, Jainism, and Christianity attended the symposium. A spokesman for each led off with a paper on the "teachings" of his religion regarding peace on earth.

Each speaker examined his religious heritage for its positive teachings on this subject. Each was moved to admit that his fellow religionists had failed to live up to the teachings of their own religion regarding peace.

Among us there developed a spirit of humbly unified aspiration, since the teachings of all the religions were found to agree on the oneness of the divine spirit and of the family of man, for whom God's will is peace.

Some passages from the papers on non-Christian teachings particularly interested me as a Friend.

After a passage speaking of the marvels of modern communication and of the universal rational spirit engendered by science, came the following: These have rendered the exclusive attitudes of religion an anachronism and the continuance of these attitudes is a sure way to the elimination of religion itself as a creative force in human life. *Toleration is the homage which the finite mind pays to the inexhaustibility of the Infinite.* (Hindu)

The Quaker teaching of that of God in every man seems an echo of the following teaching from the scriptures of a much older religion: Salute mentally all beings, showing them due respect knowing that the blessed Lord Himself has entered into them as a spark of a soul. (Hindu Upanishad)

The following could be a current statement of the *religious duty of conscientious political dissent*: The founder of my religion rejected the claim of the nation to be the arbiter of right and wrong and refused to accept the support of wrongdoing by one's country as either a proof of patriotism or an act of virtue. (Islamic)

Conscientious objection to killing finds this expression: Even as one came before Raba and said to him, "The Governor of my town has ordered me to go and kill so and so; if not, he will slay me." Raba answered him, "Let him rather slay you than that you should commit murder. Who knows that your blood is redder? Perhaps his blood is redder than yours." (Jewish Talmud)

Religious pacifism seldom has been more forcefully expressed than by a speaker who, after citing certain humane rules of warfare as laid down by his religion in the distant past, said: Modern war cannot obviously be carried on within the conditions envisaged by my religion. There neither is nor can be any justification or permission under any religion for participation, directly or indirectly, in such total war. And I would venture to suggest that every humane, socially sensitive religion should have the courage at least to declare that whoever does so is outside its pale. (Islamic)

Justification for Quaker agencies that have sent medical aid to North Vietnam could hardly be better expressed than by the story of Kanihya, who, giving water to the wounded on the battlefield, gave it to both friend and enemy. Someone reported this to Kanihya's religious teacher and Kanihya explained, "When I served water, I did so minding not who is my enemy or who my friend, for I saw no one other than God in whomsoever I served." And the teacher blessed him and said, "You have understood the essence of my religion: Others only swear by it." (Sikh)

World interreligious cooperation for peace will face a number of thorny problems.

First, it is easy to agree that peace requires the abolition of hunger and deprivation. It will be far from easy, however, to overcome the political obstacles to diverting adequate proportions of the money now spent on arms to economic development or to establishing the needed international control over the potential riches and fantastically dangerous military potential of the sea bed, for example.

Second, it is far easier to agree that peace is impossible until all human beings are accorded full human dignity than to educate and to pass laws when necessary to restrain those who have selfish reasons to favor the continuance of social and economic discrimination, which facilitates the exploitation of some groups.

Third, it is far easier to agree that past wars were morally indefensible and that future wars must be avoided in the interest of man's survival than to agree on a position or course of action applicable to a current war.

This difficulty was highlighted in the Japanese-American Inter-religious Consultation on Peace, which was held in Kyoto a few days after the New Delhi Symposium and in which we participated along with Japanese religious leaders of the Buddhist, Shinto, and Christian faiths. A ninety-eight-year-old Buddhist priest spoke movingly of a trip he made to Pearl Harbor after the Second World War to pray in penitence at the site of the Japanese attack that started the war with the United States. An American Episcopal bishop spoke equally sincerely of his penitence for the atomic attacks on Hiroshima and Nagasaki, that ended that war. Chiefly because of the caution of some of the Japanese participants, however, the statement on the war

in Vietnam issued by this Kyoto Consultation said nothing of substance.

Fourth, it is easy to condemn as an unmitigated evil abhorred by God all war except when waged against "aggression or oppression," thus, in effect, blessing every war which is likely to break out. Is not every war these days declared by both sides to be against either aggression or oppression? Another slippery qualification is that war may be necessary to "buy time" for curing the causes of war; the assumption is that war makes possible political and social innovation when actually war disastrously delays such innovation by draining away the spiritual, intellectual, and material resources required for it.

On our stop in Saigon en route to Kyoto, we encountered an example of this problem within the Roman Catholic Church of South Vietnam. Our interviews with the highest officials of the Catholic hierarchy indicated their complete solidarity with the South Vietnamese and United States governments in pursuing, at whatever cost in human life and suffering, the war against "Communist aggression" so as to institute afterward admittedly necessary social and economic reforms in South Vietnam. Then an earnest group of Roman Catholic priests and laymen came to us secretly by night for fear of reprisals by the Thieu-Ky government. They expressed their despair over America's destruction of their country and over the corruption of the "fraudulently elected" regime that was sacrificing Vietnamese for American interests. Their message was, in effect, this:

The United States has cooperated with the Saigon regime to crush all South Vietnamese political opposition to the war. Many non-Communist Vietnamese patriots, who passionately desire peace, national independence, and a chance to institute land reform and other needed reforms therefore have no choice but to support the National Liberation Front. At least the NLF are Vietnamese rather than foreigners and actually are instituting reforms that we can never hope for from "America's puppets" in Saigon. We don't like the way the Communists do these things, however, and we desperately wish you had left us another option by permitting the "antiwar majority" of the South Vietnamese people to organize for political effectiveness.

Fifth, it is temptingly easy for religious people to agree that universal love and harmony are the only recipe for peace, thus excusing themselves from any obligation to devise specific, practicable means for insuring respect for human dignity, decent material standards of living, and the peaceful settlement of international disputes in the somewhat unloving here and now.

Certainly the road ahead will be beset by many problems like these. They derive from chauvinism and materialism, from man's long tradition of faith in war as a method of achieving good, and from hesitancy to mix religion and politics.

Perhaps the hopeful start made at New Delhi will not survive the frank facing of these problems. But look again at the five problems I mentioned. How many Monthly Meetings of Friends have achieved unity on any of them?

We Friends are disposed to respect other religions, to stake everything on our belief in the sanctity of human life and personality, and to involve ourselves in efforts to solve political and social problems by nonviolent means.

We must rejoice therefore that the world's religions are embarking on their first cooperative adventure for peace. We want to contribute constructively. We could prepare by seeking a more unified peace witness among ourselves. In the process of our own search, we may discover ways to facilitate the interreligious search for bases of cooperation for peace.

God is Not Flat

by Francis D. Hole

WE LIVE IN A TIME when we believe that the earth is a sphere but we think that God is flat. That is to say, we tend to be up-to-date with respect to the physical world but not correspondingly current in our relation to God, the spiritual energy by which we live.

We think of God as being flat insofar as we think of Him as close to us at one moment and very distant at another, all by accident. If one were to walk over a huge disk haphazardly, he would pass close to the core or center of the disk now and then but would be far from the center most of the time. In this sense, we tend to think of God as being flat.

God is not flat, however much He may seem so to us. He is a sphere in the sense that he is always the same distance from us, a very short distance. This is no accident. It is by divine design. God holds each of us in His two hands, arms outstretched. Where we move, the arms move; where His arms move, we move. All of the positions that we occupy in succession finally describe the surface of a sphere. In this sense, God is a sphere.

He can also be seen as a brilliant point of light at the center of the sphere. At moments of wrapt devotion, as also at the moment of death, God pulls us in from arms' length into His very center.

Our image of the earth as a sphere is useful and corresponds to reality. It gives us a valid frame of reference, helping us to understand where we are and who we are. Our images of God are even more useful, and in a wonderful way they correspond to reality. God exists beyond space and time, because He is without dimensions, and He has no past or future but is always present. Therefore our images of Him, which are expressed mostly in time-space terms, seem difficult to apply. Yet we never tire of trying to tell of our experience of God.

Bringing Our Lives Under God

by Anne Z. Forsythe

OBVIOUSLY—OR SO IT SEEMS TO ME—the people who say that God is dead have not been in touch with Him, have not felt His hand upon them, nor known the rigorous demands He increasingly makes. He demands “our all”—not all at once, not enough to scare us away, but enough to get us started, balancing benefits with demands.

If we have been among the fortunate few to make the start, then we already have set ourselves seriously to know Him and to follow Him. In so doing we must have found that we have to bring more and more areas of ourselves under God and to open ourselves more and more to Him. We cannot really be a little bit at His disposal any more than a woman can be a little bit pregnant. Perhaps it is this “all or nothing” which makes people fall by the wayside and then blame the condition on God, saying “God is dead.”

Somehow many of us—perhaps most of us, or all of us some of the time (even those not properly speaking “God-fearing”)—do let God in on the big decisions of life. What is our profession to be? Whom shall we marry? That impulse from the very depths, impelling us in one direction or the other, with a sense of rightness, that it must be:—that impulse is from God, however little He may be recognized.

Those who do recognize the divine nature of the inner imperative, and who perhaps take it for granted that we ought to seek God's direction in the great events, still (for a variety of reasons) may not let Him in on lesser decisions. The little daily decisions are too trivial; we should not “bother” God.

This is greatly to misunderstand the Omnipotent who marks the sparrow's fall and counts the hairs of our heads. His desire can be phrased in the slogan of one of our moving companies: “Don't make a move without Smith's.” Ideally, don't put a kettle on the stove, or a letter in the file, without God. However we may wish to phrase it, we should not start the day without determining, as nearly as we are given light, God's program for this particular twenty-four hours.

By the very submission to Him of the significant and the seemingly insignificant, we are awakened to more and more areas that we have not counted as parts of His domain.

If we are faithful in the little things, we are promised that we shall go on to greater ones. We can drop all pretense and respond to His guidance.

The Challenge of the Exceptional Man

by Moses Bailey

WE HUMAN BEINGS get along fairly well together when we understand each other.

Because the workings of our minds and bodies are much alike, in most respects we are much alike. Few of us can make claim to outstanding attainment, and most of us have to confess that we are only partly successful.

That is a great deal that we have in common.

There are always some, however, who are so different from us that we are annoyed. They are exceptionally smart, and we cannot compete. They are terribly dull, and we are vexed at their slowness. Of course, the most distressing variations are those of the persons who embarrass us because they have some powers that we lack. We feel crippled, as if some healthy athlete had caught us in our weakness.

Once I had a class of about thirty students whom I could not inveigle into discussion. Finally I asked one of the students why they would not answer the simplest questions. "We can't," she said. "There are three Phi Beta Kappas in the class!" Because everybody knows that ØBK's are extra smart, the twenty-seven students were left in silent embarrassment.

As we average people look about us today, and peer back into history, we see a few persons with whom we cannot feel at ease. They had something so far out that we normal folks are left speechless.

Consider, for example, the Prophet Jeremiah, the Buddha, Socrates, Jesus, Francis of Assisi, Leonardo da Vinci, Einstein.

They are not much alike. Two were geniuses, of the celestial order of ØBK. Mona Lisa is called the face that launched a thousand reams upon a sea of ink—but only Leonardo could launch Mona Lisa. Einstein said that $E=mc^2$. We have nothing better to offer, so we keep still.

Everybody agrees Jeremiah was a great man. Why? More reams of commentary, with various theories. Anyhow, I've not figured out Jeremiah. Did he hear voices and see visions beyond our comprehension?

Francis of Assisi could love everybody—lepers, bankers, morons, animals. Because he lived so long ago, we can say pleasant things about him, though our statues of him commonly show him, not nursing the lepers, but feeding the birds. Now that must tell something about *us* more than about Francis, though I can't quite figure out what.

Socrates and Jesus found a truer way of life. Aristophanes and perhaps Judas assassinated them for their noncon-

formity. For Jesus, the church finished the job: Jesus was part God, part man. We don't have to compete with such a superhuman combination, so we have believed what the Church said and enjoyed making mischief and money.

We are just not at ease with these unusual persons. We can love conventional mediocrity like our own, but our less conventional neighbors trouble us.

George Fox in his time was unconventional, far out. He did not fit the requirements of the properly dressed, like Samuel Pepys. He could not be classified as average; so he spent much of his adult life in prison. He was not a genius, like Leonardo and Einstein, nor a remarkable teacher, like Socrates. His followers did not claim that he was other than human.

George Fox wrote a great *Journal*, some shorter works, and many letters, and so we know what he thought. His contemporary followers wrote in some detail. His enemies vigorously expressed themselves. We know a great deal about the man. He lived so recently that he has not been engulfed by the shadows that hide Jeremiah and the Buddha.

Despite the good records, however, we find him hard to know. He was one of those persons who trouble us by being so different from the conventional. He was so far from the path of our easily loved neighbors that we are slightly embarrassed.

Among the unmentionable things that many of his followers have chosen to forget are his miracles and his visions. Stories about these things seldom go to Meeting on Sunday morning. We speak of Fox as if his way of thinking were merely like ours, except, perhaps, that he was somewhat ahead of his own time. But read what he said to his judges, what he said when, uninvited, he went to church, what he said about politics, his Bloody Woes!—then see if you can fit him into the Twentieth century, or any other time.

More than one psychologist has published theories about his personality. None seems to me sufficiently convincing, or even very helpful.

Commonly Fox has been called a mystic. The word is indefinite and perhaps judges the character of the man in advance. He was in the mainstream of a theologically orthodox Christian mysticism, we must recognize, but in that stream he was very much himself.

Without trying to generalize about larger matters, let me note certain details that appear quite incidentally in what the man says about himself. That is, let us stand firmly in the world that we know and then see how far we can reach from there.

First, there is some evidence in the *Journal* that Fox either had unusually keen sensory organs—sight, smell, touch—or that he cultivated the habit of sharp observation more than most.

Had he inherited unusual ability in this respect? Very likely. Had he made a practice of observing? That seems

equally likely. Whatever body chemistry or whatever clarity of consciousness operated on Fox we can only guess. It was not a psychedelic drug. Drugs, like the kick of a mule, are brief and unpredictable—in fact, some mules can kick sideways.

Second, Fox had enormous vitality. On foot and on horseback, in all kinds of weather, he traveled repeatedly through England and had a rugged journey between New England and Virginia. He endured prison sentences that would have destroyed the ordinary man — crowded cells

We are grateful that the current ocean of darkness cannot obscure the Light which continues to lead us in the Way, and to fill us with love.

—*Lake Erie Yearly Meeting Epistle, 1968*

without sanitary arrangements; a little room in Scarborough Castle, open to the winter storms off the North Sea. Nevertheless, he lived a full term of life with little sickness. As we read the account, we may think only of a body that could endure extreme hardship.

More remarkable is the vigor of character that was not permanently embittered, perhaps maddened by suffering. Actually, he seems to have done some very effective thinking and writing under these adverse conditions. Fox had not just good health, but rather a kind of heroism of both body and mind.

