

# FRIENDS JOURNAL

*Quaker Thought and Life Today*

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## IN THIS ISSUE

*M*EN change the world's knowledge. We may encourage its advance, or we may burn the books or leave them unread. Most directly of all, we can control the change in ourselves. It may be in the direction of growth or death; for these are opposites. . . . When we stop growing, we begin dying. When we choose to stop learning, we have chosen to die.

—JOHN S. DIEKHOFF

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. . . . . *by Howard H. Brinton*

### Quarterly Meeting Secretaries?

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### A Frank Answer to the Eighth Query

. . . . . *by Euell Gibbons*

### News of the U.N.

*Letter from the Past — Book Survey*

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## FRIENDS JOURNAL



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## Book Survey

*The Christian Century Reader.* Edited by Harold E. Fey and Margaret Frakes. Association Press, New York, 1962. 447 pages; \$7.50

This carefully prepared anthology of leading articles from *The Christian Century* covers a period of over 50 years and is a reflection of Christendom's major concerns and trials in the thinking of that era. It is heartening to read, for example, from the August 29, 1945, issue the unequivocal condemnation of the atomic attacks on Japan. Whether reading on ecumenical, racial, theological, or political matters, we always sense the strengthening and broadening effect of *The Christian Century's* voice. Friends views are represented by two articles: Henry J. Cadbury's "In God We Trust" (1954) and Winifred Rawlins' "Portrait of a High Court Judge" (1957).

We strongly recommend the volume.

*The New Testament in Modern English.* Translated by J. B. Phillips (Macmillan Paperbacks). The Macmillan Company, New York, 1962. 575 pages; \$1.45

Within the area of personal translations, the work of Phillips rivals Goodspeed's popular rendering of the Bible into our modern lingo. The fascinating foreword to this translation introduces the reader to the extraordinary difficulties encountered in transposing the Biblical language into contemporary English. The sensitive and authentic scholarship of J. B. Phillips has made a lasting contribution to our appreciation of the Bible.

*Architecture and the Spirit of the Place.* By Benjamin Polk. Oxford and Stationery Company, Calcutta and New Delhi, 1961. 48 pages. Rupees 10.00

Benjamin Polk, our correspondent in Calcutta, India, is a prominent architect. The January, 1962, issue of *The Friendly Way*, newsletter of Friends in India and Pakistan, writes: "This beautifully produced and illustrated book contains three thought-provoking essays by our Friend Benjamin Polk. In the foreword Benjamin Polk says, 'These articles give, to a large extent, the backdrop of thought and conviction which has driven me to seek the roots of architecture and to work according to my findings. But it is only the act of building that counts. Therefore photographs that show the counterplay between thought and form have been included to give meaning to the words and add point to the hope that parallel, new-old ways are opening for others also.' For all of us who take interest, as we surely must, in the enormous spate of new buildings in all our towns and cities, this is a really valuable book."

*The Screwtape Letters.* By C. S. Lewis. The Macmillan Company, New York, N. Y., 1962. 172 pages. 95 cents (paperback).

When a religious book mingling the discussion of serious theological problems with genuine humor sells half a million copies in less than twenty years, its publication as a paperback is a real event. Friends not believing in hell or the devil ought to read this classic, which discusses the devious ways of his infernal majesty in a manner that is as entertaining as it is instructive.

# FRIENDS JOURNAL

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## Editorial Comments

### "All That We Might Have Done"

WHY do nominally Christian people jeer, riot, and defy the principles of Christianity as they have been doing recently at the University of Mississippi? As Luigi Pirandello put it in his *Right You Are If You Think You Are*, "They all want the truth—a truth, that is: something specific, something concrete! They don't care what it is. All they want is . . . something that speaks plainly! Then they'll quiet down."

One of the crucial problems of our time is to find some way of persuading white supremacists that white supremacy not only is not the truth—it is not even a truth. Almost equally pressing is the need to convince the millions of middle-of-the-roaders whose theoretical brotherly love is sharply diluted by lethargy that problems like the current one in Mississippi are the concern not only of the Federal and State Governments, but of themselves. None of us are independent; all our lives are bound together. When we allow the excuse of "too busy" to prevent us from doing our share to support some cause we know to be morally right we are paving the way to the kind of "hell" that Gian-Carlo Menotti meant when he said: "Hell begins on the day when God grants us a clear vision of all that we might have achieved, of all the gifts which we have wasted, of all that we might have done which we did not do. . . . For me, the conception of hell lies in two words; 'too late.'"

For Friends there is less excuse than for members of most other groups for being "too late"—for not standing up to be counted. For years we have allowed ourselves, albeit with some embarrassment, to be showered with over-lavish praise which actually has been earned by only a small fraction of our number. Typical of this adulation to

which we have grown so uncomfortably accustomed was Santha Rama Rau's comment in *The New York Times Book Review* a month ago that "the Quakers are among the most civilized, high-principled, tolerant, and effectively humanitarian societies of our time." Encomiums like this should cause each of us, as Friends, to ask ourselves what, if anything, we have done to deserve any share of such sweeping praise. If honesty compels us to answer "nothing" or "not enough," it still is not necessarily too late, for the bitter truth is that crises like the one in Mississippi seem to be occurring with increasing frequency and severity; chances are that in the months to come we shall have many opportunities to stand up for principles in defense of which we often have been all too passive.

