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# FRIENDS JOURNAL

*Quaker Thought and Life Today*





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Richard R. Wood

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## From a Facing Bench

THE PHOTOGRAPH ON THE COVER, of the Disarmament Café in Geneva, Switzerland, was taken by Oliver M. Ashford, a member of Geneva Monthly Meeting. J. Duncan Wood sent it to illustrate his article on page 190. It and Arthur H. Westing's article, "Poisoning Plants for Peace" (page 193), gain added poignancy from this poem by a retired physicist who lives in Scotia, New York:

### The Armorers

In Vulcan's flaming furnace anvils clang  
With Martian armor fashioned blow by blow  
While somber clouds of apprehension hang  
O'er peaceful glens where limpid rivers flow.  
Still louder now the beating hammers ring  
And even hotter glows the smithy flame  
And hotter too the blood of men who spring  
To garner glory and to die with fame.  
Soon waving meadows once so green and fair  
Caressed and cooled with atmosphere benign  
Will shrivel, fouled by pestilential air  
And waters darkly stained incarnadine.

The crimson streams that youthful hearts disgorge  
Are redder than the embers of the forge.

MILES J. MARTIN

### The contributors to this issue:

J. DUNCAN WOOD, a member of Geneva Monthly Meeting, Switzerland, is director of Friends International Centre in Geneva. He served in the Friends Ambulance Unit during 1940-45 and in the British Quaker Mission to China in 1955.

MARGARET H. BACON is director of information of American Friends Service Committee and a member of Germantown Monthly Meeting, Philadelphia. Thomas Y. Crowell has just published her new book, *Lamb's Warrior: The Life of Isaac T. Hopper*.

RICHARD H. FARQUHAR, of Sandy Spring Monthly Meeting, Maryland, is a postmaster and a member of the Audubon Naturalist Society of the Central Atlantic States.

ARTHUR H. WESTING is director of the Herbicide Assessment Commission of the American Association for the Advancement of Science and is stationed at the Botanical Museum, Harvard University. He has taught biology and forestry and during 1954-1955 did field research on herbicides for the United States Forest Service.

J. STUART INNERST is chairman of the Understanding China Committee of the Pacific Southwest Region of American Friends Service Committee and is on the Friend in the Orient Committee of Pacific Yearly Meeting. He belongs to La Jolla Monthly Meeting, California.

CAREY GUIDICI is a student in Friends World College and is a member of Fifteenth Street Preparative Meeting, New York. Since traveling in the Far East, he writes, "I've become interested in Buddhism, the living part of it, just as I feel a strong influence from the living part of Christianity."

ROBERT STEELE is professor of film in Boston University. He made films and was engaged in writing and broadcasting for two years in England and three years in India.



# Today and Tomorrow

## Crises

OUR GOOD FRIEND Theophilus bounced into our office again last Second-day, exuding his own kind of euphoria-cum-chutzpa. Yes, his health remained good, considering. Yes, he liked his new sideburns, too. Yes, everybody around Haverford seemed to be weathering the social storms pretty well. Yes, he was getting along with his one-man campaign to promote joie de vivre among the not-dry-behind-the-ears set. He even had a new slogan for his posters: "Joie de vivre and some fun makes dull Jack a tolerable boy." He seemed disappointed when we showed little enthusiasm for it. He dismissed our counter-suggestion, "Freut euch des Lebens," as unsuitable for the you-are-the-hope-of-the-world generation. (His words, not ours.)

Then, finally, he got down to business.

He had his usual folder, as we knew he would, of clippings about environment, ecology, oil slicks, pollution, and conservation.

"Thee can file all this," he said—surprisingly, for all of Theophilus's previous visits stemmed from his concern that we do our share to make people aware of what is being done to their homes and homeland.

"Thee's done thy part, at least for the time being. Just keep this, and six months from now check to see the results of the President's rhetoric about pollution, the amount of emasculation in the bills in the Congress and legislatures, the evasions in big industry, the lasting sincerity of the young generation's newest Cause.

"Now, then, thee must remember that not all the big problems are in Vietnam, the Mideast, Johannesburg, and Washington, or somebody else's slum. They are in your own slum. Do something about that!"

"Yes, Theophilus," we said. "We're ready for anything, even rhetoric."

He drew from his briefcase copies of New York Magazine for February 23 and March 2 and opened them to articles by and about Edward C. Banfield, who is professor of urban government at Harvard and whose newest book, *The Unheavenly City*, is being published by Little, Brown and Company.

Professor Banfield suggests a dozen actions government could do to solve the urban crisis but probably cannot or should not, for he believes the urban crisis probably is beyond the reach of public policy.

Among them are: Remove impediments to the employment of the unskilled, the unschooled, the young, Negroes, women, and others. Define poverty in terms of the nearly fixed standard of "hardship," rather than in terms of the

elastic one of "relative deprivation," and bring all incomes above the poverty line. Give intensive birth-control guidance to the incompetent poor. Reduce drastically the time elapsing between arrest, trial, and imposition of punishment. Prohibit live television coverage of riots and of incidents likely to provoke them. Avoid rhetoric tending to raise expectations to unreasonable and unrealizable levels.

Some realities, he says, are: It is doubtful that people are dehumanized by the ugliness of their cities or that they would be in any sense humanized by their being made beautiful. The revenue crisis in many cities mainly reflects the fact that people hate to pay taxes and that they think that by crying poverty they can shift the bill to others. When a sample of Negroes was asked whether, in general, things were getting better or worse for Negroes in this country, eight of ten said "better."

He wrote: "Doing good is becoming—has already become—a growth industry, like the other forms of mass entertainment, while righteous indignation and uncompromising allegiance to principle are becoming the motives of political commitment. This is the way it is in the affluent, middle-class society. How will it be in the super-affluent, upper-middle-class one?"

We promised Theophilus that we would read the book. Good, he said; it might cure us of our habit of trying to put things in separate packages.

After he left, the chutzpa that remained led us to wonder how old Professor Banfield is.

## Finding Time

THERE IS AN ADVICE in most Books of Discipline—sometimes it is in the Queries—about finding time in our busy lives for inward retirement and prayer. Friends who find this difficult (and who among us does not?), will welcome an anecdote about William Bacon Evans. (It was not in the Pendle Hill pamphlet about him, and its source is a Moorestown resident who knows little about Friends except this story.)

One day when our Friend was already elderly, he drove up to a Moorestown store to make a trifling purchase. He parked, put a penny in the parking meter, went in, came back out, and got in his car—and then just sat there.

After a while, the storekeeper began to worry. Bacon Evans was the sort of man people did worry about, not because he was a town character in his broadbrim, but because he was loved, because he was loving. The man went out to see if his customer was all right.

"Oh, I'm fine," Bacon Evans assured him, "and I'm sorry I worried thee.

"It's just that I had several minutes left on my parking meter, so I thought I'd use them."

Opportunities for inward retirement are where you find them—and those who really want to find them, will.

# Cynics Call Them Monuments to Failure

by J. Duncan Wood

IT WAS THERE for all to see last June. The rain since has removed the chalked inscription, CLOSED BUSINESS WOUND UP.

The Disarmament Café remains shuttered and forlorn. It stands in a rather mean street in Geneva, and it is difficult to believe that it can ever have had a very distinguished clientele, but—who knows?—it may have had its days of glory when it offered rest and refreshment to members of the great Disarmament Conference of 1932-1934, held in a hall built specially to receive it, a couple of blocks away. Though a "temporary" structure, combining ugliness with discomfort, this hall still survives, and is still used—but not for disarmament negotiations, which have been transferred to more spacious and prestigious premises.

International action to promote peace currently is viewed with a cynicism that will fasten eagerly upon these two monuments to failure—a rundown café and an equally rundown Conference Hall—assuming that nothing beside remains. The judgment would be overhasty, as cynical judgments usually are.

Nineteen thirty-two was not the start but the culmination of long and serious efforts between the wars to promote disarmament, a task recognized as urgent for the maintenance of peace in the Covenant of the League of Nations, whose Eighth Article spells out in some detail the steps to be taken to achieve it. Members of the League took this Article seriously, and many hoped that a Disarmament Conference might have been held as early as 1925.

That did not prove to be feasible, but a conference was held that year with the more limited objective of regulating the international trade in arms, a problem whose importance has not diminished with the passage of time, as recent transactions have manifested. Indeed, it is a matter of regret—but, of course, a further point for the cynics—that the Convention for Supervision of the International Trade in Arms and Ammunition and Implements of War, signed in Geneva at the end of the Conference, never received sufficient ratifications to bring it into force, so that it remained an aspiration or a dead letter.

It had, however, been proposed at the Conference that chemical weapons, usually referred to in those days as "poison gas," be included in the Convention. By a happy inspiration, to which the United States was a willing party, it was decided to draw up a separate instrument on this subject, and another inspiration, this time from Poland, associated bacteriological with chemical weapons in the Pro-

TOCOL of Geneva of 1925 for the Prohibition of the Use in War of Asphyxiating, Poisonous or Other Gases and of Bacteriological Methods of Warfare.

Despite its high-sounding title, the Protocol is a simple document. It takes barely a page of print. It declares that "the use in war of asphyxiating, poisonous or other gases . . . has been justly condemned by the general opinion of the civilised world" and binds the High Contracting Parties to extend the prohibition to the use of bacteriological methods of warfare.

Little discussion seems to have preceded its adoption and its signature, by thirty-five of the forty-four members of the Conference, on June 17, 1925, a circumstance that lends support to the view that the Protocol is a statement of the customary Law of Nations and that its terms are binding upon all, whether or not they are Parties to it.

The existence of the Protocol has not prevented the use in war of the weapons it condemns.

Two Parties to it have defaulted on their obligations. Italy used gas in the Ethiopian Campaign of 1935-1936, and there is strong circumstantial evidence that Egypt did so in the Yemen in 1963-1966. That Hitler did not follow Mussolini's Ethiopian example usually is attributed to his fear of massive retaliation by his enemies rather than to any respect for international law, for he was informed that the Allies had ample stocks of the prohibited weapons with which to reply to any attack from his side. It may well be that the belligerents achieved a balance of terror during the Second World War, but is difficult to maintain that all preparations for chemical and bacteriological warfare are intended solely as a deterrent to its use by others or are "purely defensive in nature."

Unfortunately, the products of this defensive research can only too easily be put to offensive use, as the United States has demonstrated in Vietnam. Vietnam has shown the results of using just a few of the chemical agents now available, and this practical demonstration has been supplemented by important expert studies on the effects of their widespread use in war: The report of the Secretary-General on this subject and a more recent report by the World Health Organization have made clear the risks humanity runs if it continues to manufacture these deadly weapons. We are aware also that the risks are not wholly confined to wartime, for leakages of toxic gases have occurred and are likely to occur again as long as stockpiles are allowed to remain as permanent threats to an already heavily polluted environment.

The awareness of these risks explains the renewed interest in the topic of chemical and bacteriological warfare during the past four years, which has led to the rediscovery of that by-product of a long-forgotten conference, the Geneva Protocol of 1925—the only international agreement on the subject and the most recent legal restriction on the choice of weapons by a belligerent.



It is generally agreed that the Protocol needs to be strengthened by extending its provisions to chemical weapons undreamed of in 1925 and by supplementary agreements to ban the development, production, and stockpiling of these weapons. It is also agreed that the first step is to persuade more countries to become Parties to the existing Protocol. At present sixty-two of the one-hundred-twenty-six members of the United Nations have adhered to it, although a far larger number have voted in favor of four Resolutions urging all States that have not yet done so to adhere to the Protocol.

Among the non-Parties who have expressed approval of the Protocol is the United States, a country whose delegates made an important contribution to the drafting and adoption of the Protocol in 1925 but were disowned, like President Wilson on a more famous occasion, on their return home, when the Senate refused to ratify the document they had signed.

June 17, 1970, will mark the forty-fifth anniversary of that signature. That is only a few weeks away. Is this enough time for the Senate to make good the omission of its predecessors, as President Nixon has requested?

It would be a fine thing if that could be managed, for it would emphasize that the efforts of the previous generation have bequeathed a living monument, which is still very much in business.

### Two Easter Sonnets

The hanged man, nailed as traitor to the tree,  
Thiefwise hauled up to wind and weather's use,  
Cries down our minutes, "See my nails! my blue  
Wounds witness which are world's excuse!"  
The drawn man withered in the whip of winds,  
Crosswise abandoned to the mock of time,  
Talks in our crooked ear of barbed sins  
Which flay his flesh yet for our will of crime.  
The crossed man bawdied to the scorns of vice,  
Adamwise exiled from a greener garden,  
Pleads our bent hearts to enter on a twice-  
born innocence, and proffers his paid pardon.  
The hanged man, broken on his wheel of days,  
Grieves down our wounds, and walks our woe's worn ways.

But in the end love conquers, not by might,  
But by his suffering servant, though we try  
To extirpate his memory, let him die  
Between the thieves, and banish from our sight  
Those pierced and shattered hands, that crown of stings,  
The mocking epitaph, the bleeding side.  
There is a lover at the heart of things  
Who seeks us still, wherever we may hide.  
Love conquers all. All stratagems are vain  
'gainst he who sets his snare of patience for us,  
Nor can we lose remembrance of that gain  
Which may be ours, and which he sets before us.  
Love conquers not by power or by decree,  
But by the dying lover on the tree.

FREDERIC VANSON

## Empowering the Traditionally Deprived

by Margaret H. Bacon

ANTHONY HENRY, the executive director of the National Tenants Organization, has a deep commitment to nonviolence. When he was a student in the University of Texas, he helped integrate lunch counters in Austin. The American Friends Service Committee South Central regional office offered him and his friends training in nonviolent resistance. After receiving a master's degree from Springfield



Barbara Moffett, AFSC Community Relations Division Secretary; Anthony Henry

College, Tony went to Tanzania with the first Volunteer International Service Assignments (VISA) group of AFSC.

On his return to the United States, he registered as a conscientious objector and performed his alternative service with the AFSC Youth Opportunities Program in Chicago. Tony felt that the program, conceived for the culturally deprived ghetto child, ought to be aimed at the culturally isolated and should include the middle-class suburban white child, who had no contact with children of other classes and races.