Third, Fox's experience of growing into manhood was difficult. All of us remember vividly some of the hard questions of adolescence and youth. An acute attack of this sickness is now sometimes called an identity crisis. Who am I? Why am I here? What shall I do? are among the questions supposed to come up as one finds his identity. The crisis is real, sometimes enervating. Yet sometimes the disease is made worse by a pejorative name.

Our age talks about all this as a sickness of the *self* which is critical. Perhaps our society is sick, for not turning the questions where they belong: *What is the highest good?* Without quibbling over words, let us say that Fox seems to have attacked the fundamental question.

The overwhelming desire to discover a purpose for life should be normal to human beings. A man without a purpose is sick. If there is no inherent meaning in the world (and very likely there is not, many of us think) man should *make* a meaning for man.

In my own reading of the *Journal*, I have come to think that Fox spent about twenty-five years of his life going through the business of coming to maturity. For him, it was not a self-centered crisis but a chronic form of progress. Nothing like his own identity bothered him, but rather the ultimate nature of applied truth. And he took a long time about it, not because he was a "slow developer" but because the importance of truth in life is not discovered suddenly.

Self-Portrait of a Poet

by Pollyanna Sedziol

I WAS NOT NAMED for the literary "glad girl," but I agree with her attitude toward life: Openness, joy, giving—although I sometimes find it difficult to follow.

My outward life revolves about the lives of my husband and my children. I am a Cub Scout den mother and teach third and fourth grades in Sunday school. I assist my husband in various undertakings. In his photographic avocation I am file and equipment keeper and print slosher. We work together in maintenance and building work in the Baptist Youth Camp, near Wilmington, Ohio.

I am a housekeeper, of course, and also a cat- and mouse-keeper (one of each), cook, storyteller, tutor, and so on, although I despair of my inefficiency and total lack of a green thumb (my husband despairs of them, too). I am an avid reader, enjoy doing crochet and embroidery, but detest television (which my husband and five children greatly enjoy).

I have published only during the past three years, but I have been writing since I was thirteen. Nearly two hundred of my poems and a few articles and short stories have been published in a number of religious publications.

It seems to me that human beings are divided by words but in spirit share like longings, like failures, like joys, and a basic faith and seeking that—unexpressed in words—are similar. But all of us—Quakers, Baptists, Methodists, Catholics, and so on—have our individualists with whom I take issue. I believe strongly in what we Baptists call the priesthood of all believers.

God entered my life in the form of Light, of Jesus Christ, at a very early age, before I knew in words that He had done so. I am more and more convinced that life is a good gift: To be enjoyed, rejoiced in, and given out as much as possible (time, tithe, and talent). I would like to live within our home and family, within our neighborhood, and within all our associations as one who brings God and persons together, but I fail more often than I succeed.

My husband and I have many questions about the integrity and status of the traditional church, but we try not to raise these except when we feel the result will benefit some person or program and not merely cause dissent. Our world already has enough of that.

The heart of life is Jesus Christ, the one Word God spoke. We reach Him through daily life grounded in prayer, but I feel I can only catch glimpses of the meaning of that sentence.

I try to capture these glimpses in my poems. When I succeed, I am grateful to God for this gift that I can share with others.

Poems by Pollyanna Sedziol

A Fairy Tale

Something happened
twenty years ago
which lit a new star
in my dawn.
It should have set
by now; and yet
each passing year
it seems more clear
while others in my sky
are quite content to lie
unprobed; but this
insists.

I should not wonder when
the me that I was then
is the me I am today
and the me I wanted to be
is still waiting—to be.

I am living happily enough
in my forever after
but now and again something happens
and I know I am not—not yet.

The Breath of Life

The relationship
of air to earth
resembles that
of God to me.

Defunct Treasury

I have tried
well, in a measure
at least
to give myself
to live my life
for others
for Him
and in every enterprise
have found
to my joy—and my dismay—
that I am the recipient
of benefit far in excess
of my giving . . .

Heaven's bank account
in my name
must be approaching
bankruptcy
as even in my darkest hours
I find in His glory
my daily reward.



POLLYANNA SEDZIOL: Yes, there is an extra face—neighbors are important.

Antiques

These are the remnants
that clothe yesterday's loves
for our remembering
but they have a hollow ring.
Life and joy cannot be thinged.

Sabbath

We took a day off
from the city
and went out to a place
where
woodchucks are still insolent
and bluebirds act as guides;
where
crows hold territorial debates
and chipmunks own the manmade fences.
Here
the air is clear
and the wind speaks pleasantly;
here
the march of time takes ease
and we could rest our city-knotted nerves.

But even here the droning boxcars
from the nearby Air Force base
reminded us
of Washington, Chicago, Watts,
and Vietnam;
where
days off are available
but meaningless,
where
meditation on simple things
is sheer inanity.
Even here, memory and life
craftily conspired
to make all events current,
and cancel all days off.

Small Error

He called his idea an ideal.
"Wasn't that a swell ideal, Mom?"
But he is only five.
No need to correct him now.
A world grown-up will do that
All too soon.

Gloria

I've got life—
not by the tail
for that implies
intended escape—
but by the hand.

Together we are going
through storm and happiness:
Home to God.

Genesis

Life
is a very good gift
which must be
handled with prayer
if God
or Love—as you prefer—
is to make
His dwelling there.

Essential

He is the God
of history
of creation
of all.
But all we need
is that He be our
God
In this hour.

What is Creative Reading?

by Elizabeth Yates

LET'S BEGIN with some definitions.

A creative person, whatever the age, is one who always can do something in or about a situation, for creativity is doing.

A creative reader is one who responds in some constructive way to the ideas set forth on the printed page.

A creative reader is not necessarily the one who goes through a list, be it the current best-seller list or something more significant, reading every title, but the one who uses given titles as springboards for further adventure into the wide and ever-widening realm of books.

When should a child be exposed to books?

I, for one, cannot remember a time when books did not make up as much a part of my life as did eating, sleeping, playing. We were read to until we could read for ourselves, and a foundation was laid which proves steadfast against the buffets of time.

A great body of teaching ends with a story about a house built on a rock, a house that could endure because of its foundation. A family with a background of good reading is like that house. Trouble, however it may come, can be weathered because there is always a resource that is unshakable.

Preparation for life's contingencies is made, as well, by early training, the instilling of sound habits, the discipline of daily living, but somewhere along the way reading enters the picture, and, if the right books are given at the right time, they are there to stay. We never know when the floods may come, but no life escapes them and it is well to be prepared.

Some years ago, when an English expedition spent some time on the Greenland icecap to make observations, one of its young members, Augustine Courtauld, went ahead to man an advance weather post. He should have been there for only a few days, but a storm came that isolated him for several weeks. He had sufficient food, reasonable warmth, and light that could be used sparingly. He was alone, but he had the riches of a well-stocked mind.

Knowing it would be at least a month before the members of his team could safely get to him, he rationed his reading as he did his food. Each day he took down one book from the shelf in his mind and held himself to recalling it in every detail. Alone, in the dark, in close quarters, he relived the excitement of a Dickens novel, the glory of a Waverley romance, the sympathy of George Eliot, the complexity of Tolstoi and similar experiences.

The Belgian physicist, Cosyns, during the Second World War, was confined by the Gestapo to a dim and solitary cell. Later, when he was free, he said: "For twelve months I found I had enough material within me to keep my mind busy and productive. It was not an unfruitful time, nor an unhappy one. Toward the end, however, I began to feel the need of a reference library."

For a Courtauld, a Cosyns, or any one of us, the books we read enable us to build that reserve within our minds upon which we can draw when the need arises. A writer only commences—it is the reader who completes—the book, not by the act of reading but by reaction to the content. Book plus reader produces idea; it may be a palliative, it may be a directive, and there is no telling where it may lead.

This is creative reading, and the trick is to follow through on the idea, to push open the door, and to do it soon before the impulse is lost.

What has been read leads to more reading—in related fields, perhaps, yet the next books may be like that old whispering game, which, starting out simply enough, ends up with something vastly different.

To read with pencil in hand for marginalia, or a notebook, is part of creative reading. I like to have conversations with the author when I read. I like to note the new or unusual word, track it down, and so make it mine. Research is nothing more than curiosity on the loose, and dictionaries are the researcher's first friends.

But all this takes time. Yes, of course, the process of creation always takes time. One cannot hurry the birth of a baby or a season; it is a natural process.

A tragedy of our age is that people tend to hurry so from one thing to another that life is fragmented and much of its savor is lost. There are people who say "I'd like to read if I had more time."

It's not the having but the finding, the making use of what there is, and discovering how it can grow. A hook in purse or pocket for the odd moments that might be idled, a scrap of paper and pencil for the ideas stirring, and the mind is enriched, renewed, and stimulated to go on to more.

There are objectives in reading, as there are bonuses. Books help us gain a better image of ourselves as they put us in touch with that beyond ourselves which keeps us continuing to grow. They instill awareness of our kinship with all who walk the earth, or ever have or ever will. They equip us with ideas that we are eager to share with others.

Reading, when it is wide and deep and high and creative, does something to life. It is the people who do not read who get bored and want to turn out the light. Those who read are always turning on lights, and for them life can never be long enough or a library large enough.

The Ordering of Meetings for Business

from Mason Hayek

MEMBERS OF WILMINGTON MONTHLY MEETING in Delaware prepared a set of advices and queries for the ordering of meetings for business that may be helpful to other Meetings. The intention is to try to follow the suggestions for a year and then, if necessary, adopt or modify them.

The advices and queries are:

1. A member with a new concern to bring before the Monthly Meeting should first inform the clerk, consulting him as far as possible ahead of the session he has in mind. The clerk may then suggest that the concern be presented to a committee concerned with related matters, or, as an alternative, the Advisory Committee or some group of Friends. Because it is important that every concern be presented clearly, it should be set forth in written form. The facts the Meeting needs to know should not be skimmed, though brevity is to be desired.

2. It should be understood that in special circumstances—for example, when early action is of critical importance—the clerk is authorized to appoint a special committee to consider a matter requiring Meeting action and to bring in a report with recommendations. Reports dealing with such situations should also be written so that the Meeting will understand the reasons for resorting to this procedure and what action is required.

3. When a matter requiring an expenditure of more than two hundred dollars is brought before the Meeting, the proposal should be held over until the next Monthly Meeting for decision. In the interim the concern, if the Meeting directs, can be summarized in the Meeting newsletter. The word “should” is used in full awareness that any meeting for business can disregard this recommendation at will—but also in the belief that we can usefully remind ourselves of the value of full consideration.

4. Since a session may be protracted to a point where the business of the Meeting cannot be given the attention it should have, it is understood that we are aiming toward adjournment within two hours. Thus, even reports that do not call for action should be carefully prepared, with a view to simplicity and brevity. Members who speak to any matter under discussion should try to keep to the point and to guard against repeating themselves—or others. Since it is the special responsibility of the clerk to keep the Meeting's business moving steadily forward, Friends should give him all of the support they can. If he asks for guidance, Friends should try to give it. His suggestions should get prompt and respectful attention. If a discussion should



Photograph by Elizabeth Taylor

grow warm, and the clerk rises, the Meeting should at once give him the opportunity to be heard.

1. Do you understand the importance of the meeting for business as one of the two main instruments for effecting the purposes of the Monthly Meeting? (References: *Philadelphia Yearly Meeting Faith and Practice* (See index); *When Friends Attend to Business*, by Thomas S. Brown; *The Nature of Quakerism*, by Howard H. Brinton.)

2. Do you attend meeting for business regularly in the conviction that it is the duty of all Friends to help make the Monthly Meeting's decisions on implementing Quaker testimonies and to help bear its housekeeping burdens?

3. Do you prepare yourself for meeting for business as a meeting for worship at which business is transacted, acquainting yourself in advance with the agenda?

4. If you have a concern, have you given it the respect it deserves by thorough preparation and by subjecting it to the critical appraisal of other Friends before bringing it to the clerk?

5. Do you come to meeting for business ready to give full attention to the views of others—and to their reactions to your views?

6. Do you help expedite the business of the Meeting by exercising self-restraint?

7. Do you recognize that, while the Quaker method of waiting patiently on the Lord often produces agreement and may yield unexpected solutions, it may not always be possible for the Meeting to unite on a corporate position?

I Loved Grandma's Old Cookstove

by Helen Haukedahl

ONE OF THE THINGS I remember most fondly about my childhood is Grandma's kitchen range. It was a center of our lives.

The stove threw off tremendous heat, even on the hottest day in summer. No one seemed to mind. Grandmother prepared an endless number of delicious meals on it. There was plenty for us and for the company that kept dropping in. The house was fragrant with the aroma of home-baked bread, rolls, pies, and cakes. Never, never have I had anything better than the toast Grandfather would make each morning for me when I was there visiting—one-and-a-half-inch slices of homemade bread, piled with mounds of sweet butter and toasted golden in the old cookstove. Grandma and Grandpa were happy.

When it rained, we would gather all the pots and pans we could find, set them out to catch the rainwater, and then line them up on the stove to heat. We would all shampoo our hair in the soft water until it was squeaking clean and soft as silk.

Saturday nights, we would heat pails of water on the old stove and take turns bathing in a washtub set in the middle of the kitchen floor. There was no plumbing in that old-fashioned, happy little house; all the water was brought in, cold and clean and fresh, from a well and drunk from a dipper placed in the bucket.

It was great fun to help my grandmother with the ironing. We would line up the old flatirons on the stove, use one until it started to get cool, then take a hot one and put the other one on to heat again. In winter, the flatirons served another purpose. Wrapped in towels, they would be taken hot to the unheated bedrooms upstairs and put between the soft sheet-blankets to keep our feet warm until we fell asleep.

I watched our children grow up, and now I see our grandchildren growing up in the hustle and bustle of this fast-moving world, where many people must have air-conditioning and modern conveniences, I am sad.

They will never know how delightful it is to sit in a circle around a big old coal range, eating popcorn, singing songs, and listening to their grandfather recite his tales of the good old days.

I am sad not because children of the new generation will not have memories of an old, little house and an old, big stove but because their experience and memories may not be so real, simple, and close to the source as I think they might be.

Its Hour Come Round

by Virginia V. Hlavsa

DURING MY READING OF Quaker history, I have learned that the three main elements needed for the growth and survival of Quakerism in the seventeenth century are present in today's radical movement.

They are youth; a history of social and political upheavals; and the specific failure of the parent cause, whether Puritanism or Liberalism, and other parallels.

Just as in our own time, for the war-weary Puritan it was as if all those fine ideals they had fought for and had only begun to apply—however tentatively—suddenly were seized from their hands by a group of brash, know-nothing young radicals who insisted on reform at any price and so distorted priorities that the whole system of law and order and rational existence itself seemed threatened.

Families were torn apart, parent from child, man from wife. Young "enthusiasts" took to the road.