Perhaps Pirandello was right. Perhaps people who are swayed by mob psychology crave to be spoken to plainly. Well, Friends in the past have been notable for speaking plainly, and if we care enough we can do it again. If we find it hard to summon courage to overcome our habitual inertia we may be strengthened by remembering what the United Nations' late Dag Hammarskjöld had to say in his contribution some years ago to the *This I Believe* symposium: "From . . . my father's side I inherited a belief that no life was more satisfactory than one of selfless service to your country

—or humanity. This service required a sacrifice of all personal interests, but likewise the courage to stand up unflinchingly for your convictions. From . . . my mother's side I inherited a belief that, in the very radical sense of the Gospels, all men were equals as children of God."

Like Dag Hammarskjöld, all of us have certain fundamental beliefs, inherited or acquired. The challenge now, as always, is to translate them into action.

F. W. B.

### To Our Readers

The Board of Managers of FRIENDS JOURNAL herewith informs our readers that William Hubben, Editor, will be on a six-month sabbatical leave. He will travel in several European countries and probably will share some of his impressions with our readers in occasional letters from abroad. He plans to be back at his desk by April 1, 1963.

We are happy to announce that Frances Williams Brown has agreed to take his place during these months. Our readers know her distinguished record as an author and as a journalist in areas of Quaker concern. She will be assisted by Ethan A. Nevin, who joined our staff on July 1, 1962.

ELEANOR STABLER CLARKE, Chairman

## Foundations

By HOWARD H. BRINTON

"HE is like a man which built an house, and digged deep, and laid the foundation on a rock" (Luke 6:48). The other builder "without a foundation built an house upon the earth." When "the stream did beat vehemently," only the first house stood.

Perhaps the most important words in this well-known parable are "digged deep." The two houses might have been next door to each other, but one was washed away because the builder did not dig deep, while the other stood firm because its builder dug down to solid rock foundation.

Of the countless sermons which have been preached on this parable, it would be interesting to learn how many undertook to explain what it means to "dig deep." We know that it does not refer to "deep" thoughts, too profound to grasp easily, for both builders, as Jesus had said, accepted his sayings, but only one remained faithful to them when acted upon by external forces. In the same chapter as this parable there is one of these sayings: "Love your enemies." Some light may be thrown on the meaning of "dig deep" if we consider why so many professed Christians did not remain faithful to this saying when the floods of popular opinion beat vehemently on their house of faith.

To dig deep to a rock foundation for a house means to make connection with the great solid core of the earth, and to dig deep to a solid foundation for one's faith means to establish it on the spiritual core of the universe, the central life detached from which every part perishes. To dig deep is to go beyond the shallow, shifting surface to find completeness in the whole. Without the whole, to use a figure from another and similar parable of Jesus, the part withers and dies like a branch cut off from the vine.

Yet this doctrine, obviously true though it is, receives little support today. We live in an age of specialization. The part, cut off from the whole, is treated as if it were the whole. As such it can have no real life, for the blood stream from the central heart does not flow through it. Examples of this partial view can most easily be taken from the field of academic scholarship, but such examples are not usually of great significance. The college professor who is in his classroom an uncompromising scientific materialist is usually in his home something quite differ-

ent. Seldom does he treat his wife and children as nothing but complex mechanisms governed by scientific law. The economist is seldom as selfish and as greedy for worldly gain as the bloodless automatons in his books. Teachers and pupils are usually vaguely aware that the truncated, specialized world in which they must live in order to be rated as "authorities" is not the real world.

The malady of which our modern culture is slowly dying, even as other cultures have died before it, is the malady which an arm or leg would suffer if cut off from the body. Put in terms more consistent with our parable, it consists in treating the surface as if it were the whole. In psychological terms it means treating the self-conscious surface of the mind whereon are generated the ideas by which we adjust to our external environment as if it were the entire soul. In doing this we ignore the ultimate springs of action far below the level of consciousness, where operate the superhuman forces working for our salvation and the subhuman forces working for our damnation.

In our formal education we are taught how to adjust ourselves to our external environment and how to secure the correct ideas about it. The world deep within us in which resides the ultimate meaning and goal of life is ignored. We are educated to obtain success in the world as it is, not in the world as it ought to be. As a consequence, if the world as it is asks us to do something, we do it, for our foundation is on the surface controlled by popular opinion and not on the Rock of Truth. We declare an action practical and realistic only if it is a surface adjustment to a surface appearance, ignoring a profounder practicality and a deeper reality.