Out of this insight developed the Pre-adolescent Enrichment Program (PREP), a plan whereby adult volunteers provided Saturday morning activities for a small group of inner city and suburban children. Funded by the Office of Economic Opportunity, PREP at full swing included about seventy groups and involved families from all backgrounds—rich and poor, professional and working class, white and Negro, Puerto Rican and American Indian.

"It was not PREP's goal to bring people to a particular point of view," Tony explained, "to make children integrationists or to love people of another race—but to put them into the real world so that whatever position they

came to was based on real facts. Some people might think the program was designed to cloud over the real issue of racism in society, but that is not what happened. The children often confronted real racism as they went out together, and they learned how to cope with it."

Tony believes that with increased transportation, communication, and a common body of knowledge, racial discrimination ultimately will disappear. Meanwhile, minority groups will need to form their own organizations at times to defend themselves politically and economically.

"Some people call that separatism," Tony said. "I call that a reaction to racism. Issue-oriented groups like the National Tenants Organization and the National Welfare Rights Organization will continue to cut across racial lines, but there will also be other groups, caucuses within integrated groups, and exclusive minority groups, which will concentrate on the peculiar problems of the minority. I regret that people draw a dichotomy between the two. I think both are valid, and one need not be alarmed at the existence of the other."

The PREP program lost part of its funding in 1967, and Tony became director of the Chicago Housing Program of the Service Committee. He helped the East Garfield Park Tenants Union and subsequently the Chicago Tenants' Union, one of the first tenants' unions in the country.

Tony believes that a community organizer should not attempt to impose his ideas on a community but work along with the people and at their pace.

"This fits in well with Quaker theology as I understand it," he said. "One does not attempt to be a missionary for one's own ideas, but one is open to the possibility that other people have some of the truth. One works with other people on their thing, but doing those things with them that one agrees with and refraining from those things one does not agree with. One may gently state one's position, but one does not attempt to maneuver to impose it."

East Garfield Tenants' Union developed this way. The Congress of Racial Equality and other organizations had tried to organize a citywide rent strike in 1964, but the strike never materialized. Although the community was not ready for that step, the attempt left behind a core of people ready to move. The Union to End Slums was formed in 1966 and drew wide attention when a collective bargaining agreement was signed with a large real estate firm and the right to a jury trial was won in an eviction case. Other groups in Chicago asked to be included, and the Chicago Tenants' Union developed.

Similar developments were taking place elsewhere, and Tony thought the time favorable for the development of a nationwide exchange of information among tenant unions. With Jesse Gray, a pioneer of tenant union organization in New York City, Tony worked to organize a conference in Chicago in January, 1969. AFSC later established a nationwide tenants' rights program with Tony as director,

and about one hundred tenant unions sent delegates to a conference in St. Louis. The National Tenants Organization was formed there with Jesse Gray as chairman and Tony Henry as executive director. AFSC released Tony to NTO, and made available modest funds to help launch the program.

Tenants' unions sometimes resort to direct action—such as squatting in unused buildings or confronting city officials—but Tony thinks that also they will be able to make their power felt politically. The housing shortage is so acute, he points out, that only a government crash program can salvage the situation. Laws governing rental properties also must be changed so that the community can participate in their control and management.

"We sometimes call the NTO a kindergarten in power, and I believe that has spiritual implications," Tony said. "Too often tenants have seen themselves as passive recipients, incapable of searching within themselves for the resources they need for growth. The successful experience of accomplishing a goal, or even engaging in struggle to accomplish a goal, enhances one spiritually and changes one's concept of oneself."

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## The Conspiracy of Nature

I STOOD AT DAWN with a half dozen other avid bird watchers on the top of the mountain overlooking Boonsboro and the Shenandoah Valley to observe the annual hawk migration. The first restless gray clouds of autumn drifted ahead of a cool, strong breeze. By ten o'clock my summer clothes had failed to keep me comfortably warm, so I departed reluctantly with a count of only forty-three broadwings. I felt, nevertheless, that this all-too-brief contact with nature had been worthwhile.

Slowly driving the winding descent into the valley, I was able to enjoy the sight of well-kept home gardens and yards crowding the sides of the road with their bounty. I bought apples at a roadside stand and drove on to the nearby Antietam battlefield with its well-tended graves of boys fallen in one of war's bloodiest battles. After a swift tour through roadside plaques that seek to justify every unit's movement in hasty lust for action of brother against brother, I turned toward home, depressed.

It has been truthfully stated that no other species destroys its own kind as does man. We live constantly with the reality of ultimate weapons which, if loosed, will kill all, not just "the enemy." Man must learn to live with nature and accept his Christian responsibility.

In the valley, the dahlias, lilies, marigolds, roses, zinnias, and goldenrod all seemed to be blooming luxuriantly for nothing. The conspiracy of nature "to load and bless with fruit the vines" of grape, pumpkin, and cucumber was to no purpose. Man has not learned.

RICHARD H. FARQUHAR



# Poisoning Plants for Peace

by Arthur H. Westing

AMERICANS HAVE BEEN KILLING vast areas of trees and crops in South Vietnam, North Vietnam, Cambodia, Thailand, and Laos.

The Department of Defense has admitted that four and a half million acres of forests and one-half million acres of cropland were sprayed through July 1969—about twelve percent of the land area of South Vietnam.

The spray program is carried out under the unofficial code name "Operation Ranchhand" (officially, "Operation Hades") by spraying or "putting in a burn" with one of several herbicidal mixtures from slow, low-flying aircraft. The Air Force unit assigned to the operation chose for its motto, "Only We Can Prevent Forests." Although originally categorized by the Department of Defense as biological warfare, herbicidal weapons in 1965 were redesignated as belonging to the arsenal of chemical warfare. Herbicides were not included in the President's rejection of biological and chemical weapons on November 25, 1969.

The chemicals currently in use seem to be limited to 2,4-D; 2,4,5-T; picloram ("Tordon"); and dimethyl arsenate (cacodylate; "Phytar"). Commonly used against forests is a mixture of 2, 4-D and 2, 4, 5-T (*agent Orange*). A mixture of 2, 4-D and picloram (*agent White*) also has been used. For the destruction of rice and other crops dimethyl arsenate (*agent Blue*) is employed.

Spray rates and sizes of contiguous areas treated far exceed the maxima recommended for roughly comparable herbicidal usage in this country (for example, to control vegetation on rights-of-way). Even dosages now considered safe in this country have been challenged by competent scientists having ecological or public health concerns totally unrelated to Vietnam.

The hazards and haphazards associated with military actions of any sort and the defensive need for jettisoning partial or entire thousand-gallon payloads during evasive maneuvers or because of engine trouble rather frequently lead to the application of phenomenal overdoses to relatively small areas. I also assume that the inadvertent sprayings of unintended areas must be rather common occurrences because of mistaken target identification, navigational errors, and wind-caused drifting of spray.

An instance of possibly unintended application was the dousing in April and May 1969, of some one hundred seventy-three thousand acres in Kompong Cham province, Cambodia. I recently returned from a study tour of the

area, which includes about thirty-eight thousand acres planted to rubber and has a population of about thirty thousand inhabitants, whose lives thus were disrupted. Damages were set at more than twelve million dollars.

Forests are defoliated to deny the enemy cover or sanctuary. Trees are damaged or (particularly mangrove forests or after repeated spraying) killed. The result of spraying is by no means immediate. The leaves usually drop off only after several weeks.

The tactical benefits from such spraying have been questioned in several evaluations by military and civil authorities. My complaint is that we might well be altering drastically and detrimentally the ecology of vast acreages of South Vietnam. Vietnam is a small, impoverished, and ravaged country. Now we are adding even more to its burden without any reliable notion of the long-range consequences.

We have almost no knowledge of the effects of massive applications of herbicides under humid, tropical conditions. We have some indications, however, that there may be some serious long-term ecological (and associated economic) consequences.

One of the chemicals, picloram, does not decompose readily and may remain active in the environment for several years. The destroyed mangrove forests will take several decades to recover. The retreated semideciduous forests are being converted to bamboo forests, which are economically inferior and foster increased populations of disease-carrying rats.

Among the more subtle changes that could contribute to the deterioration of ecosystems are the reduction in species diversity; the inhibition of nitrogen-fixing nodules in legumes (by 2,4-D); the induction of chromosomal aberrations in plants (by 2, 4-D and 2, 4, 5-T), leading to their lower environmental fitness; and the production of higher levels of nitrates in some plants (by 2,4-D) to the point where they become toxic to animals that depend upon them for food.

Our decimation of plants by herbicides must be added to the damage done to the environment by bombing (more than two and one-half million thirty-foot craters made in 1968 alone); extensive wildfires (particularly in herbicide-treated vegetation); and bulldozers (some five hundred thousand acres laid bare by giant plows through 1969).

Such insults to the environment accelerate soil erosion and in some locations perhaps even bring about the irreversible hardening of the topsoil (a process known as laterization, which is peculiar to one type of tropical soil found in South Vietnam).

In short, we may be altering drastically the vegetational composition—and with it the faunal composition—over a significant fraction of the country. This is the legacy we will leave the Vietnamese people, whose well-being we claim to be committed to preserve.



Photograph by Christopher Byerly

Crops are destroyed in order to deny food to the enemy forces. We do this largely with an arsenical compound (dimethyl arsenate), which may remain in the soil for years. It is a compound not cleared for use on crops in this country and is currently under review by our government with an eye to restricting or preventing even its modest domestic noncrop uses. To date, we have used it on more than six percent of the agricultural lands of South Vietnam.

Our practice of destroying crops is legally wrong. It is morally reprehensible, because the stated objective is to deny food to the enemy soldiers. It is clear, however, that the soldier is at the top of the priority list for any available food. As a result, it is the civilians who are hit first and hit hardest by such a campaign. More specifically (and more sadly), it is the infants, the aged, the sick, the pregnant women (who may abort), and the lactating mothers (who may dry up) who are affected most.

That it is the civilians who bear the brunt of a food-denial campaign has been documented for numerous wars. As Harrison Salisbury described in *The 900 Days*, at the height of the siege of Leningrad some nine thousand persons (mostly infants and the aged; virtually no soldiers) were dying of starvation within the city each day—and yet the city held. Sherman could not starve the Confederacy into submission in 1865. Paris outlasted its siege in the Franco-Prussian war. Food blockades of 1917-1918 could not starve the Axis powers to defeat.

One of the international conventions of warfare requires that a weapon be directed primarily at military forces. It is for this reason that our crop destruction program is legally indefensible—indeed, a war crime.

A word is in order regarding the toxicology of the chemicals. The picloram apparently poses no direct threat to the health of the Vietnamese people or animals who may come in contact with it (either directly or via their food). Any possible long-term effects cannot as yet be known, since picloram has been available since only about 1964 (and anyhow, has hardly been used outside of Vietnam). The dimethyl arsenate and its degradation products can be toxic to man or beast either directly or via food intake. The 2, 4, 5-T and 2, 4-D were until recently considered to be rather harmless to persons and most animals.

A suppressed study by The National Cancer Institute, the results of which became known on October 29, 1969, reveal that 2, 4, 5-T (or an associated impurity) causes, and 2,4-D may cause, gross malformations in laboratory animals whose mothers had received doses during pregnancy approaching those that could be received by some Vietnamese citizens. As a result of this teratogenic ability, the United States Department of Agriculture immediately announced imminent severe restrictions on the use of 2,4,5-T in this country. To our nation's shame, however, the Department of Defense is adamant in its continuing policy of using 2,4,5-T at high dose rates in Vietnam. I can add here that particularly in June and July of 1969 South Vietnamese newspapers reported increases in the number of births of malformed babies in that hapless nation.

Among those who have spoken out to urge the cessation of the use of herbicides are several groups of biologists, scientists, and physicians. The American Association for the Advancement of Science voted in December 1969 to initiate a major study of the long-term ecological and medical consequences of our massive use of herbicides as weapons of war. In the Congress, a small group is doing its best to put an end to this form of barbarity, foremost among them being New York Congressman Richard D. McCarthy.

I stress that the United States is carrying on two methods of combat in Vietnam contradictory to stated Defense Department policy and presumably antithetical to basic American ideals.

On the one hand, we are employing weapons that are likely to upset for decades to come a significant fraction of the ecology of a small, destitute, friendly nation. On the other, we are employing weapons that have their most drastic impact on the civilians of that nation, not on the enemy combatants.

Our nation was the first and only one to unleash nuclear warfare. With our massive use of herbicides, we are chalking up yet another first, similarly unconfined in space and time and similarly unpredictable in its ultimate consequences. We must all work toward the goal of extending our recent partial rejection of chemical and biological weapons to herbicidal weapons as well.



# Myth and Reality in Our Relations with China

by J. Stuart Innerst

MANY ARE WONDERING whether China will open its doors to Americans, now that relations between the two countries seem to be thawing.

Numerous American Friends, individually and in groups, have been rapping on Peking's door, but in vain. It may be advisable to keep on rapping, but something else needs to be done.

Those who are eager to visit the People's Republic will do well to press for a change in policy. The quickest route to China probably lies through Washington, not by seeking its permission to go but by urging a new policy.

China has made its position clear on the issues that divide it and the United States. To ignore what it has said is hardly the way to normalize relations between the two countries.

To understand China's position, one must recall the peaceful initiatives taken by Peking between 1955 and 1960. At the Bandung Conference in 1955, Premier Chou En-lai said: "The Chinese people are friendly to the American people. They do not want war with the United States. The Chinese Government is willing to sit down and enter into negotiations with the United States Government to discuss the question of relaxing tension in the Far East, and especially the question of relaxing tension in the Taiwan area."

Secretary of State Dulles did not want to relax tension in the Taiwan area. By then Taiwan had been made a United States military outpost with the express purpose of harassing the Peking Government.

This was stated by Walter S. Robertson, Assistant Secretary of State for Far Eastern Affairs, before a Congressional committee. He said there was to be "a cold war waged under the leadership of the United States with the constant threat of attack against Red China, led by Formosa and other Far Eastern groups militarily backed by the United States."

Through the good offices of Great Britain and the Soviet Union, Secretary Dulles finally consented to talks with the Chinese at the ambassadorial level. The one hundred thirty-sixth of these talks was held February 20, 1970. Little has been accomplished, because Washington has refused to consider Taiwan negotiable.