Children, not of the Flower but of the Light, although travelling in the name of Love, carried vitriolic words for the unenlightened and were, in turn, heartily despised for their dress, language, and mocking of customs, the men refusing to cut their hair, the women refusing to act like women, all of them refusing honest employment or creating the most absurd defiances of the most minimal conventions. Most obviously, both groups of radicals opposed bearing arms, but worse than that (to the new middle classes) their young attacked the churches, as ours attack the schools, for their elaborate exteriors, steeples, or towers, which were all form, empty of function. Most dangerously, they claimed, just as today's drug-sters claim, to have had experiences unknown to their elders, experiences that released them into a whole new vision and understanding of the world here and beyond.

Further, confrontation, in the name of the "Lamb's War," was actively courted. A town would be literally besieged with martyrs if persecution was assured. And if ours is the Age of Anxiety because of the world wars and the bomb, they, too, had the anxiety of the Civil Wars and the plague.

Yet these young men and women, like ours, were just as sure they would bring the dawning of a new and perfect man as they were that they had seen the twilight of the old, corrupt gods.

In fact, the only important difference between the two eras seems to be that the seventeenth century establishment blamed the devil for misleading its young, while we blame Spock.

Reviews of Books

The United Nations: A View from Within. By RALPH TOWNLEY. Charles Scribner's Sons, New York. 353 pages. \$6.95. Paperback College Edition, \$3.95

MANY FRIENDS have been interested in the United Nations and its ability to help create a more peaceful world. This book, in Ralph Townley's words, "has been written for the general reader wishing to inform himself about how the United Nations family has developed, for the official entering his country's or the international services, and for the student requiring a supplementary text book on international organizations."

The information and wisdom he presents about the United Nations should help many readers. He discusses the development, structure, and operation of the United Nations and its specialized agencies in depth with a keen and sympathetic appreciation of its strengths and weaknesses. His frequent references to historical background add much to the interest and understanding of the growth and functioning of the organization.

Some Friends will find the chapters on peacemaking and peacekeeping helpful. The appendices include the charter, the Universal Declaration of Human Rights, a map

of the world, information about member nations, and a list of books for further suggested reading.

Ralph Townley, a British Friend, attended Sibford Friends School. He is a member of Lincoln Meeting and sojourning member of Fifteenth Street Meeting in New York. He joined the United Nations Secretariat in 1951 as Special Assistant to the Assistant General for Economic Affairs and was seconded to the staff of the United Nations Special Fund on its establishment in 1959. He is now Chief of the Animal and Fish Resources Programme.

GERDA HARGRAVE

Daniel Hale Williams: Negro Surgeon. By HELEN BUCKLER. Pitman Publishing Corporation, New York. 381 pages. \$6.95

THIS NEW EDITION of a biography first published in 1954 seems especially timely, since the status of black Americans has undergone great change in the past fourteen years. The story of a Negro who achieved professional eminence during the late 1800's and the earlier decades of this century is most certainly relevant to our time, when the racial movement has gained so much momentum. One of Dr. Williams' accomplishments in surgery in 1893, that

of performing the first successful operation on a human heart, is so topical that it, too, commands attention from today's readers.

The presentation of material in *Daniel Hale Williams* is so carefully handled that the book might well be used as a text in several subject areas. The general history of American medicine, for one, particularly with respect to surgery, plays a vital part in the narrative of "Dr. Dan's" life. Also traced in detail is the progress in professional fields by black citizens, with emphasis on the problems faced by persons of mixed Caucasian and Negro ancestry. In addition, Helen Buckler has produced a workmanlike record of the surgeon's life documented by more than eighty pages of "Notes and Sources" that could serve as a pattern for other writers of factual material.

It is illuminating, in reading about Daniel Hale Williams' efforts to further the advancement of his people and the establishment of hospitals where Negro doctors might find opportunity for education and practice, to find that his work often was hampered by intrigue in medical circles. Dr. Dan was harassed also by political maneuvering amongst his fellow blacks, including the famous Booker T. Washington of Tuskegee Institute. With personal rivalries and sharp competitive drives dominating the life of that era in America, one wonders how anyone—black or white—managed to carve out a successful career.

The State vs. Faith—a new interpretation of Constitutional freedoms for individual "conscience"

Does private conscience, even when it does not profess to be religious, have the right to the same freedom that religion can claim? What, indeed, is religion? As he discusses these central questions and many others, Mr. Konvitz comes up with answers that would be surprising without the logical and even dramatic chain of argument that leads to them.

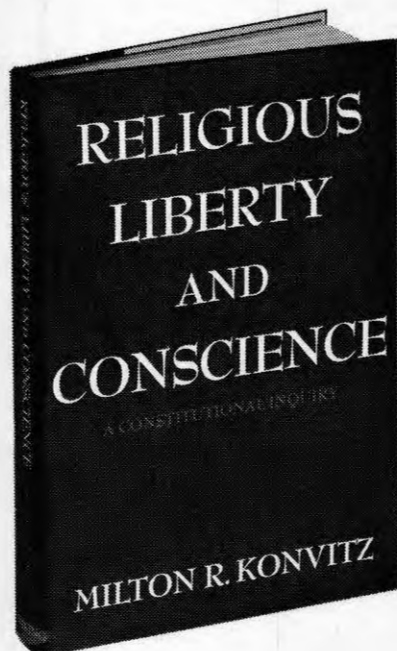
"Professor Konvitz argues coolly and rationally, eschewing platitudes and epithets. His work, moreover, is informed by biblical and historical scholarship in addition to wide learning in Constitutional principles. Indeed, the graceful interplay between legal and other knowledge is the volume's most distinctive characteristic."—NORMAN DORSEY, *Saturday Review*

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A Constitutional Inquiry by MILTON R. KONVITZ

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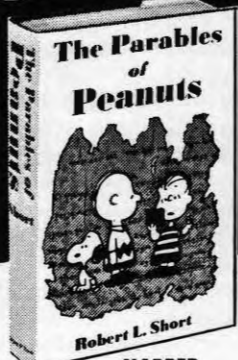
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Helen Buckler is a Friend, a member of New York Yearly Meeting, and a member of Friends Journal Board. A graduate of the University of Illinois, she has done extensive public relations and historical research work in addition to writing for magazines and newspapers. This reissue of her biography of Daniel Hale Williams is a tribute to her ability.

ADA C. ROSE

We Won't Go: Personal Accounts of War Objectors. Collected by ALICE LYND. Beacon Press, Boston, 331 pages. \$5.95 (also in paperback)

THIS SERIES of accounts crackles with human interest and the commitment and challenge of students who are saying to themselves, "You are the agent for change." Some won't go to Vietnam after volunteering in the army. Some won't go after arriving for basic training. Some were in the resistance effort of October, 1967.

Since Friends in several Yearly Meetings are providing sanctuary for non-cooperators, and in one area (Allenwood, Pennsylvania) a program for prison visitation is under way by clergymen, businessmen, and Friends, it should move us to keep abreast of events. Those who sympathize with these events cannot afford to miss these personal journals, written in the heat of a deep spiritual quest. Draft counselors, parents, and teachers will find helpful this information, presented with care and scholarship. All young men and women will find here some pointers for their own quest. Alice Lynd says in the introduction: "It is not a book of answers but of questions. . . ."

MARSHALL O. SUTTON

The Doukhobors. By GEORGE WOODCOCK and IVAN AVAKUMOVIC. Oxford University Press, Toronto. 382 pages. \$7.50

THIS BOOK deals with the history and beliefs of a pacifist Christian sect which had its beginnings in eighteenth-century Russia and is best known today in the western reaches of Canada. The Doukhobors are a much-maligned group because of the notoriety they have received due to the activities of a fanatical fringe known as the Sons of Freedom. This particular group has made its protests against government and others felt through the use of arson and nudity.

The mainstream of the "Doukhobory" bear many resemblances to the beliefs of Quakerism, although the similarity is not so well known as that of the Amish, Mennonites, and Brethren. The two major differences are those of the excesses of protest of the one group and the gap between

theory and practice in the matter of leadership. Although anarchistic in theory, the Doukhobors have consistently relied on what amounts to a hereditary theocracy.

The authors have pointed up the inconsistencies of this fascinating group very well. While the book is not exciting, it does maintain a good pace and hold the interest of the reader. The growth and development of the Doukhobors is an interesting study for anyone who wishes to compare various religious groups.

G. RICHARD HOFFMAN

Paper Walls: America and the Refugee Crisis 1938-1941. By DAVID S. WYMAN. University of Massachusetts Press, Amherst. 306 pages. \$6.00

HAD THE UNITED STATES provided a more generous welcome to refugees from Nazi oppression before and during the Second World War, many thousands who were eventually massacred would have lived. This is the nagging fact brought home by David Wyman's well-written study, a book based on a wealth of primary material, including the archives of American Friends Service Committee.

There were many reasons why walls of bureaucratic paper prevented many refugees from finding a haven in this country. Among them were a long-standing tradition of suspicion of all foreigners, a revival of intense anti-Semitism, fear that a flood of refugees would create more unemployment, and official qualms about possible fifth columnists or other potential subversives.

Most of the government officials who could have worked to bring about a more liberal immigration policy failed to do so. Congressmen timidly responded to the patrioteers who loudly demanded adherence to the old quota system. President Roosevelt, after making some pleas and introducing a policy of extending visitors' visas for refugees, neglected the issue for more pressing matters. The assistant secretary of state most concerned with refugees and most American consuls in Europe, who had to approve the visas, were "safely" restrictionist.

Ultimately the culprit was the individual American citizen, whose ideas these officials reflected, but blame must also rest on the President and those men in power who failed to create a more humane and enlightened public opinion. Arousing the citizenry to fight a war seemed more pressing to them than inspiring people to save the victims of totalitarianism. As usual, the imperatives of power took precedence over human agony and need.

LARRY GARA

Letters to the Editor

Response to Tax Surcharge

AS WAS POINTED OUT by Colin Bell in the February 1 issue of Friends Journal, the Federal income tax surcharge is a very direct confrontation to the conscience of all of us.

As a constructive expression of protest we have increased our contributions to organizations working for man's welfare so that the added deduction entirely offsets the tax surcharge for 1968.

DAVID D. HOUGHTON
BARBARA C. HOUGHTON
Madison, Wisconsin

Taxes for War

AS APRIL 15TH approaches, we are again asked to make our contribution toward this nation's war machine. Although most of us do not believe in killing our fellow-men, we are asked to pay other men to do the dirty work and supply them with the weapons which are killing so many of our Vietnamese brothers.

If thousands of Friends refused to pay the 69.2 percent of their income taxes which goes for war—past, present, and future—the government would become aware of the depth of our concern.

Let us, like Friends through the years, blaze the trail and set the example for others, rather than wait until there are masses of people taking this action. If we contribute this portion of our taxes to American Friends Service Committee or Friends Committee on National Legislation I'm sure they will do a much better job of putting our beliefs into action than does the Pentagon. Let us put our dollars where our Faith is.

DAVID HARTSOUGH
Washington, D. C.

Voice in the Wilderness

IF BARRINGTON DUNBAR is "crying in the wilderness" (February 1), maybe he should cry less and listen more to the "small voice in our heart." It is good to enjoy "relating to individual members," but that is not enough by any means. To be a Friend we have to relate to the Religious Society of Friends, to commit ourselves in humility, to give up the "ego" and to become the "we," to seek, and never get tired of seeking in the stillness of the meeting for worship. Then Friend Dunbar will make a discovery: The Society of Friends was for three hundred years, and still is, color-blind.

EDMUND P. HILLPERN
New York

Voice of Reality and Love

THE IDEA that Barrington Dunbar might relinquish membership in the Society of Friends because he has been made to feel "a voice crying in the wilderness" when he tries to share the experience of blackness causes me deep discomfort.

In Fifteenth Street Meeting, to which we both belong, Barrington Dunbar for me has often represented the strongest voice of reality and of love. He represents the voice of reality because for the major part we Friends are, as George Lakey says, "birth-



right members of the middle class," with limited experiential horizons. And he represents the voice of love because he has seemed able and willing to speak passionately and relevantly.

We Friends often appear a people in limbo. We have one foot in a revolutionary tradition and the other in a safe, comfortable status quo. Colin W. Bell, in the January 1 Friends Journal, speaking of our revolutionary leaders, including Fox, Penn, Woolman, and Jesus Christ, ends his article with the question, "Then what of us?"

It would appear that in the name of our revolutionary traditions, many of us, including myself, participate in protests (vigils, peace marches), which are pleasant and interesting but which contribute little to revolutionary change. We stick our necks out, but not far enough to disturb the Establishment. (Gandhi's nonviolence managed to be very disturbing!) We love mainly ourselves and those like us.

The trouble may lie with our being middle-class provincials. What actually do we know of the kind of climate James Baldwin describes in *The Fire Next Time*?

If you live in an atmosphere of such racial prejudice, you are presented with three alternatives.

The first is, you can become apathetic and hopeless and classify yourself as you are classified; you can be resigned to being a victim. This has been the attitude expected of blacks by whites.

Or you can be angry "as a first step in self-assertion." There is, inwardly speaking, hope in such anger—hope that your

position can change. There is, outwardly speaking, danger of its touching off reprisals; but at least it actively mobilizes.

The third position would be one of being beyond the anger, in a position in which one is in advance of current history (in which conflicts are still resolved by violence). Friends may wish Negroes would take such a position oftener, as did Martin Luther King, Jr.

Friends themselves, however, fail to take this position when we fail to tolerate black rage, as Martin Luther King accepted the fact of centuries of white violence; and we fail to take it when we fail to dedicate our energies to building world community on conditions of equity.

In the Catholic Worker, Dorothy Day shows the fundamental understanding we often seem to lack. She speaks of a communication from a friend, black, now living in Peking, who grew up in the South to which he would like to return and who writes "with hatred of and revulsion at the things that are happening in the United States."

Dorothy Day says she felt that "that hatred, too, was a part of love, a love for his fellow sufferers. That hatred, too, is an aspect of love, the bitterness and love of the unwanted."

We Friends need to realize that, under duress, the very essence of man, whether in the case of children or family members or friends or minorities, especially when they feel helpless, can sometimes speak in gut language. We Friends need to open ourselves to this aspect of love.

ELIZABETH CATTELL
New York

Nigeria/Biafra—How Far Away?

THE BODYCOUNTS, the facts and figures about dead people (stabilized now at about twelve thousand a day), our faraway murmurings of sorrow: Sometimes these words seem so hollow, seem to keep people distant from each other and distant from caring and action.

It is hard to relate to numbers like these, hard to comprehend that so many small, black bodies have ceased to exist as we sit here.

Even as I write, these words begin to sound melodramatic. Is human suffering irrelevant unless we see it, I ask myself? The problem seems so simple to me, and yet it is extremely complicated. We watch, frustrated, as governments and men are crippled, unable to act because of politics (including New Left) and economic interest.

It is understandable that there should be major tribal splits in a country like Nigeria

(Africa's most populous), which is an artificial creation of British occupation. What is not understandable is that men still call this war an internal affair of Nigeria; it is internationally explosive, and is beyond question an international responsibility.

One wonders what kind of reward a "one Nigeria" is for the elimination of a people. I heard Dr. Herman Middlekoop (Director, World Council of Churches Refugee Relief, Biafra) speak in Washington January 11. His feeling is that in the next few months Biafra will be completely without food.