A year after the Bandung proposal, China offered sixty-day visas to eighteen American newsmen to visit China. Secretary Dulles objected to their going. Pressured by the news media, he yielded and with their assistance selected



The Philadelphia Museum of Art

The Dove, lithograph by Pablo Picasso

twenty-four correspondents who might be permitted to go. He stipulated, however, that no Chinese newsmen holding Communist passports could enter the United States.

The Chinese rejected this but later offered visas to Eleanor Roosevelt and Averell Harriman to visit China. The Secretary refused to let them go.

China, in 1958, proposed talks on a nuclear-free Pacific. Even though the Communist government by this time was well established, the United States refused to recognize it and rejected the proposal for talks on this subject.

Rebuffed in its various peaceful initiatives, Peking in 1960 announced that the Taiwan issue would have to be resolved before other problems would be considered. This has been its position during the 1960's.

President Nixon's administration is to be commended for giving a high priority to improving Sino-American relations. Its relaxation of the ban on China trade and travel is a step in the right direction, but what it has done thus far falls short of what China expects; namely, to be treated as an equal.

This could be done by ending the United States passport discrimination against travel to China and completely normalizing trade, except in strategic goods. To proceed with these policy changes as unilateral initiatives could build confidence in Washington's peaceful intentions.

If the administration sincerely seeks a "just peace" in Vietnam, should it not do the same in Taiwan? Our Taiwan policy is based upon the myths that Chiang Kai-shek is the rightful ruler of China and that his government is the legitimate representative in the United Nations of seven hundred fifty million Chinese. This position does the United States no credit as a great nation.

Both Chiang and the Peking rulers maintain that Taiwan is a province of China and that there is only one China. This makes Taiwan an "internal problem," as Chou En-lai has contended. Washington should encourage the two governments to resolve their differences by negotiation, as they probably would if United States policy of treating Taiwan as a protectorate were ended.

The time to come to grips with this problem is long overdue. President Nixon could make an important contribution to the peace of the Far East and the world by seeking a solution based upon reality instead of myth.

# A Plan for Self-Improvement

by Carey Giudici

YOU PROBABLY HAVE HEARD or read all of this before, but there's nothing that will not bear repeating; it all has to click some day for all of us.

A quotation from the Japanese Buddhists' Book, *The Teaching of Buddha*:

"... all things appear and disappear because of the concurrence of causes and conditions. Nothing ever exists entirely alone; everything is in relations (sic) to everything else. Wherever there is light there is shadow; wherever there is length, there is shortness; wherever, therefore, we assert self-substance, we must admit sonyata (the unborn, having no self-nature, no duality). As the self-nature of things cannot exist alone, there must be emptiness. By the same reasoning, enlightenment cannot exist apart from ignorance, nor ignorance apart from enlightenment. If things do not differ in their essence of nature, how can there be duality?"

I am taking that as a starting point rather than a theme, and I will treat it as a self-examination, as it applies to me at least as much as anyone else.

The first obvious conclusion this leads me to is that all barriers, labels, and so on are concocted by my mind, and those of my forebears. I do not regard them as meaningless; rather, they are arbitrary divisions usually devised to help feed our egos, thus important to disregard.

I see that the usual step following the breaking down of these tags is my falling into the granddaddy of them all—feeling smug, satisfied with myself for doing it. This applies to anything from giving a dollar to charity to attending a meeting for worship. The inevitable result of this self-satisfaction is inactivity.

I see that I have to look at myself closely, and spot this soporific tendency; usually it dries up soon after being noticed.

Next I try and apply some exercises to the situation, both to get rid of the specific example and to make it easier to spot the next weak spot. The main ones are: a) a little amateur psychology, noticing in my own actions the things that bother me in other people; b) refusal to accept labels: Very tricky, something I still have not really succeeded in; c) seeing how much I really *do* need, at the same time seeing what I can do with what I don't need (it does not do any good to say, "I don't need this ten dollars," then let it remain in your wallet). You get an amazing sense of release from having only necessities.

The biggest one, which can be either a means or an

end, although easier as the latter, is just plain loving kindness and patience. Nothing else means anything without this one.

One important thing that I've learned is that it is not really very difficult, that each realization gives you more strength to go after the next. And the peace of mind it can give, if conscientiously followed, is the best thing in the world that can be done for your friends or "enemies."

To sum up the whole idea, or rather, to state the main moving part, for me, at least, is: Just Take Every Opportunity to Stop Being Smug.

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## What is a Quaker?

*Quaker*: Persons so quickened and attuned to that eternal Life Creating Force that they have affirmed faith, love, and belief in themselves and all human beings, whereby convinced, they strive to demonstrate a personal ministry among all in their milieu, that of helping each person to achieve his own greatest potential for good.—*Eleanor Cash, Schenectady, New York*

*Quaker*: Member of Society of Friends, Christian sect founded by George Fox, England, 1650. Admonished people to follow "the Light within" in direct communication with God. Silent and pastoral forms of worship. Known for peace testimonies, social reforms, education advancement, alleviation of human suffering throughout the world. Term derives from "tremble at the word of the Lord."—*Sarah P. Brock, Newtown Square, Pennsylvania*

I would like to submit the entry for "Society of Friends" from the *American Heritage Dictionary of the English Language*: "A Christian sect founded in about 1650 in England by George Fox. It rejects ritual, formal sacraments, a formal creed, a priesthood, and violence. Also informally as Quakers."

In my opinion, however, a superior definition is to be found in a statement presented to the Soviet Peace Committee in Moscow July 16, 1951, by a member of the British Friends Mission in Russia. This quotation is to be found in *Faith and Practice*, (1961), page 234: "Quakerism is a Christian faith; it is a way of life. Friends accept Christ's teaching concerning the individual value of each man to God and our responsibility to one another." I cannot do better than that.—*Elizabeth B. Andrews, Mechanicsburg, Pennsylvania*

*Friend*: A member of a religion inspired by Jesus Christ's example of love, forgiveness, and nonviolence. Friends attempt unity through "Quaker consensus," forming queries, testimonies, and so on as checks and balances, with the first goal the humane behavior among all world peoples. Friends unite in worship to "wait on the Lord" for spiritual guidance, speaking as motivated.—*Lorraine Veatch, Winnipeg, Manitoba*



# Film Classification Is a Snow Job

by Robert Steele

THE ONE-YEAR-OLD classification system of the Motion Picture Association of America, initiated November 1, 1968, is a snow job. Movie industrialists are not really concerned about the sex, nudity, violence, and brutality rampant in recent films. They are concerned that negative criticism of movies might result in increased city, state, and Federal censorship or that influential segments of the movie-going public might boycott the box office.

Films labeled "G" are acceptable for general audiences; "GP" films are acceptable for mature audiences; "R" films are restricted to sixteen-year-olds accompanied by a parent or guardian; "X" films are forbidden to those under sixteen.

The classification system is decked out in some new clothes, but it is the same old body familiar from the days of Will Hays and Eric Johnson. Both men became well known for their bottleneck activities in trying to keep films "decent and clean." Both codes were put forward when Hollywood films were being criticized by irate parents and vigilantes.

The classification system is designed to answer critics of the motion picture industry. It is a good-will front for a too frequently debased, money-hungry industry. It puts the "G"-classified film into limbo, swells the prices exhibitors pay to get "R" and "X" pictures into their theaters, and creates a new business of manufacturing false identity cards for those sixteen and under. It creates a demand for restricted films. Woe unto the film that has the misfortune to receive a "G" or "GP" classification! It will not be able to compete with "X" and "R" films.

When Eric Johnson withheld a seal of approval for *The Moon is Blue*, because the word, "virgin," was on the sound track, he made obvious what should already have been obvious: Seal or no seal, the drawing power of certain pictures could not be besmirched. Non-Hollywood films were not submitted for seals, and they took over movie business to such an extent that Hollywood in the fifties and sixties ceased to dominate the world market.

We want a shortcut to film quality. The way to a solution to the problems that emerge when films offend some persons is slow and hard because it requires education. We now have a superior study of the subject: *Censorship of the Movies* by Richard S. Randall (The University of Wisconsin Press, Madison, Milwaukee, and London, 1968).

Dr. Randall's book is a result of a thorough investigation of censorship boards over the nation. He provides data to support the view that those who get on the boards are

not qualified. But even if they were qualified by their education, experience, and taste, they would find it difficult to do a good job, because a film, painting, or sculpture may be perceived pornographically by one individual and non-pornographically by another. The nature of codification and classification encourages in classifiers a preoccupation with details and a blindness to the intent of a whole work.

Codes and classifications with a city, state, or Federal scope do not achieve their intended goals. They become a game to be won by subterfuge. They bring out the worst in their perpetrators and audiences. And rather than being a "guide," as its supporters claim, classification is censorship. Classification changes are made when film executives are willing to cut films in order to get a change of classification in the hope that a film will make the most money possible. Wiser countries than the United States have abandoned all censorship, and the consequences have been the decline of pornographic enterprise.

We should try to patronize good films and boycott the bad, if we are to have more good ones. If a film is good (that is, if it is honest in what it depicts, as truthful as it can be, beautiful in its artistic expression), it probably is not objectionable for children. But children are not encouraged to read all books, and they should not be encouraged to see films that they will not comprehend and that may bore them. If the film is bad, it should not have support from adults or children.

There are many ways to help exclude gratuitous sex and brutality from films. Published guides to films should be noted, such as those in Consumer Reports, Parents Magazine, and The Green Sheet. Dependable reviews can be found in The New Republic, The New Yorker, McCall's, Saturday Review, Film Quarterly, Film Comment, Sight and Sound, and Films and Filming.

A viewer tells a producer the films he wants by putting his money down at a box office. Because it is a tricky matter to persuade persons that a movie is silly, stupid, and a waste of time, it is better to talk up pictures in which we believe to such an extent that persons want to go and are not left with the time or money to see shoddy films.

Court decisions influence somewhat what we get and do not get in films. They are far from being satisfactory much of the time, but there is less danger in this mode of censorship than across-the-board Federal censorship or "voluntary self-censorship" of the film industry, because experts are called to testify against and in behalf of a film.

Classification of films can be compared to a man who walks through a park, is threatened by muggers, and tries to save himself from being beaten by picking up a rock and beating his own head and face. "See me beating myself? Please don't hit me." Such a performance by the film industry in order to keep Federal control away reveals a lack of foresight and reality. The man vulnerable to mugging had better stay out of the park.

### Time to Pause

The campus stretches green across the  
hill;  
From my window the farms disappear  
on the horizon.

There is a pause from life,  
A pause for learning.  
A silence exists between the buildings.  
Under the trees  
One can walk freely with the wind  
or two run wild with it.

The pause is full of tension—  
the tightness of a rope between begin-  
ning and end.  
Is there time to pause?

The silence aches  
in knowledge of the noise beyond the  
horizon.  
The freedom and wildness are in a  
wind  
blown through prisons.

The silence, trees, and wind beckon.  
But—  
Is there time for a pause?  
Anywhere?

I am lost.  
I am searching,  
reaching out to take in hand  
the rock—the immovable constant  
force  
which man has called life,  
love, God, spirit, inspiration.  
That which is fleeting,  
ever changing, ever moving;  
that wind called truth,  
guidance, devotion, believing.

That which gives and supports.  
That wind called rock,  
which supplies that  
which is called direction.

VICKIE ALDRICH

### Moving

It's time, says fate, to be reborn.  
Circumstances and our wills  
signal; the season of change  
Sweeps in without knocking, as  
daffodils.

From Long Island to Maryland,  
Our course looms certain; anxiety  
Frets under my live longing  
For tomorrow. Renewal sparks  
immortality.

Packing to leave this house lived in  
A decade, glimpsing the immediate,  
I start—the past eludes me;  
Our future ebbs. Life shifts.  
Our worlds shiver in orbit.

MARGARET DIORIO



Photograph by Richard Ennis

### A Spring Prayer

At sunset's gold may I behold  
The tendrils of another spring  
And cherish every growing thing,  
My faith renew  
That life is beautiful and true.  
Grant me the trenchant wit and mind  
To scotch the wrong,  
To serve mankind.  
These truths unfold:

That conscience seeks a larger good;  
We share with all a common blood;  
With all we take a common road.  
Now I am old—  
Open my eyes that I may see  
The good in you; the fault in me.

PAUL BENJAMIN

### Hymn from Milkstool

Pull, sun, full tide of grass;  
Fill meadow drowning deep  
For eye taught whiteness, blood, chill  
sleep.

'Til waves of green stillness pass  
With ease of weaving light,  
Weave air's caress and water's leap,  
And bring green hope to flood,  
'Til even night weave green  
Into her hood.

Flow, grass, from swallow sweet  
Through marvelous beast and blood,  
Through pulse of my praying hand  
Into my body and blood.

'Til into still flood, staying land,  
Woven are shuttle beats  
Of your heart and mine, beast,  
With ease of weaving light.

RONALD SAXTON

### Dogwood

Petals served on invisible platters:  
White punctuation in the story by  
the road,  
Butterflies pink and flat  
on black branches—  
Spring lies suspended in  
the sun-drenched wood.

ELLEN PAULLIN

### In The Garden

I came  
responding to the invitation  
to receive my share  
of forgiveness  
of peace  
of love  
of joy

I found  
contrary to travel-folder description,  
a world of rocks  
of hate  
of lust  
of fear  
of pride

And He  
was too busy moving these  
to walk  
to whisper  
to whisper  
love words  
to me

He said  
I could work with Him  
if I chose, and offered  
two tools:  
love God,  
love neighbor  
as self.

POLLYANNA SEDZIOL



# Reviews of Books

## Books in Brief

by Bess Lane

**The Negro in the Making of America.** By BENJAMIN QUARLES. Collier Books, New York. 288 pages. \$1.25 (paperback)

BEGINNING with the founding of Virginia and coming down to the March on Washington and since, the Negro has played a large part in America's history. But only recently, however, are we beginning in our homes and schools to help our children and incidentally ourselves to grow in knowledge of America's black citizens. This book is an attempt to fill the gap in the education of American children and youth. We recommend it to all ages.