Acute mass starvation is unavoidable unless there is an end to the war; the answer does not lie just with relief organizations, because all that they can do is nowhere near enough.

So what can be done? Money for relief can be sent to American Friends Service Committee, Caritas, World Council of Churches, and other groups. Our own government can be asked to contribute to church groups and double the present airlift (the Nigeria-Biafra Clearing House, New York City, says that maximum possible relief without active Federal cooperation could keep about half the people now living in Biafran-held territory above starvation level). Contributions from governments could also go for the building of an independent airport in Biafra to be used

just for relief. Any military involvement by the United States government would be terrible, but the United States, as the only major power not deeply involved in this situation, could make diplomatic efforts to encourage arms embargo and negotiations. It seems to me that we must all wire and write our congressmen and senators to work for these things *immediately*, must hold public vigils of concern, and must inform local news media of our efforts.

MARYANN McNAUGHTON
Philadelphia

Whittier's Message

TROUT CREEK UNDER SNOW (Friends Journal, February 15) recalls Whittier's *Snow-Bound*, that winter idyl of a Quaker farmer's household one hundred fifty years ago isolated within "A universe of sky and snow."

To be surrounded as we have been for weeks by what Emerson called "the frolic architecture of snow" invites a perusal of his *Snow-Storm*, written a quarter century before Whittier's homespun lines.

Is the fall outside so deep you can't get to Meeting? Relax and re-read these two poems. *The World-Soul* within will glow and you will see "through the wild-piled snow-drift the warm rosebuds below."

WALTER AND CLARICE LUDWIG
Tuckahoe, New York

Pitfalls of Videophobia

IN FRIENDS JOURNAL for January 1 we were informed about an article in Time concerning Americans who do not watch television because of "religious or intellectual misgivings" and other reasons. The article includes the rather unusual comment, "A fair number of videophobes are Quakers." The editorial comment is, "Now we know."

Now we know what? Perhaps now we know why Quakers are unable to speak to the condition of more people than they do. And, as one Friend remarked, "If Quakers can't flourish in America in these revolutionary times, we never will."

In this country today, the "tube" speaks to the masses almost constantly. It is a major source of news, entertainment, and opinion for most Americans. Regardless of our "religious or intellectual misgivings," or whatever keeps us from watching the awful box, television is the medium of the people.

Friends should make some effort to watch more of the popular programs (including the commercials), at least so that we can keep up with the jargon of the times. We cannot speak to a man's condition if we do not speak his language.

If one has never seen "Lost in Space," for example, one would not know that the

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rather handy phrase, "That does not compute," (spoken by a computerized robot) means: "Given the information at my disposal (that is, for which I have been programmed), what you have said doesn't make any sense to me."

If the application of the term, "wasteland," to the medium of television is valid, we'll have to go slumming a little, if we really want to speak to that of God in every man. If we do not, it just does not compute.

KENNETH K. MAHER, JR.
Buffalo, New York

It Starts with Ourselves

IT SEEMED that the sublime and the ridiculous were becoming entangled that Sunday afternoon in January as some ten thousand people milled in and around the Washington Monument.

One baby, perched high in a frame on his father's back, carried a poster that read: "Save me from the colonels' civilization." Bizarre costumes and headgear pushed past, bearing quotations from Gandhi, A. J. Muste, Martin Luther King. A poster bore the legend: "Thou Shalt Not Kill.—God." One placard warned: "Keep an eye on the FBI." Another noted that "War seeks its victims in the young."

The rally, which preceded the counter-inaugural march, had something to appeal to almost everyone. Jimmy Johnson, chairman of the National Black Anti-War Union, said that Blacks are fighting for the freedom of all. His statement, "White Americans are basically racist," elicited cat-calls from a southern contingent, whereupon he appealed to everyone to get together and put aside petty differences.

Derrick Alexander, a G.I. wounded in November in Vietnam, who had left his hospital bed to attend the rally briefly, repeated that the war was a racist one "as every black G.I. knows."

Tom Melville, the Maryknoll Father who had set fire to draft files with homemade napalm, made an ardent appeal to "let them know where we stand," since "the U.S. is us and we're the ones who are going to determine the further course of history."

The singer Phil Ochs, behind the microphone with his guitar, interrupted a song to say, apparently from his heart, that he knew everyone was anxious to get out on the streets and hoped that they would "act with some sense of dignity."

As the march proceeded under the curious, friendly, or hostile eyes of the spectators on the sidewalks or in windows, the marshals ran alongside to maintain "law and order" within the ranks, as the police were attempting to do outside them. And

law and order—even a contagiously friendly spirit—was maintained, until just toward the end of the line of march when some persons attached themselves to the rear ranks, with the results of spasmodic violence and arrests which we read about in the press the next day. And yet—because we believe that "mud thrown is so much ground lost"—should we then avoid such demonstrations just because of a handful of irresponsibles (who will always be on hand, hoping to take advantage of an opportunity to sling mudballs with impunity)?

"Would you say why you came here today? Just a few words!" asks a girl approaching, a recorder under her arm.

"Well, waddya think of it? Doncha like it?" asks a couple from New York City, belligerently, seeing me crane my neck to decipher what is written on their sandwich-posters. One word of reassurance and their suspicion evaporates instantly. "Oh, you belong to us!" and the wife squeezes my arm impulsively.

"It's nice of you busy businessmen to take time off to march with us!" comes a feminine voice from behind me. Its owner has spotted the worn brief-case in which I carried my sandwiches and reading matter.

One climbs back on the bus still surrounded by the sublime and the ridiculous; yet wasn't it worth the entanglement—yes, even with the hippies-or-what-have-you?

When will those of us who long for peace learn that success in obtaining it starts with ourselves?

M. C. MORRIS
Moorestown, New Jersey

Concern for Arab Refugees

I WONDER if Friends' Meetings or Friends Journal receive news about the Arab refugees of Palestine or work for their cause, sending them money, clothing, and other necessities.

I know that support for Israel in this country is strong, and I feel that not enough is made known to people here of the Arab refugee problem. As you can assume, I am very pro-Arab in the Arab-Israeli crisis.

Would it be possible for you to have news items and notices in Friends Journal now and then concerning these refugees so that people could learn more and do something to help them? Do you have clothing drives for these people? Do you have a committee to collect money for their cause?

The Arab refugee problem is one of my greatest concerns and interests. Perhaps if more people in this country could learn more about the refugees they would be interested in doing something to help them.

MARY KELSAY
Keuka Park, New York

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ADELBERT MASON,
Headmaster

From the remarks of President John Coleman of Haverford College at the Dedication of the new Upper School at Abington Friends School:

It is important that, with Robert Frost, we "choose something like a star to stay our minds on and be staid . . ." It is not important that the curriculum or the classroom be set up in one particular way to lead toward the stars.

It is important that Friends' teachers have been leaders who "gave of their loving as much as of their wisdom." It is not important that they led through any particular style in relations with students, or through imposition of any particular set of standards. . . .

Friends schools can play a critical role as we move toward education that works with new methods and new students in new buildings to impart new knowledge and old, tested values too.

Membership Practices

I READ WITH INTEREST John Ewbank's letter on membership practices (January 1). He defined nonresident Friends as those "living more than a driving distance of thirty minutes away." I used this criterion consistently in a check of my Meeting's membership directory, and got these data:

	resident	nonresident	total listed
1950	469 (81%)	108 (19%)	577
1960	452 (77%)	137 (23%)	589
1968	432 (76%)	133 (24%)	565

Given the high mobility of people in general and a relatively stable size of membership over the past eighteen years, nonresidency as a percentage of the total has increased.

If corporate worship is at the core of participation in our Society, then a 24 percent rate of membership "in-absentia-by-definition-in-good-standing" mocks this core idea.

I wonder whether other Monthly Meetings have experienced similar trends.

HERMANN A. ROETHER
Willow Grove, Pennsylvania

Friends and Weeping Hemlocks

AN ARTICLE by R. W. Tucker (Friends Journal, December 1) pictures a weeping hemlock and states that it is one of about twenty in the world. I wondered about the accuracy of that statement, since I have one in my garden which we purchased at least ten years ago from Styer's Nursery.

I questioned the director of Tyler Arboretum about it. He said there are many more than twenty. It is a beautiful tree and somewhat rare, but not that rare.

SARA HOUGHTON
Media, Pennsylvania

THE WEEPING HEMLOCK is a sport, and every new one has to be grafted from an old one. However, by now this has been done a lot and there are indeed undoubtedly more than twenty in the world. The rarity of the specimen at Springfield Meeting consists primarily of its size and age; there are very few that old and that big. And of course the tree still is rare.

We got our figure of twenty out of a Chester Times article which we gathered from context was initiated by Tyler Arboretum. Maybe somebody either at the paper or at the Arboretum consulted an out-of-date reference work. Certainly the fuss made about the tree at Tyler was in terms of its extreme rarity. Does Tyler's right hand know what its left hand is doing? Since it is a lovely tree I'm glad it isn't so rare as all that any more.

R. W. TUCKER
Wayne, Pennsylvania

A Forum for Dialogue

MY COPY of the November 15 Friends Journal has just arrived in Japan, and I have noted with interest a criticism of Friends Journal for accepting a political advertisement in the issue of October 15.

I disagree. I am glad the Journal was willing to publish the partisan message that one group of Friends wished to communicate to Friends at large. I hope that both the advertising columns and the article section of Friends Journal will remain open to all Friends who have concerns which they wish to communicate to their Friends.

Friends Journal should be a forum where dialogue can take place between Friends with different views on many subjects, not the least important of which is politics.

BOB BLOOD
Tokyo, Japan

How Many is Too Many?

THE ITEM, "How Many is Too Many?" (Friends Journal, February 1) presented some challenging questions as to our committee structure and individual service.

In the first place, perhaps there are too many committees to which Friends feel they have to cling. They meet, talk, go around the same circle, in which they have been moving many years, and accomplish little that is creative, useful, or inspiring.

At the opposite extreme, there are some committees that try to do too much or expect one person to take more than his share of responsibility.

Of one such, I remarked to a friend, "I always thought it would be wonderful to serve in this group, but now I find I have too many duties and I am frustrated."

"I know," she replied. "The *Wonder* is all gone; only the *Full* remains."

Ideally, a committee should be the epitome of Quakerism, combining work, worship, fellowship, and creative thinking. Every Friend should belong to one such group. If it is not so well integrated when he joins it, it may be possible, with patience and concern, to help it grow.

This means developing a willingness to bring the best of one's own thinking to contribute to that of other members, with the expectation that what emerges may be more than the sum of all the parts, a genuine committee decision and not a mere compromise of differing points of view. Such an experience is rewarding and provides the motivation for *all* to enter wholeheartedly into the work that has been decided upon. It may be that one can do this on only one committee.

However, this would have two dangers:

First, that more persons might (as some actually now do) consider that appointments on certain committees are for life and become less open to new ideas and different points of view.

Second, it might lead to concentration upon just one area of Quaker concern and thus have a narrowing effect on the individual and his Meeting.

It may be a good plan to have several baskets for one's eggs but not to try to carry them all at once. A change every few years could enlarge one's vision and enable one to contribute more richly to the one committee on which one has decided to concentrate most of his efforts. His membership might also bring a fresh point of view to this second committee. Furthermore, it seems to me important that a Friend give some service in an area larger than his Monthly or Yearly Meeting.

Like so many others, I have been caught in those "entangling Quaker alliances" and have not had the wisdom or the courage to say no. I hope Friends may be stimulated by your comments to an evaluation of their personal abilities and resources—physical, mental, spiritual—and to a thoughtful consideration of how they can wisely use them.

If a number of members should resign from several committees, and if certain long-standing bodies decided that their members could be more constructively used elsewhere, such action just might "stab our spirits broad awake."

AMELIA W. SWAYNE,
Newtown, Pennsylvania

Finders and FCNL

I AM GRATEFUL for articles about Friends Committee on National Legislation. I am thankful for all the noble and constructive services carried on by Friends. But it seems to me that our major need in the present critical situation is the modification of the policies and practices of our national government in both domestic and international issues.

The Society of Friends is fortunate in having this competent and respected staff on Capitol Hill. Friends need to learn that the effectiveness of FCNL is determined by concerned citizen action in Monthly Meetings working with other Friends and other organizations in the Congressional Districts.

The FCNL Washington Newsletter is not just some more reading to be stacked away with other reading matter, but it is a monthly guide for citizen participation in a representative republic.

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Government Programs

WILL YOU ACCEPT that the Democratic party is demonstrably dedicated to central government controlled and administered programs such as Social Security, Social Medicine, Medicare, Urban Renewal, Open Housing, Civil Rights, and many other tax supported programs that deprive citizens of their rights to better themselves independently?

Will you agree that all such programs increase government employment and dependence on government largesse? Will you concede that the employees and dependents of government handouts will cast their votes to keep in power an administration that gives them something for mere sacrifice of their independence?

Assuming you concur so far, please look at a few historic statistics. In my lifetime our country has been involved in four major wars, all under Democratic administration. The dollar and manpower costs of those wars is no secret. As wartime measures during the Second World War, an insignificant rider to the Underwood Tariff Act has been inflated to become our Internal Revenue Code. Other and hidden taxes have proliferated. Andrew Volstead took advantage of the absence of the young voting population to push the 18th Amendment as a "war measure." To such acts we can properly ascribe our moral laxity, galloping inflation, and entrenchment of syndicated crime. I refer you to *The Valachi Papers*.

Under Democratic administration, national deficits have totaled 331 billions of dollars, 20 billions under the Republicans. The large deficits occurred during the four major war periods. Personal taxes in my lifetime have increased once under the Republicans but fourteen times under the Democrats. Prices rose in thirty-two Democratic years, declined in four. Prices rose in seventeen Republican years, declined in nine, and were unchanged in seven. To me it seems fairly obvious that under capitalistic impetus our country can live on its own fruits, without going into debt; and contra, that under socialistic doctrine, deficit spending is concealed under the pressure of war by deliberate acceleration of monetary turnover to give the illusion of prosperity.

We must concede that war cannot be fought without ammunition. On October 31, 1968 the Wall Street Journal reported the award of eleven ammunition contracts by only one service branch, the Army—\$560,000,000 for small arms ammunition by only one branch of the service. Add to that, procurement of lethal missiles such as bombs, and torpedos by all branches.

Can we continue to ignore the obvious? Only during war hysteria would arms purchases of such magnitude be tolerated. Only under the guise of defense spending could taxes be imposed and appropriations made to finance social programs. With consummate skill we have been deluded even into compounding the deceit.

I stand for capitalistic peace and the inauguration of conservation and developmental programs that will make our desert and derelict regions flower and produce and inspire our young people to develop and use their brains and intellect as God intends them to be used.

JOHN A. STEES
Mainland, Pennsylvania

Quotes or No Quotes

STEPHEN CARY'S ARTICLE in the December 15th issue should emphasize for all Friends the importance of exerting our maximum effort in behalf of law and order. I mean law and order, not "law and order" in quotes, the latter being merely the code wording for "bust the blacks."

A burglar may do a couple of second-story jobs a month. A bank robber may knock off only one bank a year. A murderer, even if never apprehended, may kill only once in a lifetime. In other words, they are not very busy. But our industrious law enforcers, police, sheriffs, jailers, and so on, are violating the law around the clock, seven days a week.

They routinely deprive the individual of his constitutional rights. They also administer savage beatings, and, too frequently, stage private executions. Remember Mississippi civil rights workers Chaney, Goodman, and Schwerner? I'm talking only about the so-called honest officials, not the corrupt ones who shake down merchants, indulge in larceny themselves, or have secret ties with the Mafia.

New York is reputedly full of gangsters, muggers, and miscellaneous other desperadoes. But I've lived and worked here nearly thirty years, and the only time my life was ever threatened, it was by an off-duty policeman.

G. SMITH
New York City

Between Five and Thirty-Five

MAUD, my almost-five-year-old, lives with her Anglo-Saxon, middle-class family in a very middle-class neighborhood. In October she announced that she would like a Negro doll from Santa Claus. Since we are typical, overindulgent parents, we arranged to have her receive the doll.

When she opened the package she said, "Isn't it beautiful!" Later in the day she

said, "Mother can't have a Negro baby like my beautiful doll but maybe she can adopt one."

Why, when a child at five can see that black is beautiful, can't we at thirty-five?

I have an idea of when the seed is planted. As adults we are often embarrassed rather than accepting when our children say aloud that black is beautiful. We are embarrassed to say that we believe in God when we are outside of the Meeting.

Our children come to feel our embarrassment at our views and soon discard them. We must get over our embarrassment if our children are to find God through our example and not in spite of it.

RALPH ENO
Stamford, Connecticut

Are We Truly Dedicated?

I WAS INTERESTED in John Honnold's article (Friends Journal, February 1). I have often questioned the insight and activities of Friends and was moved to ponder Friends' taking the same action as did the

Pope in the motion picture of Morris West's book, *Shoes of the Fisherman*.

Are we truly as dedicated as we claim to be, or do we merely act in symbolic ways—with symbolic numbers and superficial meaning? Many Friends I know can be said to be "good" people—living the life they preach—but many others do not fare so well. They attend meeting on Sunday, and that is their religion for the week. Friends need a new sense of community—a community and concern within the Society and for others in society.

BRUCE COMLY FRENCH
Washington, D. C.

"Vietnam Viewpoints"

I APPRECIATED Bronson P. Clark's review of my book, *Vietnam Viewpoints* in Friends Journal of November 1, 1968. I would like to add that this reference work can be obtained by sending \$1.50 to "Futura Press", Austin, Texas, 78704.

MARGARET HOFMANN
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Friends and Their Friends Around the World

Letter from Germany

by Curt and Rosalie Regen

OUR LAST ROUND of visits in Hesse was particularly enjoyable and rewarding, with more time than before to get to know people and exchange thoughts and feelings.

In a previous report we mentioned meeting Friends who seemed to be pulling in all directions. It was heart-warming to find a small group in Kassel who understand each other's differences and work together. They joined with us to eat, talk, and worship.

One Saturday evening Curt spoke to a public gathering on civil disobedience of Quakers and others in the United States. The next morning we took part in meeting for worship with a group of eleven. That afternoon we had frank exchanges about methods of reaching seekers.

In Frankfurt we met three families with seven small children of about the same age. There was a separate room for them during meeting for worship. One seven-year-old boy, Oliver, astonished Rosalie by his intent interest in George Fox and William Penn and the current protests of Quakers against war. During the last ten minutes of worship, the children joined in and sat in perfect quiet with their elders, a rare experience except for visiting American families, as Germans seem to think it impossible for children to be part of the adult meeting. Friends in Munich were amazed to hear of a family we know—with four children—who are still for a whole hour of meeting.

In the Frankfurt and Koblenz area we lived with three families for three or four days each. We had leisurely talks at meal-times, walks in the snow-dusted forests of the Taunus mountains, and motor trips to isolated Friends.

Another day we had a tour of the youth center at Udenhausen, where Friends planned and built a house for young people to meet for conferences and vacations.

In Wiesbaden we had a very frank discussion. Friends asked why we had come, who sent us, what special concern we had for Germans, and did we think they needed extra help?

One member said he felt that German Friends frequently scheduled a speaker with a "theme" because they are afraid of real contact with each other. Another protested this was not so in their group, but the first retorted "Oh, yes, here, too." Later the

question was raised whether Friends are afraid of newcomers and lack the ability to welcome them into their small circles of old members. One young friend of the Friends remarked if that were the case, German Quakerism would soon die out. A young girl said thousands of young people are seeking just what Friends have to give and that Quakers should make themselves known constantly through the newspapers and not give up after a few notices bring no obvious response.

In our travel minute book she expressed enthusiastic appreciation for our two days there and for Friends' international scope.

During our last weekend in Bielefeld, in Northwest Germany Quarterly Meeting, we were part of our first really "gathered" meeting in Germany. It was spontaneously called at the last minute, an unexpected Sunday added to the once-a-month worship and it had emotional depth and unity that drew our little group of nine closely together. There were tears in many eyes.

The Voyage of Phoenix

by Earle Reynolds

ON SEPTEMBER 10, 1968, *Phoenix* sailed from Nagasaki, bound for the People's Republic of China on a voyage of friendship and reconciliation. In Friends Journal of June 15, 1968, we gave an account of our plans for this venture. Here I bring the record up to date.

The voyages of *Phoenix* to North and South Vietnam, undertaken in 1967-1968 under the sponsorship of a Quaker Action Group, were concluded in the summer of 1968. My wife, Akie, and I then turned our efforts to our earlier plan for the trip to China. We thought it better to do this as an individual action, rather than one sponsored by an organization or institution, because of the possible attitudes and reactions of the Chinese government. Also, because China in 1968 was not very receptive to the idea of foreign visitors, especially Americans, we thought it better to make this exploratory voyage of peace as a twosome. We thought that if the trip were successful, a second voyage with a full crew might be made in 1969, when we knew that China might be somewhat more open to such a visit.

We continued, during our preparations during the summer of 1968, to attempt to obtain, through every contact open to us,

a formal invitation from China. We felt moved, however, to make the voyage even if such an invitation were not forthcoming. We did know, through the contacts we had, that the government of China knew of our plans and knew who we were.

The preparations went well, with one slight hitch. The Japanese government refused to give Akie a passport. We considered this problem carefully, remembering that the Japanese constitution clearly states that the right of a citizen to travel shall not be infringed upon. We decided that this refusal of a passport was indeed an unconstitutional application of the passport law. While continuing to try to get the passport, we decided that if necessary we would go without it, and test the legality of the passport law, if it came to an issue, in the Japanese courts.

After long and tedious negotiations, we did not get the passport. We sailed without it. We informed the authorities of our reasoning, and our departure was quite open. My own departure and the clearance of the ship were both completely legal, and only Akie's passport situation was in doubt. It was my feeling that the Japanese government, as had happened in past cases of disputed passports, would wait until our re-entry into Japan to take action. It seemed unlikely that the Japanese government would arrest a foreign vessel on the high seas.

This was the situation, then, when we sailed from Nagasaki on September 10. That very day, when we were outside Japanese waters and on the high seas, we were boarded by the Japanese authorities, arrested, and taken back, together with *Phoenix*, to Nagasaki.

We are now involved in court proceedings. The first issue, the illegality of the arrest of *Phoenix*, seems clear. We feel this will be clearly established. The passport issue itself is likely to be a long, drawn-out case, as it has political overtones. Two groups of Japanese, both concerned with civil rights, have offered their assistance, and we feel this matter is in competent legal hands.

On the advice of our attorneys, we asked United States authorities, none of whom had visited me or inquired about the case, to give us a ruling on the position the United States government would take with regard to the illegal seizure of an American vessel on the high seas. This was in no sense a request for assistance, but reflected the desire of our attorneys to have a statement for presentation at the trial.

The *Pueblo* case was prominent news in Japan, and our attorneys felt that the *Phoenix*

nix case, in the legal sense, had several factors in common with *Pueblo*: Both were American vessels, had an American captain, and were forcibly seized on the high seas (assuming this was the case with the *Pueblo*); both vessels were taken back to a foreign port; the vessel, captain, and crew were detained.

U. Alexis Johnson, then Ambassador to Japan, arranged for me to meet a consular officer in Tokyo. The day before our departure for America, I went by appointment to the consular offices. There I was given the position of the United States Government: The government of the United States has nothing to say about this case and takes no position on the arrest of *Phoenix*.

Now we are on a busy and enjoyable circuit of America, speaking under the sponsorship of the American Friends Service Committee and A Quaker Action Group. We have met many old friends and made a lot of new ones. There has been considerable interest in our China venture, particularly in the fact that we plan to make a second voyage, this time with a full crew of eight persons or so. More than a hundred persons have volunteered for this voyage.

The court recessed until April 15. In June, *Phoenix* will sail again from Nagasaki, bound on a voyage of peace and friendship to Shanghai. Plans are being made so that it is unlikely the Japanese authorities will again stop us. We expect to make port in China. We also have higher hopes this time of having a formal invitation, by the time we sail, but we cannot depend upon it. We shall sail in any event.

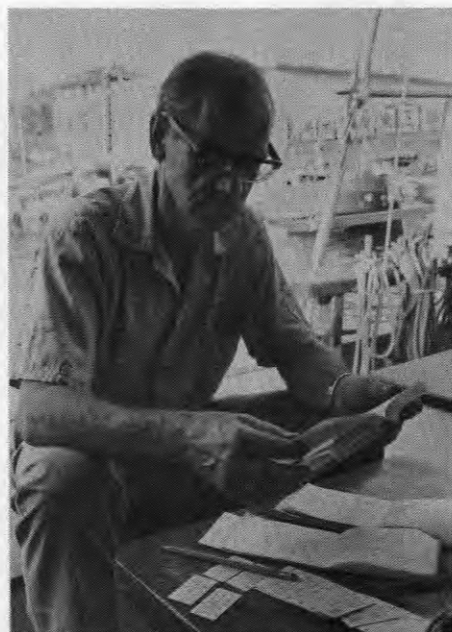
Often I am asked what will happen when we reach China and what we will do after we get there, if we are permitted to enter. The matter is out of our hands. We go in friendship. We hope and expect a friendly reception. I must confess, however, I have often wondered just what will happen.

It is possible to predict, within a narrow range of probability, what will happen when the first astronaut sets foot on the moon. But not even the most knowledgeable China specialist so far has been able to tell us, with any degree of certainty, what will happen when we reach China. To me, this adds an interesting facet to the voyage and in a very real sense is the situation that makes such a voyage necessary.

Our voyage to China is a symbolic one, a small effort of individual human beings to break through the barriers of communication and suspicion that separate China from the rest of the world. We will make an open, friendly, peaceful confrontation—if one wishes to call it that—with the people of China.



Phoenix, stopped by Japanese authorities five miles out of Nagasaki, September 10, 1968.



*Earle Reynolds, skipper—
Above: In Nagasaki Harbor.
Right: On lookout at sea.*



Akie Reynolds



Classified Advertisements

Small advertisements in various classifications are accepted—positions vacant, employment wanted, property for sale or rent, personal notices, vacations, books and publications, travel, schools, articles wanted or for sale, and so on. Deadline is two weeks in advance of date of publication.

The rate is 13 cents a word for at least 12 words; discounts are offered for 6-11 and 12-24 insertions within a year. A Friends Journal box number counts as three words. Address Classified Department, Friends Journal, 152-A North Fifteenth Street, Philadelphia, Pennsylvania, 19102.

Position Wanted

BY EDUCATED MATURE WOMAN, (driver) as housekeeper, companion to couple or single person. Will travel. Write Box B-451, Friends Journal.

LIBRARIAN. Friend, B.S. + 29 hours library science, no experience, seeks a library position for few months. Available immediately. Write Sharon Belcher, 2109 Valleyview Rd., Columbia, Missouri, 65201.

WESLEYAN UNIVERSITY FRESHMAN SEEKING SUMMER EMPLOYMENT. Would be interested in job with social relevance, but financial needs may prohibit this. Write Box G-450, Friends Journal.

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SEEK SEPTEMBER OCCUPANCY RENTAL, or rent applied to purchase two-bedroom small house or apartment with special charm, perhaps fireplace, patio, ideally near Temple University, or in Meeting-centered community. Donald Knapp, 3671 Hudson Manor Terrace, Riverdale, New York 10463.

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COUPLE TO BE HOUSEPARENTS. Teaching skills sought in either Spanish or history. Contact The Meeting School, Rindge, New Hampshire, 03461.

ASSISTANT SECRETARY, Friends General Conference. Responsibility for publications and their promotion, editor of FGC Quarterly. Write for job description: Friends General Conference, 1520 Race Street, Philadelphia, Pa. 19102.

IDEALISTS WANTED by printing business in unusual, well integrated, progressive college community. Staff includes persons of varied backgrounds, some with special interest in peace, human relations, economic democracy. Present needs: an experienced OFFSET pressman; a person experienced in bookkeeping, accounting, BUSINESS management, or estimating; SALES for midwest or west coast. Send complete information to Lee Morgan, Antioch Bookplate Company, Yellow Springs, Ohio 45387.

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ASSISTANT RESIDENT DIRECTOR for small Friends Home for the aged. A charming country estate for 12 guests. Write or visit Wade Mackie, New England Friends Home, Turkey Hill Lane, Hingham, Mass. 02043. Telephone 617-749-3556.

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Quakers at the Paris Peace Talks

AMERICAN FRIENDS SERVICE COMMITTEE has sent two special representatives to Paris to observe the Paris Peace Conference.

Leonard Tinker, director of the Peace Education Program of the North Central Regional Office of AFSC, and Ken Kirkpatrick, Peace Education Secretary for the Pacific Northwest Region, left February 25 for an eight-week stay in Paris. They will keep in touch with all participants in the conference and report to AFSC on day-to-day progress.

AFSC has had many contacts with the Hanoi and Saigon governments and the National Liberation Front to arrange the release of prisoners and to conduct other humanitarian concerns. AFSC last December made the first in a series of shipments of penicillin to civilian war-sufferers in NLF-held territory.

Stewart Meacham, Secretary of the AFSC Peace Education Program, said the purposes of Leonard Tinker and Ken Kirkpatrick are to broaden the general understanding of AFSC of issues and developments in the Paris negotiations; to discuss with parties to the talks matters relevant to the view of AFSC that the bombing of Vietnam should cease, that all American troops should be withdrawn from Vietnam (with provision for sanctuary for those who might suffer retaliation), and that the Vietnamese themselves should be free to negotiate the future of Vietnam without United States military intervention; and to discuss Vietnam developments with knowledgeable observers in Paris.

Resistance and Renewal

APRIL ACTION: Four Days of Resistance and Renewal, is a program planned to encourage local peace and church groups in all areas of the United States to commemorate the Passover-Easter weekend with sunrise services, talk-ins at draft boards, street-speaking, and so on. For further information, write to April Action, 153 North Sixteenth Street, Philadelphia 19102.