**Both to Will and to Do.** By LEILA WARD. Friends Home Service Committee, Euston Road, London N.W. 1. 20 pages. 1/6

RECOGNIZING that "God-language is out of fashion," and, equally, that "busyness must be rated high amongst the home-made virtues that hinder," this short pamphlet is a deeply felt personal plea for recognition of the importance of small tasks, quietly and patiently performed, as a preparation for discerning larger opportunities and acquitting oneself well in them when they come.

**The Old Person in Your Home.** By WILLIAM D. POE, M.D. Charles Scribner's Sons, New York, 180 pages. \$5.95

THIS IS a useful book for those who care for the "golden agers." It points up helpful ways of caring for their physical, financial, legal, social, and spiritual needs. This reviewer suggests that the book be read in strict privacy by the caretaker and then deposited in some dark, hidden corner.

**O Say Can You See by Dawn's Urban Blight?: A Bi-Focal Look at the Nation's Capital.** By LENI and PHILIP STERN. Photographs by George De Vincent. Acropolis Books, Washington, D. C. 106 pages. \$2.95 (paperback)

IN THIS BOOK, beautiful pictures of glorious Washington alternate with pictures of dilapidated, falling down, slum dwellings only five blocks away. For instance, a resplendent picture of the White House has the caption, "thirty-two rooms and twenty baths and showers"; the next page has a picture of an overcrowded,

one-room apartment and the caption, "Some of the President's neighbors have one room and no bath."

**War and Moral Discourse.** By RALPH B. POTTER. John Knox Press, Richmond, Virginia. 123 pages. \$2.45 (paperback)

ARE WE CONSISTENT in our attitudes toward violence, toward war? asks Dr. Potter. On what basis can we decide that *no war* is just, that *this war* is just, or that *this war* is holy? The author, while not answering in full any of the questions he poses, feels that "moral discourse" is an obligation of the Christian in his search for answers to these complex problems.

**War Resistance** (Quarterly Organ of War Resisters International). 3 Caledonian Road, London N. 1, England. 26 pages. 2/6

"ONE MAN DESERTS every 10 minutes," quoted from The Guardian of March 7, 1969, appears as a "cutting" on the cover. Although this number (4th Quarter, 1968) does not pretend to treat the subject of desertion from the United States Army exhaustively, it contains documentary background information on the treatment AWOLs, resisters, and deserters receive in various countries.

**A Book of Nature Poems.** Selected by WILLIAM COLE. Illustrated by ROBERT ANDREW PARKER. The Viking Press, New York. 256 pages. \$5.95

WILLIAM COLE has arranged the poems in his delightfully diversified anthology under ten headings: Spring and blossoming; flowers and gardens; rivers, lakes, and the sea; summer's sweetness; night, stars, and the moon; autumn and harvest; trees and the woods; wind, rain, and the storm; snow and winter; ending with celebrations of nature's miracles.

Of the thousands of nature poems he read, William Cole made a happy choice of three hundred fifty fine ones: Here are works of Po Chü-i of the ninth century; young Robert Wallace of the twentieth; English favorites like Blake, Shakespeare, Tennyson, Wordsworth, Shelley, and Keats; Americans like Whitman, Dickenson, Millay, and Frost; and other moderns.

Mood illustrations in black and white by Robert Andrew Parker define each of the ten divisions. William Cole's anthology, *The Sea, Ships and Sailors*, and this book provide quiet refreshment.

KATHERINE PAXSON



Photograph by Rob Kumlner

**Who Shall Live? Man's Control over Birth and Death.** Report prepared for AMERICAN FRIENDS SERVICE COMMITTEE. Hill and Wang, New York. 144 pages \$3.95, cloth; \$1.75 paperback

THE BURGEONING human population, increasing demands on the earth's resources, and increasing burdens on earth's environment from modern technology have focused attention on the population crisis. This book, prepared for American Friends Service Committee by a working party of six doctors, a social worker, and a moral philosopher, analyzes the problems from the Quaker viewpoint.

Man has dramatically decreased infant mortality, but there has been no corresponding drop in the birth rate. The human life span also has been extended. This interference with the natural balance of life and death has caused the population explosion. Even if no further increase in population were to occur, the finite supply of resources and the finite capacity for waste disposal threaten the quality of human life our planet can support.

The report concludes that man may be able to meet the challenge by removing the major barriers to contraception and abortion to prevent the birth of unwanted children.

A section supports genetic counseling but disapproves genetic manipulation.

*Who Shall Live?* also considers man's increasing control over death. The viewpoint is presented that "brain death," the loss of any power to act or respond as a human being, must be given consideration as a legal definition of "death."

The book ends with an epilogue, "Choosing Priorities," seven appendices (Population Data; Effect on Population Growth of Birth, Death, and Fertility Rates; Reproductive Processes and Fertility Control; Positions on Abortion; Abortion Laws; New Definitions of Death; and Laws Concerning the Donations of Tissues and Organs), and an annotated bibliography.

CHARLES C. PRICE

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**William Penn: Mystic.** By ELIZABETH GRAY VINING. Pendle Hill Pamphlet 167. 31 pages. 55 cents

WILLIAM PENN made some astonishingly timeless observations: "The trimmings of the vain world would feed the needy one." "Don't bow down thyself before thy old experiences but behold the arm that has helped thee and that God has often delivered thee. Remember that the manna descended from heaven daily; that it daily must be gathered and eaten, and that manna that was gathered yesterday cannot serve today for food."

He wrote to his children: "Be good to the poor," then hastily added, "What do I say? Be just to them and you will be good to yourselves."

Of our Society, he wrote: "It seems a pity, rather, that [it] has today in its membership few poor tradesmen and no longer entreats and beseeches people."

In view of these gems, it is sad that not one complete book by Penn is in print today in the United States. Elizabeth Gray Vining, however, in this attractive, timely, and well-edited pamphlet has made a worthwhile contribution to the literature about the man, as she deals with his spiritual life, although without isolating this aspect from his other, more familiar aspects.

M. C. MORRIS

**Where Is Daddy? (The Story of a Divorce).** By BETH GOFF. Beacon Press, Boston. 28 pages. \$3.95

TO A PRESCHOOLER, divorce is an overwhelming fact that splits the foundations of his world. Beth Goff, a psychiatric social worker, wrote this story to help a severely withdrawn child.

This story is told from the standpoint of the child in simply stated situations: The initial bewilderment when Daddy isn't there; the unwelcome changes of living with Grandma, and Mother working; the growing fear that her own anger made her lose Daddy—and may drive Mother away.

As Doctor McDermott, of the Children's Psychiatric Hospital at the University of Michigan, points out, the book does not provide a pat solution. It does provide a vehicle (when adults involved have reached a point beyond their absorption in personal distress) for parent and child to recognize fears.

The parent, at this crucial time, needs to renew empathy with the child, and the child needs enough reassurance to express his feelings to parents.

FERN ELIZABETH STOWE



# Letters to the Editor

## Guilty of What?

THE PROTRACTED WRESTLINGS of Philadelphia Yearly Meeting with the Black Manifesto have been dominated by the effort of some Friends, mostly younger Friends, to make the rest of us feel guilty. Their chief document in this endeavor is a sheet of paper showing a scale, listing on one side the good things Friends have done about race problems in America and on the other side things Friends have failed to do. The scale is weighted toward racism.

This document is theologically uninformed, psychologically naive, and socially counter-revolutionary. If we should feel guilty—and very possibly we should—here is not why.

Essentially, the document criticizes Friends of 1930 for seeing race questions from a 1960 perspective instead of from a 1970 perspective. It criticizes Friends of 1900 for seeing race questions from a 1930 perspective instead of from a 1970 perspective. It criticizes Friends of 1800 for seeing race questions from an 1870 perspective instead of from a 1970 perspective. It sets a rather dangerous precedent. I can easily envision the Yearly Meeting of 1990 (if there is a 1990) in which the children of these same Friends will come in with a comparable document criticizing the authors of this document for not seeing race questions from a 1990 perspective.

The fact is that Friends have managed pretty consistently to stay at least one generation ahead of their times on these matters. If there has always been some foot-dragging, on the other hand there have also always been a few Friends who were two or three generations ahead of their times. On balance, and corporately, we have a rather extraordinary record.

To criticize this record is theologically uninformed because it takes a preposterously unrealistic view of human nature and human capacities. It is psychologically naive for the same reason. In theological language, the whole world writhes under a pall of original sin; or, in materialistic language, history and current events and introspection all teach that when people can do something wrong they generally do.

The record of Friends on race matters, far from being a suitable subject for criticism, is one of the best demonstrations I know of Christ's continuing

Lordship over us, and something that should make our hearts swell with reverence. Nothing but divine intervention can explain a record of being consistently a generation ahead of our times.

Does this mean we should not feel guilty? Not at all. We can find plenty of reasons for feeling guilty in our present environment and situation. Those who do feel so strong a sense of guilt are responding to reality in their way. Only they are assigning the guilt to the wrong place.

The reality that really hurts, the reality we do not want to look at, is the fact that our entire social order floats upon a sea of violence done to those at the bottom of the prosperity heap, violence from which most Friends are beneficiaries, violence in which most of us tacitly acquiesce. (How many of us are even aware that in most of our pleasant suburbs the cops run strange black people out of town at 10:00 p.m.?)

By throwing stones at our history, the Friends who are doing so are pulling our attention away from what is really wrong and its implications. This is what makes their document and their viewpoint counter-revolutionary.

If we fully understand what it is like to be black in America today, if we fully grasp the inwardness of how violence done to the poor in a multitude of direct and indirect ways is what makes our own comfort possible, we will no longer be able to feel comfortable in our comfort. We will, in fact, be forced into revolutionary political and social attitudes. We may even (heaven forbid!) have to look back at first-generation Quakerism, which grew out of and was part of a revolutionary movement, and recover some of the viewpoints through which original Friends found relevance to their times.

We may have to decide that our problem is not how to support the Urban League and the NAACP but how to relate creatively to the Black Panthers.

We may have to rediscover, on a visceral rather than a cerebral level, that we are sinners. This might lead us to the discovery that our God is a forgiving God and that in fact He does forgive us. We might get off the guilt kick altogether (for we feel guilty, in my opinion, precisely because we do not really think of ourselves as sinners and

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therefore cannot accept God's forgiveness of our sins, or forgive ourselves, or one another). A Society of Friends in which social action was not morbid, was joyous rather than guilt-motivated, a religious society in which love really worked and was infectious, would be something alien to us, and probably unwanted. It might, for instance, draw poor and uneducated people into membership; it might produce storefront Meetings in black ghettos; it might tear down our comfortable sense of being a spiritual elite.

It might involve us in race questions not as a rich, white organization being petitioned for funds, but as brothers to those whose lives are an unending environment of violence done to them. It might put us into that environment ourselves.

It might lead us to see that our present-day commitment to nonviolence is selective—we abhor the violence committed by some of the black poor, we condemn it and withhold our support from those who do not condemn it, without having earned the right to condemn it by having first condemned the violence done to them, to which they are responding.

If we are guilty today in the face of the Black Manifesto, what we are guilty of is not our forebears' lack of faithfulness, but our own. We are guilty of our own spiritual pride and our own class blindness. We do not "owe" reparations. We do owe it to ourselves and to God to learn the kind of faithful discipleship which involves us totally and in revolutionary ways in the lives of all those who suffer and are heavy laden.

R. W. TUCKER  
Philadelphia

### A Quaker Call

WE HAVE BEEN deeply moved by the repeated presentations addressed to Friends by Muhammad Kenyatta and other members of the Black Economic Development Conference. We acknowledge our complicity in the exploitation and oppression of black people and other oppressed groups. We accept the necessity of reordering our priorities and stretching our commitment beyond traditional church philanthropy and paternalism to an equitable sharing of our power and privilege with the oppressed. We realize that the achievement of a just society will require our more profound involvement in the struggle for fundamental social and economic change.

We are therefore dismayed to see Philadelphia Yearly Meeting join the ranks of other religious denominations in failing to respond to the urging of our black brothers. We deeply regret the Yearly Meeting's inability to sensitively engage the concerns of black people for self-determination, and its disposition to continue the pattern of white superiority through charity. Indeed, such failure only serves to emphasize how far Friends have fallen from our once acknowledged position of moral leadership on the anti-slavery issue. We find it hard to understand why Friends cannot give support to oppressed groups for projects of mutual concern, particularly when we have received repeated assurances from Muhammad Kenyatta that Quaker funds will not be used for violent purposes.

For these reasons, we have resolved to stop waiting for a positive response from the institutions of our faith and to start making personal reparations of our own. We feel concerned to begin exploring the meaning of "reordered priorities" and "shared privilege" for our personal lives. Accordingly, we are undertaking a two-month experiment in voluntary austerity during the traditional Easter/Passover season. Some of us are endeavoring to reduce our monthly spending by one-third, or half the difference between what we and those on welfare spend for various budget categories. Others among us, already living in conditions of austerity, have pledged to turn over part of our earnings or savings for reparations. Still others are committed to reducing the volume of our accumulated belongings, selling them to thrift shops, etc., whenever possible to realize money for reparations.

On Saturday, April 4, the anniversary of the assassination of Martin Luther King, Jr., we propose to gather in a Meeting for Sharing to be held at the Arch Street Meetinghouse. There, in the spirit of the early Friends Meetings for Sufferings, we shall meet to reflect upon our experience together and transfer our combined funds to the Black Economic Development Conference.

We realize that no amount of money can justly compensate black people for the past and present wrongs done them. We are aware, too, that an undertaking such as ours represents only the most modest beginning of an effort to help put economic power in the hands of black people and to build a new, more just relationship between blacks and whites.



We hope that others throughout the nation will be moved to take similar actions. Together, in concert with our black brothers, we can build the kind of movement for economic and social justice which can set all men free.

For our part, we shall continue our individual and collective efforts to reorder the corporate priorities of Friends even as we struggle to uncover and overcome the subtle workings of racism and exploitation throughout American society. In this regard we shall begin today to bring our concern home to those working in the name of Friends. Join us!

GINNY COOVER; ELLEN DEACON; BETSY LEONARD; AMY KIETZMAN; DOROTHY, ROSS, CHRIS, and BETH FLANAGAN; KATHIE and PEIRCE HAMMOND; CAROL and VINT DEMING; RUTH and MIKE YARROW; JAN and DAVE HARTSOUGH; MARGARET and C. H. YARROW; PHYLLIS and DICK TAYLOR.