Chain Gang

THE ACTIVE Young Friends group of Cambridge Meeting, Massachusetts, provided a bit of diversion after a Sunday meeting for worship when they formed a human chain from the clothing room in the basement to the front hall. In half an hour they moved about four tons of clothing bags so that they were ready for shipment to Philadelphia.

Dialogue in Paris

EDWARD F. SNYDER, on two years' leave from Friends Committee on National Legislation, is Quaker International Affairs Representative for Southeast Asia (American Friends Service Committee).

He writes from Singapore: "When passing through Paris in January, I took the enclosed photograph of Tony and Odette Clay, directors of the Quaker Center, which shows that dialogue can be carried on even on billboards.

"Passersby had written on the Quaker poster such sentiments (in French) as, 'The church: Opium of the people,' 'All this is of no use,' and 'The social revolution will not be made by peace.'

"To these, the Clays replied with another notice: 'If the revolutionaries who have written these remarks wish to come to discuss them with us, we shall be very happy to welcome them. Inquire of the secretary of the Quaker Center.'"

Edward Snyder returns in September.



Tony and Odette Clay, directors of Paris Quaker Center, display French Quaker billboard complete with graffiti.

1799

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John V. G. and Lydia Brinton ('39) Forbes, Carlinville, Ill.

Michael M. Fuson West Richmond Meeting
William M. and Helen F. Fuson, Richmond, Ind.

Polly R. McKinstry Kennett Square Meeting
Robert B. and Mary Elizabeth ('44) Romig McKinstry, Kennett Square, Pa.

Suzanne W. Nicholson Cambridge Meeting
James V. ('44) and Mary Ann Nicholson, Belmont, Mass.

Philip V. Smith Albany Meeting
Roland F. (Ex-Fac.) and Margaret J. Smith, Troy, N. Y.

Robert N. Stabler Rock Valley Meeting
George M. and Jeanne J. Stabler, Rockford, Ill.

J. John Taber Pittsburgh Meeting
Joseph J. and Catharine N. Taber, Glenshaw, Pa.

Jay H. Weber Chesterfield Meeting
Paul V. V. and Amy H. Weber, Bordentown, N. J.

Julie C. Westervelt Atlanta Meeting
Robert F. and Patricia Perry ('44) Westervelt, Decatur, Ga.

Abigail G. Wine Forest Avenue Meeting
Ira M. and Mary-Agnes Wine, Portland, Me.

Bruce A. Wright Scarsdale Meeting
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Student-Faculty-Community Cooperation

MEMBERS of the University of Pennsylvania faculty Senate Advisory Committee issued a statement acknowledging "the responsible way in which the student demonstration has adhered to reasonable guidelines formulated by the University community."

The fourteen faculty members who signed the statement also pledged a voluntary contribution of at least one percent of their annual salaries to help carry out the aims of the demonstration: To promote adequate housing and community development for all levels of the neighboring community with the cooperation of both leaders of the community and representatives from the students, faculty, and administration of the University.

Charles C. Price, a member of Lansdowne Monthly Meeting, Pennsylvania, is chairman of the committee that issued the statement.

James Read Resigns

JAMES READ has announced his intention to resign September 15 from the presidency of Wilmington College, a post he has had since 1960.

In a letter to the board of trustees, he said: "I am convinced we are living through one of the most significant epochs of mankind's history, and to have a responsible position in higher education in these days is a real privilege. Despite all the difficulties of being in the vortex of strong social eddies, a college president has an exciting and ever challenging mission."

"In view of this it may seem strange that I have decided I should resign as president of Wilmington College. I think I have made the contribution I was hoping to make on this campus and now is the time for new leadership, new ideas, new people to carry on."

"At present we have no firm plans for the future, but we have little doubt that in a world where so much social service and so many educational tasks remain undone for lack of men and women to do them, other assignments will beckon in the not too distant future."

"We have discussed the situation with the chairman of the Board, and have agreed to a target date of September 15, 1969, for this resignation to take effect. If by that time the college has not settled on a successor, and if we have not yet determined on our future course of action, by common consent we may prolong the period of service for a time. In the mean-

time, I would encourage the Board to institute an active search for our successors."

Before he became president of the Quaker college in Ohio, James Read for nine years was United Nations Deputy High Commissioner for refugees with headquarters in Geneva and before that was chief of the Division of Education and Cultural Relations of the Office of the United States High Commissioner for Germany.

Preparing for Radical Living

LEARNING and gaining experience in street speaking is one aspect of a three-term course, "Preparing for Radical Quaker Living," at Pendle Hill, Wallingford, Pennsylvania, that covers many of the skills required by an effective activist for social change.

These skills include the ability to organize, to do research, to raise funds, and to implement good public relations — skills that also demand experience in facing and analyzing actual and potential conflict situations. The course also includes an analysis of the effectiveness of various forms of nonviolent action.

Work assignments in the field give each student the opportunity to work several hours a week with such organizations as A Quaker Action Group, Committee for a Sane Nuclear Policy, The Philadelphia Resistance, and the Welfare Rights Group.

Opportunities are taken to attend appropriate demonstrations, workshops, and some seminars. Afterward, the group discussions consider ways to handle these situations.

Joint sessions with the Martin Luther King, Jr., School for Social Change, on the campus of Crozer Theological Seminary, in Chester, Pennsylvania, provide an opportunity to exchange views with like-minded students.

Centennial Plans Announced

THE ASSOCIATED Executive Committee of Friends on Indian Affairs will observe its centennial at the annual meeting to be held at Wyandotte, Oklahoma, May 2 to 4.

A pageant, to be presented on the evening of May 3, on the campus of the Seneca Indian School, is being prepared under the care of the Centennial Committee, of which Levinus Painter is chairman. It will depict the founding and development of each of the four centers under the care of the Committee, and the story of the Seneca Indian School. Although the school, founded by Friends, was not opened until 1871, they will consider this their Centennial observance.

Hospitality reservations for the meeting may be made with Mamie Frazier, Box 182, Wyandotte, Oklahoma 74370.

Letter from England

by Angela Turner

AT FIRST I was very unhappy after returning home from the United States. England, apart from a brilliant first day—"Volpone" at the National Theatre and London at night, floodlit and enchanting—seemed sunk in drizzle and dampness. We returned to Oxford, where I gaped at the shortness of girls' dresses and the length of boys' hair, both more extreme than in New York, got a bad attack of influenza, and felt generally lonely and isolated.

Had the weather been better I would no doubt have felt happier at being back, for there are many good things about England. The countryside, when it isn't shrouded in mist, is delightful, and you can actually get out and walk in it.

The quality of society is certainly more gentle, but at first I detected a certain flabbiness, which I could not quite comprehend. A friend who returned from working in Iran was talking about this aspect and said, "It's so mediocre." That really is the right term. It's a halfheartedness, a willingness to accept the status quo, which, after the stimulating atmosphere of New York, I find stultifying.

In contrasting the two countries, one always comes back to the fact that England is much safer. I felt a real rush of pride watching an anti-Vietnam protest in which the police controlled the mob beautifully. No one was badly injured, although one girl was charged with hitting a policeman with a tambourine.

Desperate to harness my American enthusiasm for work before it vanished altogether, I determined to work for my Fellowship of the Library Association, either by writing a thesis or compiling a bibliography on a subject of some literary or bibliographical importance. After weeks of thought, it came to me that the last bibliography of Quaker literature was published in 1893, so why not bring it up to date? And so I'm hard at work filling in little 5x3 slips and loving every minute of it.

Our librarian at the branch where I work was transferred to the Central Library, leaving us without a librarian, and until we get one I am running the library.

We are not nearly so self-consciously professional as we were in Brooklyn, yet in Oxford fifty percent of the population are registered readers, as against an American average of fifteen percent, and the number of books loaned rises by around ten percent every year, so we must be doing something right!

The branch where I work is very nice and new; it's in a good residential area, but the readers are unbelievably arrogant. I hang on to my slight American accent tentatively, as I resent being categorised into a particular class when I open my mouth.

When the earnest evangelistic mood of the Church of England has been too much for me, I have escaped to Meeting, but English Meetings haven't the same cohesive feeling as American ones. Partly I think there is, in this country at the present time, less need to be a Quaker from the outward, committed point of view. We are less involved in Vietnam, and we haven't the overwhelming racial problem (we do have a problem, but it's only a little one, though recently much inflated). Consequently we haven't the need for commitment which was so needed in America.

Of course, there still remains the private aspect of the silence, which became so necessary for me in New York—probably as an antidote to the city itself—and that is chiefly my reason for attending now. At Fifteenth Street Meeting, I used to wonder, as we agonized over the twin wars, what English Quakers found to talk about. The answer is that they don't talk much. I wish that they did talk a little more, but the famed English reserve is hard to overcome.

I visited the librarian in Friends House in London, who is solidly behind the bibliography and offered any advice and help I could use. He was such a charming man that he talked me into doing the kind of bibliography that he wanted, with full annotations for every book and pamphlet and "a series of magnificent indexes," as he expressed it. He was alternately encouraging and deflating, admitting that it would involve a lot of work for years, but of course it's a very worthwhile project.

We kept an eye on the Apollo flight, which, considered in isolation, is undoubtedly a fine achievement. But I have reservations about its value, especially when one considers the vast cost in relation to other less flamboyant but necessary appropriations in the United States budget. On the other hand, it may be necessary for us to expand our minds a little by contemplating vaster distances than are normally available to us groundlings.

A New Director for Quaker United Nations Program

BARRETT HOLLISTER, director of International Education in Antioch College and former chairman of Friends General Conference, has been appointed director of the Quaker United Nations Program by American Friends Service Committee.

He and his wife, Katharine, will move to Quaker House, in New York, this summer. The Quaker United Nations Program has official accreditation through Friends World Committee for Consultation and is supported by many Quaker bodies in the United States and abroad.

Barrett Hollister, of the Antioch staff since 1939, has been dean of students, associate to the president, and professor of political science. He has taken leave to participate in projects of American Friends Service Committee.

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Considering a new career? Swift-Purscell Home in Highgate, Jamaica is initiating a dynamic new program of cottage care for needy boys (10 to 16 years) from culturally deprived backgrounds. Position calls for cool heads, Quaker insights and the capacity to give of one's self. The program will include: General socializing and supervision, homemaking for eight to ten boys in each unit, group counseling, planning, assisting in tutoring, recreation, gardening, pet keeping, reading, community work, music - any creative pursuit that makes a Christian home.

No age limit nor degree required but those over 35 are preferred, with success in family life, psychology, child care, social work or teaching or other related fields. Good working conditions and salary. Fares paid on contract.

Single persons may be considered for junior or intermediate cottages only. One substitute parent is also needed.

Make first inquiries to Board on Missions, Friends United Meeting, 101 Quaker Hill Drive, Richmond, Indiana 47374.

MEETING ANNOUNCEMENTS

Arizona

FLAGSTAFF — Unprogrammed meeting, 11 a.m., 408 S. Humphreys near campus. Mary J. Minor, Clerk, 2114 N. Navajo Dr. 774-3976.

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), 739 E. 5th Street. Worship, 10:00 a.m., Arline Hobson, Clerk, 1538 W. Greenlee St. 887-3050.

California

BERKELEY—Unprogrammed meeting. First-days, 11 a.m., 2151 Vine St., 843-9725.

CLAREMONT — Meeting for worship and Sunday School, 9:30 a.m., 727 Harrison Ave. Clerk, Ferner Nuhn, 420 W. 8th St., Claremont, California.

COSTA MESA—Orange County Friends Meeting, Rancho Mesa Pre-school, 15th and Orange. Meeting for worship, 10:30 a.m. Call 548-8082 or 833-0261.

FRESNO—Meetings 2nd, 3rd, & 4th Sundays, 10 a.m., 847 Waterman St.

GRASS VALLEY—Meeting 10 a.m., at John Woolman School. Phone 273-3183.

HAYWARD—Worship group meets 11 a.m., First-days in attenders' homes. Call 582-9632.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call 296-2264 or 454-7459.

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

MONTEREY PENINSULA — Friends Meeting for worship, Sundays, 10:30 a.m., 1057 Mescal Ave., Seaside. Call 394-5178 or 375-7657.

PALO ALTO — Meeting for worship, 11 a.m., First-day classes for children, 11:15, 957 Colorado.

PASADENA — 526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 10:30 a.m.

REDLANDS — Meeting and First-day School, 10 a.m., 114 W. Vine. Clerk: 792-3238.

SACRAMENTO — 2620 21st St. Meeting for worship Sunday, 10 a.m.; discussion 11 a.m. Clerk: 455-6251.

SAN FERNANDO — Unprogrammed worship, 11 a.m., 15056 Bledsoe St. EM 7-5288.

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

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

SAN PEDRO—Marloma Meeting and Sunday School, 10:30 a.m., 131 N. Grand. GE 1-1100.

SANTA BARBARA — 800 Santa Barbara St., (Neighborhood House), 10 a.m. Enter from De La Guerra. Go to extreme rear.

SANTA CRUZ—Meeting for worship, Sundays. 11:00 a.m., discussion at 10:00 a.m., 303 Walnut St.

SANTA MONICA—First-day School at 10, meeting at 11. 1440 Harvard St. Call 451-3865.

WESTWOOD (West Los Angeles) — Meeting 11 a.m., University Y.W.C.A., 574 Hilgard (across from U.C.L.A. bus stop). 472-7950.

WHITTIER — 12817 E. Hadley St. (Y.M.C.A.). Meeting, 10:00 a.m.; discussion, 10:45 a.m. Classes for children.

Colorado

BOULDER — Meeting for worship, 10 a.m.; First-day School, 11 a.m. Margaret Ostrow, 443-0594.

DENVER—Mountain View Friends Meeting, worship 10 to 11 a.m., Adult Forum 11 to 12, 2280 South Columbine Street. Phone 722-4125.

Connecticut

HARTFORD—Meeting and First-day School, 10 a.m., discussion 11 a.m., 144 South Quaker Lane, West Hartford. Phone 232-3631.

NEW HAVEN—Meeting, 9:45 a.m., Conn. Hall, Yale Old Campus; phone 776-5584.

NEW LONDON — Mitchell College Library, Pequot Ave. Meeting for worship at 10 a.m., discussion 11 a.m. Clerk, Hobart Mitchell, RFD 1, Norwich 06360, phone 889-1924.

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

STAMFORD-GREENWICH—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk: Janet Jones, Phone: Area Code 203 637-4428.

WILTON—First-day School, 10:30. Meeting for worship, 11:00 a.m., New Canaan Road, Wilton, Conn. Phone WO 6-9081. Jhan Robins, Clerk; phone 762-8583.

Delaware

CAMDEN—2 miles south of Dover. Meeting and First-day School 10:45 a.m.

HOCKESSIN—North of road from Yorklyn, at crossroad. Meeting for worship, 10:30 a.m., First-day School, 11:10 a.m.

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

ODESSA—Meeting for worship, 11:00 a.m.

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

District of Columbia

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

Florida

CLEARWATER—Meeting 10:30 a.m., Y.W.C.A., 222 S. Lincoln Ave. Phone 584-4751.

DAYTONA BEACH — Meeting for worship, Sunday, 10:30 a.m., 201 San Juan Avenue.

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

JACKSONVILLE—Meeting 10 a.m., Y.W.C.A. Phone contact 389-4345.

MIAMI—Meeting for worship at Sunset and Corsica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day School, 10:30 a.m. Harvey T. Garfield, Clerk. 821-2218.

ORLANDO-WINTER PARK — Meeting 10:30 a.m., 316 E. Marks St., Orlando; 241-6301.

PALM BEACH—Meeting, 10:30 a.m., 823 North A St., Lake Worth. Phone 585-8060.

SARASOTA—Meeting, 11 a.m., College Hall, New College campus. First-day School and adult discussion, 10 a.m. Phone 922-1322.

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

Georgia

ATLANTA—Meeting for worship and First-day School, 10 a.m., 1384 Fairview Road, N.E., Atlanta 6. Noyes Collinson, Clerk, 355-8761.

AUGUSTA—Meeting for worship and First-day School, 10 a.m., 340 Telfair Street, Lester Bowles, Clerk, 733-4220.

Illinois

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

DECATUR—Worship, 10 a.m. Phone 422-4511 for meeting location.

DOWNERS GROVE—(west suburban Chicago) —Worship and First-day School 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Telephone WO 8-3861 or WO 8-2040.

EVANSTON—1010 Greenleaf, UN 4-8511. Worship on First-day, 10 a.m.

LAKE FOREST—Worship 10 a.m. at new Meeting House, West Old Elm Road and Ridge Road. Mail address Box 95, Lake Forest, Ill., 60045. Tel. area 312, 234-0366.

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

QUINCY — Meeting for worship, unprogrammed, 906 South 24th St., 10:30 a.m. Clerk, Randall J. McClelland. Phone 223-3902.

ROCKFORD—Rock Valley Meeting. Worship, 10 a.m., children's classes and adult discussion, 11 a.m., Y.W.C.A., 220 S. Madison St. Phone 964-0716.

URBANA-CHAMPAIGN — Meeting for worship, 11 a.m.; 714 W. Green St., Urbana. Phone: 344-6510 or 367-0951.

Indiana

BLOOMINGTON — Meeting for worship 10:30 a.m. Moores Pike at Smith Road. Clerk, Norris Wentworth, 336-3003.

Iowa

DES MOINES—Meeting for worship, 10 a.m., classes, 11 a.m. Meeting House, 4211 Grand Ave. 274-0453.

Kansas

WICHITA—University Friends Meeting, 1840 University Avenue. First-day School 9:45 a.m., meeting for worship, 11:00 a.m. Richard P. Newby and David W. Bills, Ministers. Telephone AM 2-0471.

Kentucky

LEXINGTON—Discussion 10 a.m., meeting for worship 11 a.m. 278-2011.

LOUISVILLE — First-day School, 9:30 a.m. Meeting for worship, 10:30 a.m. Meeting house, 3050 Bon Air Avenue, 40502. Phone 454-6812.

Louisiana

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-8022 or 891-2584.

Maryland

ANNAPOLIS — Worship 11 a.m., at Y.W.C.A., on State Circle. 263-5332 or 268-0494.

BALTIMORE—Worship, 11 a.m.; classes, 9:45. Stony Run 5116 N. Charles St. ID 5-3773, Homewood 3107 N. Charles St. 235-4438.

BETHESDA—Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. Classes and worship 10:30 a.m., 332-1156.

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

SANDY SPRING—Meeting House Rd., at Rt. 108. Classes 10:30 a.m.; worship 9:30 a.m.-10:20 a.m. and 11:00 a.m.-11:45 a.m.

UNION BRIDGE—Meeting 11 a.m.

Massachusetts

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

CAMBRIDGE—5 Longfellow Park (near Harvard Square, just off Brattle Street). Two meetings for worship each First-day, 9:30 a.m. and 11 a.m. Telephone 876-6883.

LAWRENCE—45 Avon St., Bible School, 10 a.m., worship 11 a.m., Monthly Meeting first Wednesday 7:30 p.m. Clerk, Mrs. Ruth Melior, 189 Hampshire St., Methuen, Mass. Phone 682-4677.

SOUTH YARMOUTH, CAPE COD — North Main St. Worship and First-day School, 10 a.m. Phone: 432-1131.

WELLESLEY—Meeting, Sunday, 10:30 a.m. at 26 Benvenue Street. Sunday School, 10:45 a.m. Phone: 235-9782.

WEST FALMOUTH, CAPE COD — Rt. 28 A, meeting for worship, Sunday 11 a.m.

WESTPORT — Meeting, Sunday, 10:45 a.m. Central Village: Clerk, J. K. Stewart Kirkaldy. Phone: 636-4711.

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

Michigan

ANN ARBOR — Adult discussion, children's classes, 10:00 a.m. Meetings for worship, 9:00 and 11:15 a.m., Meeting House, 1420 Hill St. Clerk, Margaret Winder, 1035 Martin Place. Phone 663-1780.

DETROIT — Meeting, Sunday, 11 a.m., at Friends School in Detroit, 1100 St. Aubin Blvd. Phone 962-6722.

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

EAST LANSING—Meeting for worship and First-day school Sunday at 3:00 p.m. All Saints Church library, 800 Abbot Road. Call ED 7-0241.

GRAND RAPIDS—Friends Meeting for worship. First-days 10 a.m. For particulars call: 363-2043 or 868-6667.

Minnesota

MINNEAPOLIS—Unprogrammed meeting 9 a.m., First-day School 10 a.m., Programmed meeting 11 a.m., 44th Street and York Ave. So. Phone 926-6159 or 646-0450.

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, 10:00 a.m. Call HI 4-0888 or CL 2-6958.

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

Nebraska

LINCOLN—3319 S. 46th; Ph. 488-4178. Worship, 10 a.m.; Sunday Schools, 10:45.

Nevada

RENO—Meeting Sunday, 11:00 a.m., 3130 Comstock Drive, Reno. Phone 329-4579.

New Hampshire

DOVER—Meeting for worship 11 a.m., Friends Meeting House, 141 Central Ave. Eleanor Dryer, Clerk. 868-9600.

HANOVER—Meeting for worship and First-day School, Friends Meeting House, 29 Rope Ferry Road, 10:45 a.m. Tel. 643-4318, Peter Bien, Clerk, Tel. 643-2432.

MONADNOCK — Meeting for worship 10:45 a.m., Library Hall, Peterborough. Entrance off parking lot.

New Jersey

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

CROPWELL—Old Marlton Pike, one mile west of Marlton. Meeting for worship, 10:45 a.m. (Except first First-day).

CROSSWICKS—Meeting and First-day School, 10 a.m.

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

GREENWICH—Friends meeting in historic Greenwich, six miles from Bridgeton. First-day School 10:30 a.m., meeting for worship 11:30 a.m. Visitors welcome.

HADDONFIELD—Friends Avenue and Lake Street, First-day School for all ages at 9:45 a.m. Meeting for worship at 11:00 a.m. Nursery at 9:45 and 11:00. Mid-week meeting for worship Wednesday at 10:00 a.m. Telephone 428-6242 or 429-9186.

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

MEDFORD—Main St. First-day School, 10 a.m. Union St., adult group, 10 a.m., meeting for worship 10:45 a.m.

MONTCLAIR—Park Street & Gordonhurst Avenue. First-day School and worship, 11 a.m. Visitors welcome.

NEW BRUNSWICK—Meeting for worship and First-day School, 11 a.m., Quaker House, 33 Remsen Ave. Phone 545-8283.

PLAINFIELD — First-day School, 9:50 a.m., except summer, meeting for worship, 11 a.m., Watchung Ave., at E. Third St. 757-5736.

PRINCETON—Meeting for worship, 11 a.m., Quaker Rd., near Mercer St. 921-7824.

QUAKERTOWN — Meeting for worship, 11:00 a.m., every First-day, Clerk, Doris Stout, Pittstown, N. J. Phone 735-7784.

RANOCAS—First-day School, 10 a.m., meeting for worship, 11 a.m.

RIDGEWOOD—Meeting for worship and First-day School at 11:00 a.m., 224 Highwood Ave.

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

SHREWSBURY—First-day School, 10:30 a.m., meeting for worship, 11:00 a.m. (July, August, 10:00 a.m.). Route 35 and Sycamore. Phone 671-2651 or 431-0637.

SUMMIT—Meeting for worship, 11 a.m.; First-day School, 11:15 a.m. At YWCA, Broad and Maples Sts. Visitors welcome.

TRENTON — Meeting for worship, 11 a.m., Hanover and Montgomery Streets. Visitors welcome.

WOODSTOWN—First-day School, 9:45 a.m. Meeting for worship, 11 a.m., N. Main St., Woodstown, N. J. Phone 358-2532.

New Mexico

ALBUQUERQUE — Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. Marian B. Hoge, Clerk. Phone 255-9011.

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe.

New York

ALBANY—Worship and First-day School, 11 a.m., 727 Madison Ave.; phone 465-9084.

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

CHAPPAQUA—Quaker Road (Rt. 120). First-day School, 9:45 a.m.; worship, 11 a.m. 914 CE 8-9894 or 914 WI 1-6996.

CLINTON—Meeting, Sundays, 10:30 a.m., Kirkland Art Center, On-the-Park. UL 3-2243.

CORNWALL—Meeting for worship, 11:00 a.m. Rt. 307, off 9W, Quaker Ave. 914-534-2217.

ELMIRA—10:30 a.m. Sundays. For location, phone RE 4-7691.

FARMINGTON — Pastoral Friends meeting: Sunday School 10 a.m.; Morning worship, 11 a.m. Use New York State Thruway exit No. 43 or No. 44. Write for brochure. Pastor, Richard A. Hartman, 140 Church Avenue, Macedon 14502. Phones: parsonage, (315) 986-7881; church, 5559.

LONG ISLAND—Northern Blvd. at Shelter Rock Rd., Manhasset. First-day School, 9:45 a.m.; meeting, 11 a.m. (July, Aug., 10 a.m.)

NEW YORK—First-day meetings for worship, 11 a.m., 15 Rutherford Place, Manhattan
2 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th Floor
Telephone SPring 7-8866 (Mon.-Fri., 9-4) about First-day Schools, Monthly Meetings, suppers, etc.

POUGHKEEPSIE—249 Hooker Ave., 452-1512. Silent meeting, 9 a.m., meeting school, 9:45 a.m., programmed meeting, 11 a.m. (Summer: programmed meeting only, 10 a.m.)

PURCHASE—Purchase Street (Route 120) at Lake Street, Purchase, New York. First-day School, 10:45 a.m. Meeting, 11 a.m. Clerk, Robert S. Schoemaker, Jr., 27 Ridgeway, White Plains, New York 10605. 914-761-5237.

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

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

ROCKLAND—Meeting for worship and First-day School, 11 a.m., 60 Leber Rd., Blauvelt.

SCARSDALE—Meeting for worship and First-day School, 11 a.m., 133 Popham Rd. Clerk, Caroline Mallin, 180 East Hartsdale Ave., Hartsdale, N. Y.

SCHENECTADY—Meeting for worship 11:15 a.m.; First-day School 10:30 a.m. YWCA, 44 Washington Avenue.

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

WESTBURY, LONG ISLAND—Unprogrammed meeting for worship 11 a.m. Junior Meeting through High School, 10:45 to 12:15. Jericho Tpk. & Post Avenue. Phone, 516 ED 3-3178.

North Carolina

ASHEVILLE—Meeting, French Broad YWCA, Sunday, 10 a.m. Phone Phillip Neal, 298-0944.

CHAPEL HILL — Meeting for worship and First-day School, 11:00 a.m. Clerk, Robert Gwyn, phone 929-3458.

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

DURHAM—Meeting for worship and First-day School, 11 a.m. Clerk, Ernest Hartley, 921 Lambeth Circle (Poplar Apts.), Durham, N. C.

GUILFORD COLLEGE, GREENSBORO—NEW GARDEN FRIENDS MEETING: Unprogrammed meeting, 9:00 church school, 9:45; meeting for worship, 11:00. Clyde Branson, Clerk. Jack Kirk, Pastor.

RALEIGH—Meeting 10 a.m., First-day School 11:15 a.m., King Religious Center, N. C. State University Campus. Dale Hoover, Clerk. Phone 787-5658.

Ohio

CINCINNATI—COMMUNITY FRIENDS MEETING (United), FUM & FGC. Sunday School 9:45; Unprogrammed worship 11:00; 3960 Winding Way, 45229. Phone (513) 861-4353. Byron M. Branson, Clerk, (513) 221-0868.

CLEVELAND—Community Meeting for worship, 7 p.m., at the "Olive Tree" on Case-WRU Campus. John Sharpless, Clerk, 721-3918; 371-9942.

CLEVELAND—Meeting for worship and First-day School, 10:30 a.m., 10916 Magnolia Dr., University Circle area. 421-0200 or 884-2695.

KENT—Meeting for worship and First-day School, 10:30 a.m., 1195 Fairchild Ave., 673-5336.

N. COLUMBUS—Unprogrammed meeting, 10 a.m., 1954 Indianola Ave., AX 9-2728.

SALEM—Wilbur Friends, unprogrammed meeting, First-day School, 9:30 a.m.; meeting 10:30 a.m. Franklin D. Henderson, Clerk.

TOLEDO AREA—Downtown YWCA (11th and Jefferson), 10 a.m. Visitors welcome. First-day School for children. For information call David Taber; 878-6641. In BOWLING GREEN call Briant Lee; 352-5314.

WILMINGTON—Campus Meeting of Wilmington Yearly Meeting. Unprogrammed worship, 10 a.m. First-day School at 11 a.m., in Thomas Kelly Center, Wilmington College. George Bowman, Clerk. Area code 513-352-3172.

Oregon

PORTLAND-MULTNOMAH MONTHLY MEETING, 4312 S. E. Stark St. Worship 10 a.m., discussions 11 a.m. Same address, A.F.S.C., Tel., 235-8954.

Pennsylvania

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

BRISTOL—Market & Wood Sts. Meeting for worship, 11 a.m., First-day School, 11:30 a.m. Helen Young, Clerk. Tel. 788-3234.

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

CONCORD—at Concordville, on Concord Road one block south of Route 1. Meeting for worship 10:15 - 11:00., First-day School 11:00 - 12:00 a.m.

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

FALLS—Main St., Fallsington, Bucks County, First-day School 10 a.m., meeting for worship, 11. No First-day School on first First-day of each month. 5 miles from Pennsylvania, reconstructed manor home of William Penn.

GWYNEDD—Intersection of Sumneytown Pike and Route 202. First-day School, 10 a.m.; meeting for worship, 11:15 a.m.

HARRISBURG—Meeting and First-day School, 10:30 a.m., 6th and Herr Streets.