*Philadelphia*

### The Struggle for Justice

THE BLACK MANIFESTO helped many understand what a debt is owed to black sufferers from white racism. Is not a similar debt owed to reds and browns in the United States and to exploited whites?

How shall justice be brought to suffering heterogeneous masses scattered over the globe?

The Black Manifesto suggests the "guerilla" might be a part of the struggle for justice. But guerillas in interracial civil war must bring with them military dictatorship, mass misery, probable starvation, and massacre.

Great statesmen have suggested other ways as have great spiritual leaders. The meek will inherit the earth to the extent that they win the battle for men's and women's minds.

In a Chicago courtroom, as Dave Delinger was led away to prison, he turned back to his companions and shouted, "Right on, beautiful people, black people, Vietnamese people, young people!"

ARTHUR BERTHOLF  
*Philadelphia*

### Black Reparations

I AM BOTHERED by the tone of the article on black reparations. Somehow the picture that Charles A. Wells builds of half the black people moving into the prosperous middle class and the rest about to be brought up by the continuing American revolution hardly seems to square with the fact that Father Groppi marched on the streets of Milwaukee for one hundred twenty-one

nights with black people before the city council would change restrictive laws.

Nor does the idea that if the demands were made by responsible people rather than radicals there would be a great outpouring of funds seem in line with facts. Instead it seems that there never was a great outpouring when responsible people did ask.

I am afraid the denominations are hardly able to make any great change in the condition of the deprived. If I am correct, the denominations take in something like three billion dollars a year, most of which goes to meet the day-by-day expenses of heat, light, and salaries. Something like two hundred fifty million in recent years have gone annually to building new churches and a lesser amount into mission work.

Yet against this income and available moneys are the far vaster moneys spent in the larger economy, in which all too often we label programs that reach the nonpoor as aid to the poor. I think the school lunch program costs the Federal government around five hundred million a year. Whatever the cost may be, the far greater benefit goes to the child from the decent home rather than the poor. The poorest districts are not able to take part, because the poorest counties are not able to take part in food programs.

I have nothing against having a lunch program or other programs to help people. I do have a great deal against letting them drift off to serve people who could afford to pay their own way and then labeling such programs as aid to the poor. I think the only real hope for change lies in facing up to these subtle deceptions and in correcting them.

HOWARD ROGERS  
*The Dalles, Oregon*

### Complete Integration

INTEGRATION is impossible under the conditions required by the white establishment. To become a member of today's society, the black man must first destroy himself, then he must submit to the white man's customs. He must accept employment that is offered to him and remain in "in his place."

In reality, he is not much better off now than he was as a slave. No wonder the black man rebels with violence and calls for the abolition of the system (not the method of government). I believe that after searching our hearts, we will admit that this is true. Complete integration will allow the black man into society with all his blackness, history, customs, music, dress, methods of worship, and social outlook, of which

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he is proud. Only then can this country get down to the business that is at hand.

The white man must sever the strings that are attached to assistance programs so that they remain free of our control and be willing to offer assistance and guidance only. The black man must control his own destiny. The white community has the assets that could and should be made available to him so that he may take his proper place in society. Even to this day it may take a court order to allow him the very things that should come to him automatically as a citizen of this country.

What must be done to rid ourselves of the prejudice and fear that is in our hearts? If we ask ourselves this question, we then have taken the first step toward solving the problem.

GEORGE PEARSON  
Trenton, New Jersey

#### Unfortunate Propaganda

IN A REVIEW note on Carleton Putnam's book, *Race and Reality*, in *Friends*

Journal of February 15, the views of Franz Boas are equated in weight with those of a professional racist.

In my estimation, it is unfortunate that the writer failed to label racist propaganda for what it is and then brushed aside weighty scientific evidence as comparable opinion.

Carleton Putnam is a New York City attorney who has been making a career out of writing propagandist tracts for the use of Southern segregationists.

The late Franz Boas was one of the most distinguished American and world anthropologists. Anthropologists and psychologists have amassed overwhelming evidence that people of the various racial types are equal in potential intellectual abilities. Human genetic stocks are so intermingled that a large share of mankind does not fit into racial categories. For differentiation, it is accurate to speak of racial types and then to point out that there is but one human race.

ALFRED MCCLUNG LEE  
Short Hills, New Jersey

#### Responsible Love

WHEN FRIENDS support family limitation, there is a consequent moral or ethical consideration to which they must give thought. Families may be smaller, but human sexuality will not be less. Are we to avoid thinking about this because we have avoided it heretofore?

We can affirm that the most satisfactory, the most joyous of human relations is a loving marriage. We also must take into account the burden put upon those for whom marriage is delayed or not possible. It is not enough to say to them only, "thou shalt not." There is a new freedom of association between men and women. The old taboos are thought by many to be worthless. Can we accommodate this new freedom honestly, humbly, and wisely?

Friends should establish a group to compose a statement on the implications of human sexuality. It is hoped that they would be moved to make more specific recommendations or a stronger statement than those in "Towards a

1799

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1970

EARL G. HARRISON, JR., Headmaster

Westtown takes pleasure in listing the following students who are winners of Honor Regional Scholarship Awards for 1970-71:

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Martin (ex-Faculty) and Winifred C. ('44) Beer,  
Haddonfield, New Jersey

**James Cooper** ..... Moorestown Meeting  
E. Newbold ('44) and Deborah ('46) Cooper,  
Wallingford, Pennsylvania

**Elizabeth Gilbert** ..... Westbury Meeting  
Phillip and Alice Gilbert, Garden City, New York

**Bruce Haines** ..... Moorestown Meeting  
Bernard ('31) and Elizabeth ('31) Haines, Maple  
Shade, New Jersey

**Valerie Harris** ..... Lansdowne Meeting  
George and Thelma Harris, Lansdowne, Pennsylvania

**Ruth Kanost** ..... Saipan Meeting  
Richard and Margaret Kanost, Mariana Islands

**Lawrence Moulton—(Mother)** .. Ann Arbor Meeting  
Phillips and Mary Moulton, Adrian, Michigan

**Emily Neal—(Father)** ..... Asheville Meeting  
Philip and Margaret Neal, Asheville, North Carolina

**Jocelyn Ritchie—(Father)** .... New Haven Meeting  
J. Murdoch and Brenda R. Ritchie, Hamden,  
Connecticut

**Andrew Simon** ..... Homewood Meeting  
Stephen ('47) and Irma Simon, Monkton, Maryland

**Katharine Taylor** ..... Kennett Meeting  
Thomas (ex-'40) and Frances ('41) Taylor, Kennett  
Square, Pennsylvania

**Jonathan Tyler** ..... Raleigh Meeting  
Lloyd and Phyllis Tyler, Raleigh, North Carolina

**Stephen Vail—(Father)** ..... Chester Meeting  
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**Margaret White—(Father)** ..... Bethel Meeting  
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Quaker View of Sex," an essay by a group of English Friends.

We cannot escape the knowledge that our attitudes are undergoing tumultuous change. For our own sakes, for the sake of our children, we need to seek in silence a leading of the spirit to a witness as profound as the renunciation of war. Our way is surely neither a retreat to a discredited puritanical past nor a surrender to contemporary hedonism. Let us seek a Friendly expression on responsible love.

HARRY T. WRIGHT  
Fresno, California

### Who Should Decide?

IN THE ARTICLE by Lawrence McK. Miller, Jr., concerning birth control (Friends Journal, February 15), the only reason I noted for his approval was that he did not want his cause to be "a lost cause." This to me seems a little selfish of a Friend or anyone. What he seems to be saying is that as long as the child does not know, it is all right. But is it?

He also seems to be saying that one family out of ten may have children. But does not this put him some place in the way of God's "Miracle of Creation?"

He also points out that you are encouraging the Congress to finance research for better contraceptives, thus encouraging the Congress to aid the gradual demoralization of women, which aids the breakdown of the family. Several historians have pointed out that this led to the downfall of Rome.

I am amazed that as Friends you do not realize these things. Your subscribers should decide for themselves, or better, let God decide for them.

CARL FREDERICK  
West Chester, Pennsylvania

### Christian Love and Sharing

BARRINGTON DUNBAR (Friends Journal, December 15) writes: "In the words of Jesus, 'give all thou hast' may be the first step toward complete identification with the cause of removing the obstacles to freedom."

Is he sincerely interested in justice, freedom, love, and sharing a good life for all men—or does he want money, so that a part of American society can dominate and perpetuate the very real ills of separatism and apartheid?

"Blacks only" is rank separation and simple racism, no matter how the implication is disguised.

A little "Christian love," and honest sharing of time and energy would make far more change than money tossed by guilt-ridden whites.

FRANCIS J. W. W. WHEELER  
Paxton, Massachusetts

### Poor Housekeeping

EDITORIALLY AND IMPLICITLY the question is raised in Friends Journal, January 1: "Why our lack of growth?"

Of course, no one answer is the answer, but here is one: *poor housekeeping*. Dirty, poorly maintained meetinghouses, and neglected, unkempt grounds are not meant, even though there are some around; poor organizational housekeeping is what I mean.

Certain functions must be performed in order to keep any organization alive and growing. Among them are the care and feeding of prospects, new members, and potential transferees. Most organizations have hired executives (including churches with their pastors, priests, and curates) who, in their own interest, see to these things. They greet the newcomer, call on him, take him under their wing until the organization can take over. Not so with Quaker Meetings (General Conference). If the functions are performed, it's by accident—usually they fall into a crack. The result: Prospects die, newcomers drop out, potential transferees don't transfer and lapse.

Statistics cannot tell the difference between a member gained and a member held, but energy expended can—it takes less to hold.

RALPH RAYMOND  
Dixon, Illinois

### Bridging the Distance

FRIENDS GENERAL CONFERENCE tries to "turn on" and keep in touch with distant Friends in line with the concern voiced by C. Davidson (Friends Journal, January 15). Sometimes isolated Friends are "activated" while attending our annual conferences. Friends living in all parts of the country ask us about the location of Meetings or worship groups within reach. A few Meetings use our double postcard "Notice of Change in Residence" (two cents each) to inform the nearest Meeting when their members move.

Friends World Committee also shares these endeavors. Its *Directory of Meetings* (one dollar) revised annually is an invaluable aid to Meeting recorders and itinerant Friends. "Turned on" Friends unable to share regularly in the life of

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any local Meeting could form under World Committee auspices a companion association parallel to the Wider Quaker Fellowship. The coordination of names and addresses for concerned active Friends in distant parts and nonmember supporters of Friends country-wide might prove to be a useful service.

One of the greatest satisfactions of my own field service with both FGC and FWCC is to note the vitality of Quaker transplants. Sometimes unawakened until plunged into the wilderness, Friends "turn on" after the Meeting of record has lost contact. Monthly Meeting care for distant members is basic, but our central offices are happy to supply services when requested.

PAUL W. GOULDING  
*Assistant Secretary,  
Friends General Conference*

### Minutiae and Minutes

THE FRIEND who volunteers to reproduce minutes for a modern gathering of the Society soon finds himself skidding about on that slippery interface known as the Eternal Now.

Our scribe's predicament first appears dimly when he reads through the clerk's rough notes and comes upon "First-day school." A man of parts, our Friend knows of the holiday called Christmas Day, Thanksgiving Day, and Labor Day, and he wonders at the archaism, "First-day." Why not "First Day"? Or even a fusion, "Firstday"?

Other quandaries loom for our Friend: The copy reads "... the Midweek Meeting for Worship, March 25, 1970." Surely, "Midweek" is an apt entitlement of the fourth day of the week; but why the capitals on "meeting" and "worship"? The capitalized substantive does not necessarily represent a proper name, and most Friends would hesitate to believe that a meeting of Friends is, necessarily, another form of Deity.

Also, why all that mishmash of pagan pantheon and inconsistent order of time units? Why not simply, "25 Third Month 1970"?

In illumined zeal, the Friend slashes the capitals on "Meeting for Business" and turns to his journal:

Friends can search themselves again as to whether they are called to be instruments of testimony to Friends' beliefs through their language, and at the same time exercise care to be acceptant of current usage as is consonant with simplicity.

ROBERT BEACH  
*Minneapolis, Minnesota*



## Singing Quakers

IT IS A GREAT PLEASURE to see the little piece of music in the February 1 issue of Friends Journal. Mary Lou Goertzen prepared it beautifully.

I wish Friends could know how Mary Lou used it in the worship-fellowship group at Pacific Yearly Meeting in which we found ourselves, as a means of creating a sense of the Spirit in a diverse group, which to that day had despaired of any meaningful unity. Taking up her homemade wooden instrument case and drawing from it her homemade zither, she first began to sing in the simplest voice: "Someone's praying, Lord, Kum Ba Yah." Then followed this German folk song: "Come, let us be joyful . . ." The group was changed from that hour; we parted with a deep sense of peace and strength.

The members of the Philadelphia Yearly Meeting, in its special sessions, have longed for a sense of the spirit. The clerk asked for a deep sense of prayerful silence, that he and all of us might be given grace and wisdom for the task before us. Am I alone in coming away without any sense of peace and renewed spirit, or assurance of right judgment?

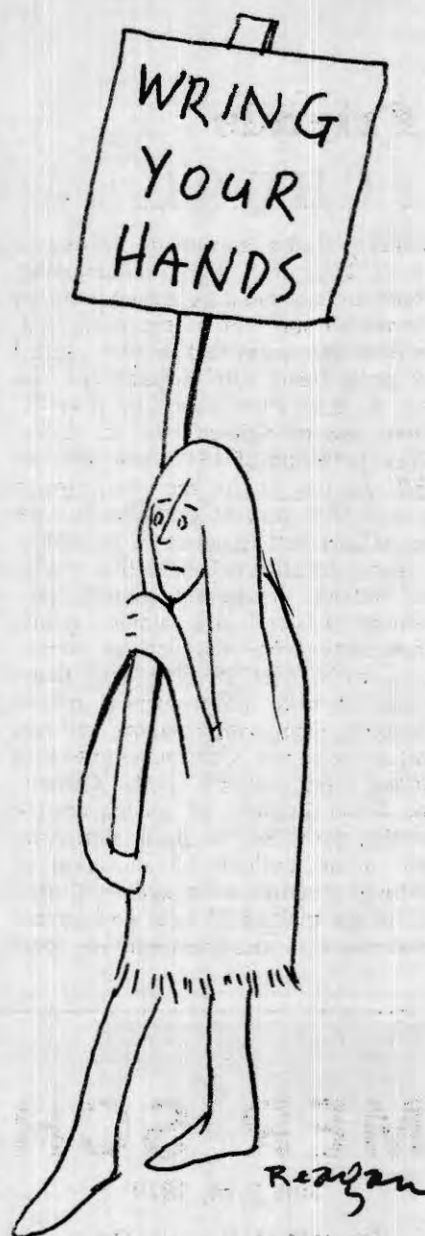
I am not asking that we institute regular singing in Friends Meetings or that we will be besieged with folk songs accompanied by a guitar, but if some Friend could raise his voice in deep sincerity of soul, to let the spirit come in through his voice, I would feel we were being blessed. We were taken to task at one session for our poor rendition of "The Battle Hymn of the Republic," because "we were Quakers."