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

HORSHAM—Route 611, Horsham. First-day School 10 a.m., meeting 11 a.m.

LANCASTER—Off U.S. 340, back of Wheatland Shopping Center, 1½ miles west of Lancaster. Meeting and First-day School, 10 a.m.

LANSLOWNE—Lansdowne & Stewart Aves. Meeting for worship 11 a.m., First-day School & Adult Discussion 10 a.m.

LEHIGH VALLEY-BETHLEHEM—On route 512 one-half mile north of route 22. Meeting and First-day School, 10 a.m.

LEWISBURG—Vaughn Literature Building library, Bucknell University. Meeting for worship 11 a.m. Sundays. Clerk: Euell Gibbons, 658-8441. Overseer: William Cooper, 523-0391.

MEDIA—Providence Meeting. Providence Road, Media. 15 miles west of Phila. First-day School, 9:45 a.m.; meeting for worship, 11 a.m.

MERION—Meetinghouse Lane at Montgomery. Meeting for worship 11 a.m., First-day School 10:30, Adult class 10:20. Baby-sitting 10:15.

MIDDLETOWN—Delaware Co., Route 352 N. of Lima, Pa. Meeting for worship, 11 a.m.

MIDDLETOWN—At Langhorne, 453 West Maple Avenue. First-day School 9:45 a.m., meeting for worship, 11 a.m.

MILLVILLE—Main Street, meeting 10:00 a.m., First-day School, 11:00 a.m. H. Kester, 458-6006.

MUNCY at Pennsdate—Meeting for worship, 11 a.m., Mary Jo Kirk, Clerk. Tel. 546-6252.

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

NORRISTOWN—Friends Meeting, Swede & Jacoby Sts. Meeting for worship 10 a.m.

OLD HAVERFORD MEETING—East Eagle Road at Saint Dennis Lane, Havertown. First-day School 10 a.m., meeting for worship 11.

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

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

Central Philadelphia, Race St. west of 15th. Cheltenham, Jeanes Hospital Grounds, Fox Chase, 11:15 a.m.

Chestnut Hill, 100 E. Mermaid La., 10 a.m.

Fair Hill, Germantown and Cambria, 10 a.m.

Fourth and Arch Sts. Meets jointly with Central Philadelphia until further notice.

Frankford, Penn and Orthodox Sts., 11 a.m.

Frankford, Unity and Wain Streets, 11 a.m.

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

Powelton, 3721 Lancaster Ave., 11 a.m.

University City Worship Group, 32 S. 40th St., at the "Back Bench." 11 a.m.

PITTSBURGH—Meeting for worship and First-day School 10:30 a.m.; adult class 11:45 a.m., 4836 Ellsworth Ave. Mid-week worship session Fourth day 7:30 p.m., at the Meeting House.

PLYMOUTH MEETING—Germantown Pike and Butler Pike. First-day School, 10:15 a.m.; meeting for worship, 11:15 a.m.

RADNOR—Conestoga & Sproul Rds., Ithan. Meeting for worship, and Sunday School, 10:30 a.m. Forum 11:15 a.m.

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

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

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

UNIONTOWN—Meeting, 11 a.m., 51 E. Main Street. Phone 437-5936.

VALLEY—King of Prussia: Rt. 202 and Old Eagle School Road, First-day School and Forum, 10:00 a.m.; Meeting for worship, 11:15 a.m., except for the first Sunday each month, when First-day School and meeting for worship will be held simultaneously at 10 a.m. and monthly meeting will be held at 11:15.

WEST CHESTER—400 N. High St. First-day School, 10:30 a.m., meeting for worship, 10:45 a.m.

WILLISTOWN—Goshen and Warren Roads, Newtown Square, R.D. #1, Pa. Meeting for worship and First-day School, 10 a.m., Forum, 11 a.m.

YARDLEY—North Main St. Meeting for worship 10 a.m., First-day School follows meeting during winter months.

Tennessee

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

NASHVILLE—Meeting and First-day School, Sundays, 10:00 a.m., Scarritt College. Phone AL 6-2544.

Texas

AUSTIN—Worship and First-day School, 11 a.m., Forum, 10 a.m., 3014 Washington Square, GL 2-1841. David J. Pino, Clerk, HO 5-6378.

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

HOUSTON—Live Oak Meeting, worship & First-day School, Sundays 11:15 a.m., Univ. of Houston Religion Center, Room 201. Clerk, Allen D. Clark. Phone 729-3756.

Vermont

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

BURLINGTON—Worship, 11 a.m., Sunday, back of 179 No. Prospect. Phone 802-862-8449.

Virginia

CHARLOTTESVILLE—Meeting and First-day School, 10 a.m., Hope House, 903 Sixth St., S.E.

McLEAN—Langley Hill Meeting, Sunday, 10:30 a.m. Junction old Route 123 and Route 193.

RICHMOND—First-day School, 9:45 a.m., meeting 11 a.m., 4500 Kensington Ave. Phone 359-0697.

ROANOKE—Blacksburg—Meeting for worship 1st and 3rd Sunday of month, 11 a.m., Wesley Foundation Bldg., Blacksburg. 2nd and 4th Sunday, Y.W.C.A., Salem, 10:30 a.m. Phone: Roanoke 343-6769.

Washington

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

West Virginia

CHARLESTON—Meeting, Sunday 10 a.m., Y.W.C.A., 1114 Quarrier St. Phone 768-4581.

Wisconsin

BELOIT—See Rockford, Illinois.

MADISON—Sunday 10 a.m., Friends House, 2002 Monroe St., 256-2249.

MILWAUKEE—Sunday, 10 a.m.; meeting and First-day School, 3074 N. Maryland, 273-4945.

Announcements

Notices of births, marriages, and deaths are published in *Friends Journal* without charge. Such notices (preferably typed and containing essential facts) must come from the family or the Meeting.

Marriage

HARRIS-GILLILAND—On February 8, in Cincinnati, Ohio, CHRISTINE GILLILAND, daughter of Mr. and Mrs. William Gilliland, and GORDON HARRIS, son of Philip L. and Flora Harris. The bridegroom is a member of Rochester Monthly Meeting, New York.

Engagement

THE ENGAGEMENT is announced of PEGGY LU BUCHANAN, daughter of Paul and Helen Buchanan, of Syosset, New York, and JOHN SCOTT WALTON, son of Joseph and Margaret Walton, of Media, Pennsylvania. A Friends ceremony is planned for July 5 in the Community Church of Syosset.

Deaths

GAUNT—On January 30, in Woodbury, New Jersey, ANNA C. L. GAUNT, aged 82, a member of Mickleton Monthly Meeting, New Jersey. She is survived by her husband, Dillwyn G. Gaunt, of Mickleton; five children: Anna G. Kidd, of Lower Bank, New Jersey, Mary E. Rhoads, of Wilmington, Delaware, Lucy G. Wellons, of Holland, Virginia, Caroline G. Headley, of Williamsport, Pennsylvania, and Howard F., of Mickleton; fourteen grandchildren; and seven great-grandchildren.

GILLET—On February 12, LUCY BANCROFT GILLET. Born in the United States, and a graduate of Swarthmore College, she married an English doctor and spent her life in England.

LUPTON—On January 27, in Winchester, Virginia, VICTORIA NOEL LUPTON, aged 83, a member of Hopewell Monthly Meeting, Clearbrook, Virginia, where she taught First-day School for more than fifty years. She is survived by four daughters: Virginia L. Riley, Dorothy L. Seabright, and Martha W. Sheetz, all of Winchester, and Martone L. McDonald, of York, South Carolina; two sisters; nine grandchildren; and three great-grandchildren.

MEIRS—On January 11, at Greenleaf Extension, Moorestown, New Jersey, ANNA SCOTT MEIRS, aged 83, a member of Mansfield Meeting, Columbus, New Jersey. She is survived by her husband, David Allen Meirs; a son, Dr. David A. Meirs; and three grandchildren.

MILLER—On January 31, in Olympia, Washington, HELEN BASSETT WARD MILLER, a member of Chesterfield Monthly Meeting, Trenton, New Jersey. She is survived by her husband, William J. Miller, and two nephews: Henry B. Finley, of Pennington, New Jersey, and H. Bassett Smith, of State College, Pennsylvania.

MOLYNEUX—On October 26, in Forks, Pennsylvania, JULIA PARDOE MOLYNEUX, aged 66, a member of Elklands Friends Meeting, Eaglesmere, Pennsylvania. She is survived by her husband, Carl D. Molyneux; two daughters: Carol Dodd, of Haddonfield, New Jersey, and Jean Shaffer, of Avis, Pennsylvania; and seven grandchildren.

PINTNER—On December 28, in Ithaca, New York, MARY MILLER PINTNER, aged 34, a birthright member of Sandy Spring Monthly Meeting, Maryland. She is survived by her husband, Walter M. Pintner; two children: Anne and Robert; her parents, Robert H. and Mary R. Miller; and two sisters: Cornelia M. Ferrell, of Escondido, California, and Elizabeth M. Garrettson, of Buffalo, New York.

RUSHMORE—On January 25, in Roslyn Heights, New York, MARY SEAMAN RUSHMORE, aged 87, a member of Westbury Monthly Meeting, Long Island, New York. She is survived by her husband, Leon A. Rushmore, Sr.; two sons: Leon A., Jr., and Robert S.; six grandchildren; and three great-grandchildren.

SHARPLESS—On February 20, at the Country House, Delaware, IVA H. SHARPLESS, the widow of Roland E. Sharpless. She was a lifelong resident of Chester County, Pennsylvania, and an interested and devoted member of West Grove Monthly Meeting, Pennsylvania. She is survived by two sons: Edward J., of Kennett Square, Pennsylvania, and Roland E., Jr., of Quarryville, Pennsylvania; and four grandchildren.

SILCOCK—On February 7, HARRY T. SILCOCK, aged 86, a member of London Yearly Meeting. He worked for Friends Foreign Mission Association, in China, Friends Service Council, Universities China Committee in London, and the four World Conferences. He is survived by his widow, Margaret Silcock.

WESP—On February 6, at School House Lane Meetinghouse, Philadelphia, CLARENCE A. WESP, aged 87. He taught school for forty years, and, after his retirement from the Northeast High School faculty, he served almost twenty years as secretary of Green Street Monthly Meeting, Philadelphia. He is survived by his widow, Edna Muhl Wesp, of Stapeley Hall, Philadelphia.

Coming Events

Friends Journal will be glad to list events of more than local interest if they are submitted at least two weeks in advance of the date of publication.

March

28-April 5—Philadelphia Yearly Meeting, at Fourth and Arch Streets Meetinghouse, unless otherwise noted. Complete agenda available from Yearly Meeting office, 1515 Cherry Street, Philadelphia 19102. Young Friends: 3/29, after lunch, grades 7-12 in Free Quaker Meetinghouse, Fifth and Arch Streets, musical program; grades 1-6, program on peace at Fifteenth and Race Streets (meet at Fourth and Arch for bus ride). Special musical program,

3/30 at 2:00 P.M.; William Penn Lecture, sponsored by Young Friends Movement, 2:30. Speaker, John H. Westerhoff, III: "The New Bread." No sessions 4/2 and 4/3. Hospitality available for visitors.

29—Annual Meeting, Friends Journal Associates, 7:00 P.M., Fourth and Arch Streets Meetinghouse, Philadelphia, Ralph Townley, speaker.

April

11-13—"How Free Art Thee?"—Workshop at Hudson Guild, Netcong, New Jersey. Ed Hillpern, convener. Send registration fee of \$3 by March 21 to Amy Von der Porten, 71 Kensington Avenue, Old Bridge, New Jersey 08857.

18-20—Peace Institute at Lake Minnetonka. "Renewal: From Crisis to Community—What Can Our Meetings Do?" T. Canby Jones and Robert Eaton will participate. All welcome. Cost: \$23. Information from Elisabeth Leonard, 4 Poplar Street, White Plains, New York 10607.

21-25—Quaker Leadership Seminar, William Penn House, sponsored by Friends United Meeting and Friends Committee on National Legislation. Send five dollars registration fee to William Penn House, 515 East Capitol Street, Washington, D.C.

Each person of my mind and eyes:
This is my world, my Universe.
What can I do for him?

JOSEPH D. LEUTY

From a Facing Bench

(Continued from page 162)

HELEN HAUKEDAHN has published a number of articles, short stories, and stories for children, many of them in religious journals.

VIRGINIA V. HLAVSA, a member of Westbury Monthly Meeting, Long Island, is a teacher of English at Queens College. She is studying the history of Westbury Monthly Meeting in preparation for its three hundredth anniversary in 1971. This summer Virginia Hlavsa, with her husband, Richard, and her son, David, will lead a high school group traveling to Alaska, under the auspices of Friends World College.

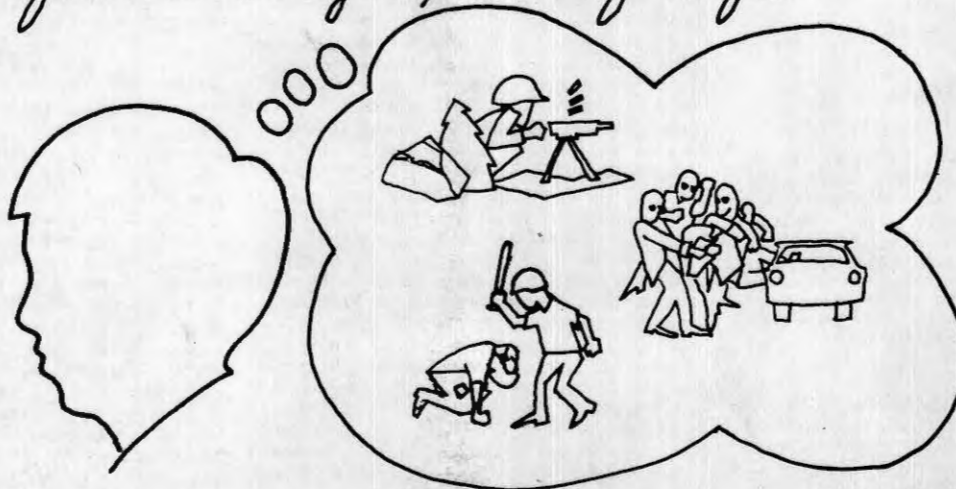
CURT AND ROSALIE REGEN, members of Plainfield Monthly Meeting, New Jersey, are traveling among Friends in Germany Yearly Meeting. Curt Regen is on the executive committee of the American Section of Friends World Committee.

EARLE REYNOLDS, a member of Honolulu Monthly Meeting, is a teacher of English at the Hiroshima Language Center. He founded the Institute of Peace Science in Hiroshima for scientific study and research on problems of peace. He helped organize the peace study section of Friends World College.

Earle Reynolds formerly taught anthropology in Antioch College and Hiroshima Women's College. He was sent to Hiroshima by the National Academy of Sciences to study the effect of atomic radiation on children.

ANGELA TURNER is a British Friend recently returned to England after living in the United States. Her reactions were included in a letter to two of her American Friends.

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