Quakers were not born without song in their beings. Their children on the stage of Cape May pier singing "No Man is an Island" proved otherwise. Without any doubt, had members of Philadelphia Yearly Meeting been led by the recognized prayerful voice of one of us, we could have done very splendidly with "Dear Lord and Father of mankind, Forgive our foolish ways; Reclothe us in our rightful mind . . ."

ELIZABETH H. KIRK  
West Grove, Pennsylvania

## Universal Inner Light

A FRIEND sends me some old copies of Friends Journal, which reach me months after their publication. In the issue of February 15, 1968, Howard Brinton concluded his review of *Emerson and Quakerism*, by Yukio Irie, with these words: "We now need a book on



the Quaker half of Whitman. Emerson was the first important person to discover Whitman, possibly because they both shared this kernel of Quakerism."

We Hindus use the word *Athma* Prakash (the soul's light) for Inner Light. Whatever the word we use, the culminating religious experience seems to be a flood of Inner Light, which brings the peace that passeth understanding. We have a large number of saints and men and women of virtuous life who have spoken and written ecstatically of this Light that has the power to transform the psyche toward universal love and peace and knowledge.

This aspect of Walt Whitman has been brought out in an excellent book, *Walt Whitman and Yoga*, by an Indian philosopher, Professor O. K. Nambiar, of Central College, Bangalore University, Bangalore, India.

Professor O.K. Nambiar analyzes Walt Whitman's mystical experience and compares it with those of other mystics of the East and the West. From the standpoint of his own culture, he decodes the inner meaning of the symbols used by Whitman and discovers that the profound religious experience he had, the experience of "the light-untellable, lighting the very light," is not only what Quakers have spoken of in moving language, but it is the same that came to the great mystics of several nations and religious cultures.

PREMA KUMARI  
Bangalore, India

## Forty

I NOTE with interest Catherine Roberts's reference to the number forty in the Bible (Friends Journal, February 15).

It seems clear that this was a convenient way of indicating a vaguely huge number, much as we would say "millions" or "zillions."

Such use is not confined to the Bible, for did not Ali Baba have forty thieves? In my family, we used to "catch forty winks," and hair sometimes stood up "forty ways for Sunday."

A remarkable extension of this symbol for a large number is found in the word "quarantine." This comes from the Italian word for forty, *quaranta*. When early medicine wondered how long to watch for occurrence of contagion or infection, what more natural than to specify a "great big" amount of time, namely, forty days? There does not appear to be the least connection with medical experience.

JOHN F. GUMMERE  
Philadelphia

## A Quaker in Spirit

I BECAME A QUAKER in spirit many years before I even heard there was such a gathering as the Society of Friends. I have known people who, belonging to other churches or to none at all, evince a Quaker life. I have begun to wonder if it is right to say a person becomes a Quaker only by birth or a membership letter.

Joseph Havens was the first Quaker I met, when I returned to Wilmington College. When I attended my first Friends meeting on the campus there, we invited Joe and Teresina to Sunday dinner. Joe said to me, "What did you think of the meeting?"

I answered, "They did not pass the plate!"

ELEANOR CASH  
Schenectady, New York

# Friends and Their Friends Around the World

## Some Background Points on Strife in Ireland

by Jeanne Rockwell

NORTHERN IRELAND and Vietnam are some fifteen thousand sea miles apart, but several points are true of both.

In each land, a powerful, outside power is attempting to prevent the indigenous population from running their nation. In both, the people often have been overrun by foreign nations. Each time, after tremendous suffering and effort, the natives have survived, defeated, and absorbed the invaders. There is an intense pride in both lands for the cultural heritage of the past, a strong respect for learning, and an appreciation of the arts.

The original survival unit in Ireland is the extended family or clan. Agriculture is basic to the economy. Industrial development is lagging.

In Northern Ireland, the main operating method of England is the one of divide and rule, or Partition. A strongly

financed armed movement insisted in the 1920's that the predominantly Protestant northeastern six counties be allowed to stay out of the twenty-six-counties agreement that in 1921 ratified the peace treaty with England and created the Irish Free State. The Irish Republic was proclaimed after the Easter Week Rebellion of 1916, but not until 1949 did this part of the island, which is ninety-five percent Catholic, become the independent Republic of Ireland.

Many Americans believe that Northern Ireland, or the six counties now termed "Ulster," are almost totally Protestant—hence the general American surprise over the civil strife there.

The British government's official Cameron Commission report includes among the causes: Continuing grievance among large sections of the Catholic population because of inadequacy of housing provision by local authorities and unfair methods of allocation of housing; discrimination against Catholics in the making of local government appointments; manipulation of local

government electoral boundaries in order to achieve and maintain Unionist control; and resentment among Catholics over the failure of representations for the remedy of social, economic, and political grievances.

Among Protestants, there is an equally deep-rooted suspicion and fear of political and economic domination by a future Catholic majority.

Americans who want a concise study of the situation may send an international postal order for the equivalent of four shillings for a booklet, "*Orange and Green*," published by the Ulster Quarterly Meeting Peace Committee and the Northern Friends Peace Board.

Among its points is the idea that "shared education should again be explored and kept on the agenda, and voluntary bodies might experiment more boldly with mixed schooling."

In Ireland, Catholic children go to Catholic schools and Protestants to Protestant schools. The report also mentions that out-of-school mixing should be encouraged, especially in recreation.

Even more important is to give Catholic and Protestant workers equal opportunities to get jobs, for unemployment rates range from sixteen to thirty percent in the border area.

## A New Kind of Pendle Hill . . .

# SUMMER SCHOOL

July 3-26, 1970

Kenneth C. Barnes, Dean

- I July 3-5 Radical Discipleship—Debby Haines and Geoffrey Kaiser
- II July 5-10 Quakers and The New Morality—Kenneth C. Barnes
- III July 10-12  
and The Community of Otherness: A Dialogue of "Underground" Churches and Communes—Maurice Friedman and others
- IV July 12-17
- V July 17-19 Some Contemporary Poems—William H. Matchett
- VI July 19-26 The Religions of Man—Huston and Kendra Smith

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## Washington Friends Look to the Future: A Rare Opportunity

by Opal Gooden

WE ARE POLISHING and painting and pounding and praying in Washington these days. We are singing, too, as we scrub and scurry.

We have always been active, we of Friends Meeting of Washington ("Florida Avenue Meeting," to some), but now we are more active than we have ever been since 1930, for we are taking the first steps in buying and fixing up a property next door to the meetinghouse so we can better serve the members; the changing, challenging community of which we are a part near the hub of the nation's capital; and the Society of Friends, which, like other denominations, realizes increasingly the importance of a viable presence in the seat of the national government.

So we are investing our individual and corporate lives in this effort. We could have sold our meetinghouse and moved to the suburbs. We choose to stay where the action and the need are.

Friends Meeting of Washington was organized in 1930 to provide a place of worship for President Herbert C. Hoover and his wife, Lou Henry.

Friends from two established local Meetings joined forces to create a "national" Meeting. The original meetinghouse, since enlarged, was a gift.

The face and population of Washington have changed since 1930. The Commissioners of the District of Columbia then had to make a zoning exception to allow a meetinghouse to be built one

block from Connecticut Avenue. Such a structure, it was feared, might be out of balance among the large town houses of this northwest area. Close by the meetinghouse today are Washington's largest hotel, business buildings, foreign chanceries, small embassies, rooming-houses, apartment buildings, a home for elderly ladies, and, a few blocks away, a distressed section.

Washington in all seasons has a high proportion of visitors and sojourners, among them many Friends and persons interested in Quakerism. Friends Meeting of Washington draws its members, attenders, and visitors from many parts of this and other countries. About half the members of the Meeting live in other parts of the United States or overseas, often where there is no Meeting.

The Friends Center we are planning next door to the meetinghouse is a thirteen-room brick dwelling with a large garden in back. It has been used as a residence in recent years. It is not likely again to be available for Friends' use unless purchased now. Its frontage of one hundred thirty feet and depth of ninety-seven feet adjoin the side and rear of the Meetinghouse.

A center could provide urgently needed additional First-day School space. A variety of program activities can be accommodated on a seven-day-a-week basis. There is meeting space for discussions, workshops, and small conferences for Friends or community groups and for informal gatherings of young seekers and nearby apartment dwellers and live-aloners of all ages. The house also can offer space for Friends under a concern who need limited office facilities in Washington. It may well provide headquarter facilities

for several Friends activities, such as Friends Council-National Capital Area and special service projects.

The center could be a much needed focal point for handling an increasingly large number of inquiries about Quaker beliefs and practices, peace concerns, service projects, schools, and other organized activities. Weekday class and recreation space can be made available to nonprofit educational projects serving high school dropouts and young children of the inner city. Because of its strategic location, the center can be used as "neutral ground" for developing techniques for nonviolent black-white discussions.

Cash, faith, and hard work are needed. Washington area Friends are short of cash. An option to buy the property at 2121 Decatur Place, N. W., expires August 17, 1970. The purchase price is one hundred twenty thousand dollars; the down payment will be forty thousand dollars. Renovations to comply with District of Columbia code requirements for public occupancy will cost about fifteen thousand dollars. Furnishings will add another five thousand dollars. (Friends and attenders are doing most of the semiskilled and non-licensed work.) Before September 1970, sixty thousand dollars must be available. Washington Friends have issued a call for a hundred thousand dollars.

Gifts of cash or stocks and pledges, payable to the Friends Meeting of Washington, 2111 Florida Avenue, N. W., Washington, D. C. 20008, should be designated for the Friends Center Fund. Long-term loans at not more than six percent interest, instead of outright gifts, also will be welcomed.



Part of the house and garden of the planned Friends Center.



The new property adjoins Florida Meetinghouse.

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### Tradition, Fellowship, and Pagan Rites

by Rothwell Bishop

I BELONG to Jordans Monthly Meeting, and we have far too many among us whose sole aim is to preserve our traditions instead of enhancing them or reinterpreting them. In Slough, twenty years ago, we began to feel that we needed a meetinghouse, but it took us several years before the Monthly Meeting began to support us, because we had no Quaker tradition to revive. If we had had an old burial ground or even a street called Quaker Lane, the rest would have rallied round almost at once, but for some time we met with little but such awkward questions as "Where is this Monthly Meeting to find twenty thousand pounds?" None of us knew, of course, but the meetinghouse has now been open for three years, and we are paying off the debt at five hundred pounds a year above the required rate. No, I do not know how we manage that.

What I do know is that we have always said that our Christian duty was to create a warm fellowship and the rest would follow. So far it has, but one thing is missing.

Though we are placed on the edge of what is rapidly becoming the coloured quarter of Slough, as yet we have made no impact on our coloured friends. The Indians use the building for welfare association meetings and wedding receptions, and the Sikhs (tell it not in Gath) recently took over the whole of the ground floor to celebrate some special day while Friends foregathered that Sunday in the flat of our residential Friends. No doubt there will be questions asked in the House about that.

Oh, well. We are learning what we ought to do and what not. Hindu weddings are out, because to the warden's horror the first arrivals on the day of the only one we permitted placed an asbestos mat in the middle of the schoolroom floor and then put an open brazier on that and lit the brazier. The happy couple were to walk hand in hand seven times around the sacred element. Of course if we had gone up in flames our insurance would not have covered the accident. Upon reflection, we concluded that it really did not fall within our province to encourage the performance of hazardous pagan rites within our walls.

As you may judge, we are experiencing at first hand the impact of one civi-



lisation upon another and occasionally we find ourselves in interesting but rather tricky situations. Tradition here does not help us at all. How does one persuade coloured people that ours is a Meeting that welcomes all? It is not we who are exclusive.

### Experimental First-day School

MOUNT TOBY MEETING is experimenting with an unstructured and ungraded First-day School. Instead of classes we have projects, and there are no age barriers. Each student may go to the project of his choice. A five-year-old may be taking part alongside a twelve-year-old.

Snowshoeing was well attended by large and small, despite cold weather. Exploring the world of God in nature, observing the creatures of the wild, and seeing the trees and shrubs in their winter dormancy proved exciting. The forest areas—unspoiled, unpolluted, untouched by man—showed the young people that a knowledge of conservation was important to keep the balance of nature.

Another project was block printing. Since all the projects were to relate to Friends testimonies, many of the prints were on peace or related to social concerns.

Although Quakerism in our First-day School took a different path this year, the basics remain unchanged, and we are pleased with the results.

THOMAS HANCOCK

### Centers for Refugee Children

THE UNITED NATIONS Relief and Works Agency (UNRWA) has asked American Friends Service Committee to sponsor and organize centers for preschool refugee children in Gaza. The operation will begin with eight centers and later expand.

Priscilla Crosfield, a British Quaker who has worked for the AFSC in Philadelphia and Algeria, will be in charge of the program.

Initially, the centers will serve about twelve hundred children between the ages of three and five. Local refugee girls will be given inservice training in the care of preschool children, and camp residents will be employed as teacher aides and carpenters. The mothers will be included in the operation of the program as much as possible. It is hoped that simple courses in hygiene, nutrition, baby care, and sewing can be developed.

### Plans for Friends World College

FRIENDS WORLD COLLEGE, New York, endorsed for circulation to the college community a draft report of a planning committee that envisions a college population by 1973 of four hundred students each semester—fifty in each of seven centers. Other students would pursue independent programs or be in their senior semester.

One recommendation related to more rapid internationalization of the college, in terms of admission of non-American students and rotation of faculty from center to center. The continuation of the general plan of the college was endorsed; the college conducts programs in North America, Latin America, Africa, India, and Japan. A Scandinavian Seminar would be offered as an optional European program.

The application of cooperative principles in dining, housing, and travel are to be explored. Additional topics to be studied by the five-year planning committee include personnel policy, curriculum content, learning methods, administrative structure, and autonomy of centers.

### Remember the Mayflower

PLYMOUTH, England, will celebrate this summer the three hundred fiftieth anniversary of the sailing of the Mayflower. Members of Selcombe Friends Meeting—about twenty-five miles east of Plymouth—will be glad to welcome Friends visiting from the United States and guide them to places of interest and beauty in South Devon. To make arrangements for hospitality, write to Margot Baker, "Tamarish," Drake Road, Salcombe, South Devon, or to John N. Chalk, "Faraway," Torr, Kingsston near Kingsbridge, South Devon. Both addresses are in England.

### Doris Darnell Promoted

DORIS HASTINGS DARNELL, personnel secretary for the American Friends Service Committee since 1968, has been appointed associate executive secretary for personnel. Doris Darnell formerly was executive secretary of the Westtown School Alumni Association, librarian at Bryn Mawr College and Haverford College, and head resident at Pendle Hill.

### Swiss Friends on TV

IN HONOR of the fiftieth anniversary of Quakerism in Switzerland, the Swiss television series, "Présence Protestante," scheduled a program about the Society of Friends for presentation May 10.

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## Food for Nigeria

THE FIRST PLANTING since 1967 is underway in wartorn areas of Nigeria. American Friends Service Committee has distributed maize, cassava, and yam seeds to farmers in Ibusa, Asaba, Enyong, Ikot Ekpene, and Arochuku and has provided farm tools. If farmers can plant by March 15, the fall harvest will produce an adequate food supply in that area for the first time since the war began.

## CREMATION

*Friends are reminded that the Anna T. Jeanes Fund will reimburse cremation costs. (Applicable to members of Philadelphia Yearly Meeting only.)*

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154 N. 15th St., Philadelphia,  
GE 8-2329 between 8 and 10 p.m.

Holland McSwain, Jr., A.C.S.W.,  
SH 7-1692.

Ruth M. Scheibner, Ph.D., Ambler,  
Pa., call between 7 and 9 p.m.  
MI 6-3338.

Ross Roby, M.D., Howard Page  
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## Friends and Concerns

HANOVER MONTHLY MEETING, New Hampshire, sent the following statement to the manager of the New England Telephone Company:

"The Hanover Religious Society of Friends undertakes with regret but under compulsion of conscience to withhold payment of Federal tax for services on the telephone installed in the Meeting House at 29 Rope Ferry Road, Hanover, New Hampshire. In 1966 when the telephone tax was raised to 10%, Rep. Wilbur Mills of the House Ways and Means Committee stated the Vietnam and only the Vietnam operation makes this bill necessary.

"The persistence of our government in insisting on maintaining a military presence in Vietnam in spite of demonstrations and expressions of moral outrage by citizens here and around the world drives us from a sense of humility and of responsibility for our government to this symbolic action. A sum equivalent to the tax money will be sent each month to the American Friends Service Committee for use in Vietnam relief work."

THE NEWSLETTER of Seattle's University Friends Meeting has published the statements made to the press by two members, Alura and Donald Dodd, on the occasion of their decision to withhold taxes used for war and place equivalent funds in a trust fund to be paid with interest when "they are no longer used to needlessly destroy the lives and property of our fellow humans and create bitterness and hate which threatens our lives and those of our children" (from Donald's statement).

From Alura's statement: "Are we gradually being moved into a police state? People in this country who were in Germany during the Hitler takeover and in Czechoslovakia when their free-

dom was usurped, see the possibility of it coming here in the same way that it did there. . . . If people do not at this time make clear stands and work for change in a constructive way, the restrictions may become too overpowering and then they will not be able to protest, as happened in Germany.

"The caring community has to make itself felt in courtrooms, streets, and local community organizations as well as in representative government. It must be done for the sake of the whole of mankind now, before an atomic holocaust born of hate bred by ignorance, brings this opportunity to an end. We have to care about each other as other people, human beings, and not resort to labels, such as 'communist,' 'pig,' or any of the others that place persons in the inextinguishable category of enemy. To the extent we dare to care for others, will we begin to avert the suicidal tide of events. . . ."

EMILY NOEL and Miriam Wattles, of Hartford Meeting, Connecticut, have rounded up children's opinions on the boycott of table grapes. Samples:

"I feel that good living quarters and more money should be given to the farm workers. I think that America is sort of greedy and this [situation] is one of the results of this greed."

"I'm on the strikers side. They don't have their freedom."

"The farm owners shouldn't put dangerous pesticides on the grapevines."

"The pesticides make people sick, and they don't have enough money to pay the doctor bills."

IN John L. P. Maynard's monthly Newsletter/Bulletin (Fifteenth Street Preparative Meeting, New York), Ruth Imbesi repeats a fact that needs repetition: "Like charity, the peace testimony should begin at home. Do we think, in our personal, one-to-one relationships of their relationship to begin peaceful? . . . The ramifications are many and varied. As parents, we can assess our family relationships. As spouses, we can be honest with ourselves in our filial and marital priorities."

WRITING in the *Australian Friend*, Dorothy Weller quotes John Bellows' statement in 1871 during the Quaker war relief work carried on around Metz: "'Statistics all too often numb the brain and even harden the heart. War is not about numbers of dead or wounded or prisoners; it is about individual people, and each human tragedy is absolute in itself.'"

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# MEETING ANNOUNCEMENTS

## Argentina

**BUENOS AIRES**—Worship and Monthly Meeting one Saturday each month in suburbs, Vicente Lopez. Convenor: Hedwig Kantor. Phone 791-5880 (Buenos Aires).

## 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**—Friends Meeting, 129 N. Warren: Sunday School, 10 a.m.; worship (semi-programmed) 11 a.m. Clerk, Harry Prevo, 297-0394.

**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 9:30 a.m. Discussion 11:00 a.m. Classes for children. Clerk: Martha Dart, 421 West 8th Street, Claremont 91711.

**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 second, third, and fourth Sundays, 10 a.m. 847 Waterman Avenue. Phone 264-2919.

**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.

**MARIN**—Meeting for worship, Sunday 10 a.m., Mill Valley Community Church annex, Olive and Lovell. Phone (415) 388-9475.

**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: 792-9218.

**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.

**VISTA**—Palomar Worship Group, 10 a.m., 720 Alta Vista Drive. Call 724-4966 or 728-2666.

**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.

**WATERTOWN**—Meeting 9:30 a.m., Watertown Library, 470 Main Street. Phone 274-8598.

**WILTON**—First-day School, 10:30. Meeting for worship, 11:00 a.m., 317 New Canaan Road, Wilton, Conn. Phone 966-3040. Margaret Pickett, Clerk. Phone 259-9451.

## Delaware

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

**CENTERVILLE**—Center Meeting, one mile east of Route 52 at southern edge of town on Center Meeting Road. Meeting, First-day, 11 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.

**WASHINGTON**—Sidwell Friends Library—Meeting, Sunday, 11:00, during school year, 3825 Wisconsin Avenue, N. W.

## Florida

**CLEARWATER**—Meeting 10:30 a.m., Y.W.C.A., 222 S. Lincoln Ave. Phone 733-9315.

**DAYTONA BEACH**—Sunday, 10:30 a.m. 201 San Juan Avenue. Phone 253-8890.

**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 Corisca, Coral Gables, on the south Miami bus line, 11 a.m.; First-day School, 10:30 a.m. Peter L. Forrest, Clerk. Phone 667-3964.

**ORLANDO-WINTER PARK**—Meeting, 10:30 a.m., 316 E. Marks St., Orlando. Phone 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 955-3293.

**ST. PETERSBURG**—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. Phone 355-8761.

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

## Hawaii

**HONOLULU**—Sundays, 2426 Oahu Avenue. 9:30, Hymn sing; 9:45, Worship; 11, Adult Study Group. Babysitting, 10 to 10:45. Phone: 988-2714.

## Illinois

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

**CHICAGO**—Chicago Monthly Meeting, 10749 S. Artesian. HI 5-8949 or BE 3-2715. Worship 11 a.m.

**DECATUR**—Worship, 10 a.m. Phone Mrs. Charles Wright, 877-2914, 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). Phone 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 Meeting House. West Old Elm Road and Ridge Road. Mail address Box 95, Lake Forest, Ill. 60045. Phone area 312, 234-0366.

**PEORIA-GALESBURG**—In Peoria, telephone Cecil Smith, Dunlap 243-7821. In Galesburg, telephone George Dimitroff, 342-0602.

**QUINCY**—Unprogrammed meeting, 10:30 a.m. Phone 223-3902 or 222-6704 for location.

**ROCKFORD**—Rock Valley Meeting. Classes and Adult Discussion 10:15 a.m. Worship 11:15 a.m. Booker T. Washington Center, 524 Kent 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. Phone 336-3003.

**WEST LAFAYETTE**—Meeting for worship 10 a.m. 176 E. Stadium Avenue. Clerk, Lois R. Andrew. Phone 743-3058.

## Iowa

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

## Kansas

**WICHITA**—University Friends Meeting, 1840 University Avenue. Semi-Programmed Meeting for Worship 8:30 a.m., First-day School 9:45 a.m., Programed Meeting for Worship 11 a.m. Richard P. Newby and David W. Bills, Ministers. Phone 262-0471.

## Kentucky

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

**LOUISVILLE**—Adult First-day School 9:30 a.m. Meeting for worship 10:30 a.m. Children's classes 11:00 a.m. 3050 Bon Air Avenue. 40205. Phone 454-6812.

## Louisiana

**NEW ORLEANS**—Meeting each Sunday, 10 a.m., in Friends' homes. For information, telephone UN 1-8022 or 891-2584.

## Maine

**MID-COAST AREA**—Regular meetings for worship. For information telephone 882-7107 (Wiscasset) or 236-3064 (Camden).

## Maryland

**ADELPHI**—Near University of Maryland, 2303 Metzert Road. First-day School 11 a.m., worship 10 a.m. George Bliss, Clerk. Phone 277-5138.

**ANNAPOLIS**—Worship 11 a.m., at Y.W.C.A., on State Circle. Phone 267-8415 or 268-2469.

**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. Phone 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.

**AMHERST-NORTHAMPTON-GREENFIELD**—Meeting for worship and First-day School 10:30. Mt. Toby Meetinghouse, Route 63 in Leverett. Phone 549-3529.

**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 Mellor, 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.

**SPRINGFIELD**—Meeting for worship 10:30. Council of Churches Building, 152 Summer Avenue. Phone 567-0490.

**WELLESLEY**—Meeting for worship and Sunday School, 10:30 a.m., at 26 Benvenue Street. 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, Mabel Hamm, 2122 Geddes Avenue. Phone: 663-5897.

**DETROIT**—Friends Church, 9640 Sorrento. Sunday School, 10 a.m.; worship, 11 a.m. Clerk, William Kirk, 16790 Stanmoor, Livonia, Michigan, 48154.

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

**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 (616) 363-2043 or (616) 868-6667.

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



Chestnut Hill Meetinghouse, Philadelphia, built in 1931.

## Minnesota

**MINNEAPOLIS**—Unprogrammed meeting 9 a.m., First-day School 10 a.m., Programmed meeting 11 a.m., W. 44th Street and York Ave. So. Phone 926-6159 or 332-5610.

**MINNEAPOLIS**—Twin Cities Friends Meeting, unprogrammed worship, 10:15 a.m., Friends House, 295 Summit Ave., St. Paul. Call 222-3350.

## Missouri

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

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

## Nebraska

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

## Nevada

**LAS VEGAS**—Unprogrammed meeting for worship, 10:30 a.m., 3451 Middlebury Avenue, Phone 737-1190.

**RENO**—Meeting for worship 11 a.m., 1029 N. Virginia Street, Reno. First-day School and discussion 10 a.m. Phone 322-3800.

## New Hampshire

**DOVER**—Meeting for worship 10:30 a.m., Friends Meeting House, 141 Central Ave. Eleanor Dryer, Clerk. 868-9600.

**HANOVER**—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Road. Phone 643-4318.

**MONADNOCK**—Worship 10:45 a.m., Library Hall, Peterborough (Box 301). Enter off parking lot. Visitors welcome.

## 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 Ave. Lake St. Meeting for worship 10 a.m. Nursery care. Special First-day school programs and/or social following worship, from October to June. Phone 428-6242 or 429-9186.

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

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

**MICKLETON**—Meeting for worship, 10 a.m., First-day School, 11 a.m. Kings Highway, Mickleton, N.J.

**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**—Adult class 10 a.m. Meeting for worship and First-day School 11 a.m. Watchung Ave., at E. Third St., 757-5736. Open Monday through Friday 11:30 a.m.—1:30 p.m.

**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. 158 Southern Boulevard, Chatham Township. 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. Richard Hicks, Clerk. Phone 877-0735.

**LAS VEGAS**—828-8th. First-day School, 10 a.m.; discussion 10:45; worship 11:45.

**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 914-666-3926.

**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. 155 West 6th Street.

**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, 9:30 a.m., 11 a.m., 15 Rutherford Place, Manhattan. Others 11 a.m. only.

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  
Phone SPing 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 Malin, 180 East Hartsdale Ave., Hartsdale, N. Y.

**SCHENECTADY**—Meeting for worship, Sunday evening 7:00 p.m. Old Chapel, Union College Campus.

**SYRACUSE**—Meeting for worship at 821 Euclid Avenue, 10:30 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. and 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. Phone 525-2501.

**DURHAM**—Meeting for worship and First-day School, 10:30 a.m. Clerk, Ernest Hartley, 921 Lambeth Circle (Poplar Apts.), Durham, N. C.

**GREENSBORO**—Friendship Meeting (unprogrammed), Guilford College, Moon Room of Dana Auditorium, 11:00, Cyril Harvey, Clerk.

**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 10:00 a.m., 120 Woodburn Road. Clerk, Lloyd Tyler, 834-2223.

## 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, 9:30 a.m. at the "Olive Tree" on Case—W.R.U. campus. 371-9942; 921-7016.

**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. Phone 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 (F.U.M.) and Indiana (F.G.C.) Meetings. Unprogrammed worship, 10 a.m. First-day School, 11 a.m., in Thomas Kelly Center, Wilmington College. Elizabeth H. MacNutt, Clerk. 513-382-3328.

**WILMINGTON**—Programmed meeting, 66 N. Mulberry, 9:30 a.m. Church School; 10:45, meeting for worship.

## Oregon

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

## Pennsylvania

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

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

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

**DOLINGTON-Makefield**—East of Dolington on Mt. Eyre Road. Meeting for worship 11:00-11:30. First-day School 11:30-12:30.

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

**DUNNINGS CREEK**—At Fishertown, 10 miles north of Bedford; First-day School, 9:30 a.m., meeting for worship, 10:30 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, 10:30 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.

**LANSDOWNE**—Lansdowne and Stewart Aves. Meeting for worship 11 a.m. First-day School and 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**—125 West Third Street. Meeting for worship, 11 a.m.

**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 Pennsdale**—Meeting for worship, 11 a.m., Mary Jo Kirk, Clerk. Phone 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 and 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, 10:15 a.m.

Fourth and Arch Sts. First- and Fifth-days.

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., 10 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.

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

**QUAKERTOWN**—Richland Monthly Meeting, Main and Mill Streets. First-day School, 10 a.m., meeting for worship, 10:30 a.m.

**RADNOR**—Conestoga and Sproul Rds., Ithan. Meeting for worship and First-day 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**—West of King of Prussia; on Old Rt. 202 and Old Eagle School Road. First-day School and Forum, 10:00 a.m.; meeting for worship 11:15 a.m. Monthly meeting on second Sunday of each month at 12:15 p.m.

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

**WILKES-BARRE**—Lackawanna-Wyoming Meeting, Wyoming Seminary Day School, 1560 Wyoming Avenue, Forty-Fort. Sunday school, 10:15 a.m.; Meeting, 11:00, through May.

**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. Phone 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, George Kenny, 2137 Siesta Dr., FE 1-1348.

**HOUSTON**—Live Oak Meeting, worship and First-day School, Sunday 11 a.m., Feden Branch YWCA, 11209 Clematis. Clerk, Allen D. Clark, 729-3756.

**LUBBOCK**—Worship and First-day School, 10:30 a.m., 2412 13th, PO 3-4391. Richard Foote, Acting Clerk, 829-2575.

### Vermont

**BENNINGTON**—Meeting for worship, Sunday, 10 a.m., Bennington Library, 101 Silver Street.

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

### Virginia

**CHARLOTTESVILLE**—Meeting and First-day School, 11 a.m., Hope House, 201 E. Garrett Street.

**LINCOLN**—Goose Creek United Meeting, First-day School 10:00 a.m., meeting for worship, 11:00 a.m.

**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, 11 a.m.; discussion period and First-day School, 10 a.m. Telephone MEIrose 2-7006.

### Wisconsin

**BELOIT**—See Rockford, Illinois.

**MADISON**—Sunday, 9 a.m. and 11 a.m., Friends House, 2002 Monroe St., 256-2249.

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

## Classified Advertisements

*Small advertisements in various classifications are accepted. Deadline is four weeks in advance of date of publication.*

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### Services Offered

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### Positions Vacant

DIRECTOR FOR ROCHESTER MEETING CENTER. Will coordinate activities and services in response to Meeting and community. Write to Martin Fass, 281 Grosvenor Road, Rochester, New York 14610, or make contacts during New York Yearly Meeting Peace Institute, April 24.

OPPORTUNITY FOR SERVICE as Meeting secretary in Washington, D. C. If interested, write the clerk, Friends Meeting of Washington, 2111 Florida Avenue, N.W., Washington, D. C. 20008.

### Travel

FRIENDS WORLD COLLEGE invites you to join Leslie & Wini Barrett in an Around-the-World Adventure. 35 days, July-August, in Middle East, India, East Asia, and Japan-Expo. Other trips to East & South Africa, Mexico, Cuba, USSR. Itineraries: Studytravel, Dept. F, Friends World College, Westbury, New York 11590.

THE COBBLESTONES EXPERIENCE. Ages 14-18. Travel Spain, France, Britain in uniquely small groups led by teacher couples. Brochure: Cobblestones International, Ltd., 321 South Broadway, South Nyack, New York 10960 (914) 358-7899. Directors: Samuel F. Beardsley, former Westtown faculty member; Jean Boardman Beardsley, George School '62, former Media Friends faculty.

## For Sale

REAL ESTATE, 17 Beryl Road, Cheltenham, Pennsylvania \$39,000. Near Tookany Creek Parkway. Five room single. Large unfinished attic. Insulated ceiling. Built 1952. Swim Club. Anton C. Lampel, 3526 North Broad. BA 3-3700 after 1:00 P.M. or PI 3-4418. Area Code 215.

ATTENTION, FARMERS. New Oliver horse drawn plows, sizes #8 and #10, called turned plows, complete and unassembled. Will sell #8 for \$5.00 plus freight, and #10 for \$8.00 plus freight. If interested write Bedenbaugh's Trading Co., RFD 1, Prosperity, South Carolina, or call 364-2388.

### Vacation

ENJOY THE WHITE MOUNTAINS in a secluded cabin with electricity, running water and swimming. Mary S. Oliver, 800 West Market Street, West Chester, Pennsylvania 19380.

### Position Wanted

RESPONSIBLE seventeen-year-old high school student seeks summer work as mother's helper or camp assistant. Write Cathy Cooper, Friends Boarding School, Barnesville, Ohio 43713.

### Books and Publications

OLD BOOKS BOUGHT AND SOLD (Especially American Literature and History). Norman Kane, Shenkel Road, R. D. 2, Pottstown, Pa. (North Coventry Township, Chester County) 323-5289.

### Available

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PEACEABLE KINGDOM: Handsome notepaper—Edward Hicks reproduction. Box of ten, \$1.50; five or more boxes, \$1.00 each. Planned Parenthood Cards, Box CFJ, Newtown, Pennsylvania 18940.

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## Announcements

### Births

**DIETTERICK**—On February 12, a daughter, **DEBRA LEUCETTE DIETTERICK**, to Donald and Joanne Eves Dietterick. The mother and her parents, Otis and Elizabeth Eves, are members of Millville Monthly Meeting, Pennsylvania.

**MORRIS**—On October 5, in Palo Alto, California, a son, **DAVID MAKIAH MORRIS**, to Jonathan White and Elizabeth Toness Morris. The father is a member of Palo Alto Monthly Meeting and the paternal grandparents, Elliston P. and Anna S. Morris, of Southampton Monthly Meeting, Pennsylvania.

**OCHIS**—On January 25, a daughter, **MARILLA OCHIS**, to Robert and Adrienne Ochis. The parents are members of Friends Meeting of Washington.

**RIIS**—On January 21, a daughter, **ANNE-ELIZABETH RIIS**, to Douglas N. and Mary M. Riis. The mother is a member of Westbury Monthly Meeting, New York. The maternal grandparents, Alexander T. and Elizabeth H. MacNutt, are members of Campus Monthly Meeting, Wilmington, Ohio.

**TUCKER**—On February 17, in DeLand, Florida, a son, **MATTHEW SHERER TUCKER**, to Tom and Diane Tucker. The parents are members of Daytona Beach Monthly Meeting, Florida, and their son is the first birthright member.

### Deaths

**BAILEY**—On January 24, **PHILIP RECORD BAILEY**, of Rockland, Maine, a member of Oak Street Monthly Meeting, Portland, Maine. He served with American Friends Service Committee in France during and after the First World War and in 1932 was on a Quaker team doing relief work among West Virginia coal miners. He was active in civic and international affairs in Rockland. He is survived by his widow, Vera; a brother, Moses, of Hartford, Connecticut; two sons: Marriner, of Chittenden, Vermont, and Jackson, of Centerville, Indiana; a daughter, Nichola, of Brookline, Massachusetts; eight grandchildren; and one great-grandchild.

**BECK**—On January 14, **LILLY BECK**, a member of Shrewsbury Monthly Meeting, New Jersey. She was graduated from George School and was a lifetime resident of Long Branch, New Jersey. Although often troubled by illness, she maintained a strong attachment to Friends and to George School and was cherished by her Meeting. She is survived by her mother, Mrs. George W. Lyons, and a son, Russell Beck.

**COX**—On February 9, in Claremont, California, **GARFIELD COX**, a member of Claremont Monthly Meeting. He served with American Friends Service Committee in France during the first World War. He

taught in the department of finance in the University of Chicago and was Dean of the Graduate School of Business. He was one of the organizers of 57th Street Meeting in Chicago. Garfield Cox was gentle and wise, scholarly without pretention, and deeply respected and admired by Claremont Friends for the quality of his life. He is survived by his widow, Jeannette, three children, and twelve grandchildren.

**KIRKBRIDE**—On February 9, **ELIZABETH KIRKBRIDE**, a treasured member of Albany Monthly Meeting, New York.

**MCINTYRE**—On January 22, after a long illness, **LOUISE C. MCINTYRE**, aged 54. She was a founding member of Reno Monthly Meeting, Nevada. Wherever she made her home, she unerringly found unmet community needs and tried to fill them. A library in Fallon, Nevada, is one of the fruits of her endeavors. Her interest in things Quaker were as boundless as her energy, which she gave freely to all in need. To have come in contact with her, however long or short, is to have been influenced and changed by her love and understanding.

**SAYLER**—On November 13, in Philadelphia, **ELEANOR WHITE SAYLER**, aged 89, a member of Southampton Monthly Meeting. She is survived by two daughters: Anna S. Morris and Elizabeth S. Frye; a son, Allen White; ten grandchildren; and one great-grandchild.

**SMITH**—On January 22, in his home in Wallkill, New York, **GEORGE B. SMITH**, aged 82. He was a loyal member and trustee of Greenfield and Neversink Meeting, Grahamsville, New York. He is survived by his widow, Kathryn B. Smith; three daughters: Gertrude Kohler, of Jeffersonville, New York, Margaret Dolan, of Wallkill, New York, and Harriet Van Hassel, of Caldwell, New Jersey; five grandchildren; four sisters: Eva S. Ryan, Nellie Childs Smith, and Harriet R. Smith, of Grahamsville, New York, and Nancy S. Comly, of Horsham, Pennsylvania; three brothers: Arthur L. Smith, of Towson, Maryland, Walter E. Smith, of Williston Park, New York, and James B. Smith, of Mineola, New York.

**STANDING**—On January 24, **ARTHUR C. STANDING**, of Primghar, Iowa, aged 75, a member of Paullina Monthly Meeting, Iowa. He did construction work in France under the auspices of American Friends Service Committee during the First World War. He was a farmer and expressed his love of natural beauty in his paintings and in the cultivation of flowers. He is survived by his widow, Lydia; two daughters, Reva and Wanda; nine grandchildren; and one great-granddaughter.

**WALL**—Suddenly, on September 10, **CLIFFORD R. WALL**, of Gaza, Iowa, aged 71, a member of Paullina Monthly Meeting, Iowa. He is survived by his widow, Mabel; a son, Carroll Edwin; a daughter, Bertha Ann; and two granddaughters.

## Coming Events

### April

2-5—Nebraska Yearly Meeting, Council House Meetinghouse, Wyandotte, Okla-

homa. For information, write to Don Reeves, R. 1, Box 68, Central City, Nebraska 68826.

5—Lecture by Scott Nearing, Frankford Friends Meetinghouse, Unity and Walm Streets, Philadelphia, 3 P.M., "Europe—East and West."

6—Spring term Series of Lectures at Pendle Hill, Wallingford, Pennsylvania 19086, 8 P.M., The Barn. Public invited. "Quaker Testimonies and Principles Today and Tomorrow," Henry J. Cadbury. First lecture: "Government."

13—"Slavery," Henry J. Cadbury.

16—"Unscientific Comments on Friends Education," Thomas S. Brown, Swarthmore Meetinghouse, Pennsylvania, 10:30 A.M. Bring sack lunch. All welcome to this meeting of Philadelphia Quaker Women, the last for the season.

20—"Slavery," lecture by Henry J. Cadbury. (See April 6 for details.)

20-23—Quaker Leadership Seminar at William Penn House, sponsored by Friends United Meeting, William Penn House, and Friends Committee on National Legislation, "Law and Order: Responsibilities for Concerned Citizens." Information available from Herbert Huffman, Friends United Meeting, 101 Quaker Hill Drive, Richmond, Indiana, or Bob and Sally Cory, William Penn House, 515 East Capitol Street, Washington, D. C. 20003.

27—"Race," lecture by Henry J. Cadbury. (See April 6 for details.)

### May

2-4—Tenth General Reunion of Friends in Mexico, Matehuala, San Luis Potosi, Mexico. Discussion theme: "What is the Responsibility of Friends Toward the Problems of the World Today?" If you plan to attend, please write as soon as possible to Oralia Balboa de Gonzalez, Domicilio Conocido, Villa de Llera, Tamaulipas, Mexico.

4—"War and Peace," lecture by Henry J. Cadbury. (See April 6 for details.)

11—"War and Peace," Henry J. Cadbury.

13—Southern Appalachian Association, Cumberland Campground, Crossville, Tennessee. For information, write: Jack Kaiser, 2442 Woodridge Drive, Decatur, Georgia 30033.

8-10—Weekend for Mothers, Pendle Hill, Wallingford, Pennsylvania. "In Search of Strength to Grow." Leader, Margaret Blood. Cost, \$22. For reservations, write to Religious Education Committee, Philadelphia Yearly Meeting, 1515 Cherry Street, Philadelphia 19102.

### For your calendar:

June 22 to 27, General Conference for Friends, Ocean Grove, New Jersey. For program and information about accommodations, write to Friends General Conference, 1520 Race Street, Philadelphia 19102.

National Conference of Friends on Race Relations: Gathering, for all Friends, July 27-31 (cost, \$50.); Project, for young Friends, June 20-August 1, (cost \$150.) both in Washington, D. C. For details write to Jean Hunt, NCFRR c/o Friends World Committee, 152-A North Fifteenth Street, Philadelphia 19102.



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