In no field is this surface approach better illustrated than in our search for peace between nations and individuals. We seek a surface peace by acts or threats of violence which can deal only with the external. Thus we not only ignore the evil will which makes for war but even create it by our acts of vengeance and destruction. Or, if we are pacifists and realize the futility of such procedure, we may endeavor to sell peace by methods used in high-pressure commercial salesmanship, succeeding perhaps in changing the ideas of some belligerent persons but forgetting that the same kind of propaganda will make such persons warlike again, even more quickly. "Peace" so considered is a section cut off from the whole of truth, and almost meaningless by itself. . . .

If a large number of persons will not dig deep to a firmer foundation, then at least a few must. A narrow excavation can be deepened more easily than a wide one.

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Howard H. Brinton, former Director of Pendle Hill, is well-known for his many contributions to the history and literature of Friends. His *Friends for 300 Years* is in its second printing. He is a member of the Board of Managers of the FRIENDS JOURNAL. "Foundations" is reprinted with permission from the *Pendle Hill Bulletin* for June, 1946.



It is more important to change a few persons profoundly than a large number superficially. These few must constitute a closely integrated fellowship. When floods come, houses are held firm not only by deep foundations but also by mutual support. Such a group must be quite indifferent to numbers, holding it more important to maintain high standards with a few than low standards with many. They must be well disciplined, not so much by rigid rules as by a well worked out, flexible pattern of living. They must be in the world but not of it. Such a group may arise to which a future Peter will write, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people . . . called . . . out of darkness into his marvelous light" (I Peter 2:9).

### Quarterly Meeting Secretaries ?

By LAWRENCE MCK. MILLER, JR.

A VARIETY of situations in unprogramed Meetings seems to be focusing attention on the idea of a Quarterly Meeting secretary. One Quarterly Meeting in Philadelphia Yearly Meeting has already employed a part-time "coordinator," and still another has a Young Friends worker.

These situations vary according to the Monthly Meeting. There is the Monthly Meeting that has an active growing membership and feels inadequate in carrying forward its many community and regional responsibilities, yet is not in a position to employ even a part-time secretary.

Another Monthly Meeting may feel caught at the bottom of a declining curve in terms of membership and spiritual life. The Meeting feels in need of some concentrated effort to lift it up to a point where its own resources of time and energy will result in some forward movement. "Pump-priming" is needed.

A third situation facing many Monthly Meetings is their responsibility toward the life of the Quarterly Meeting. Many Friends feel that with modern means of transportation and communication available the Quarterly Meeting has outgrown its function, and that it is better for the Monthly Meeting to relate directly to the Yearly Meeting and its committees. These Friends feel that work on a national scale is better done through the American Friends Service Committee or the Friends Committee on National Legislation. Quarterly Meetings, they maintain, should be abandoned if no vital role for them can be found.

Not all Friends agree that the time-honored functions of the Quarterly Meeting are no longer of any worth.

Lawrence McK. Miller, Jr., a member of Doylestown (Pa.) Monthly Meeting, is General Secretary of Friends General Conference.

Individual Friends and their local Meetings can still derive strength from association with other Friends at the Quarterly Meeting level. Nevertheless, has the time not come to re-evaluate the function of the Quarterly meeting and to picture this Meeting, as we do the Monthly and Yearly Meeting, as a Meeting with an ongoing program—carried in part, if necessary, by staff? Where financially possible, we have accepted the need for paid staff workers at the Monthly Meeting level (as in the case of many urban Meetings), at the Yearly Meeting level, and in respect to service bodies such as the AFSC and FCNL. Why can we not think of the Quarterly Meeting as an equally needed instrument for the furtherance of Quaker concerns?

A vital Quarterly Meeting, with a part-time or full-time secretary, might concentrate its attention on one or more of the following needs:

1) The needs of the struggling Monthly Meeting that is at a low ebb in its life. Conceivably, a secretary, under the guidance of a joint committee of the Quarter and of the Monthly Meeting in question, might devote half of his time for several years to helping one particular Meeting. Initially, he might have special responsibilities for the First-day School and for stirring up community interest. He should not assume any special responsibility for the meeting for worship itself, although its quality should be the principal yardstick for evaluating his efforts.

2) The Quarterly Meeting secretary might well devote a good deal of time to Young Friends activities. There are too few Young Friends in most local Meetings to form an active and meaningful group. Many Meetings already have joined with other Meetings to plan Young Friends activities. The Quarterly Meeting might well take more initiative than it usually does in this respect.

3) Friends are recognizing new responsibilities regarding Quaker testimonies as these testimonies relate to regional problems. Perhaps there is a county prison in which Friends should be more active. Perhaps there is a migrant labor problem in the township or county. Or perhaps local communities, as distinct from the urban centers, need to be made more aware of the Quaker peace testimony through the organization of institutes or witness projects. Friends working together through the Quarterly Meeting and through a Quarterly Meeting secretary could significantly expand their range of responsibilities for expressing the testimonies. The Friends Service Association in Fallsington, Pa., for example, might well have been a Quarterly Meeting project.

4) An increasing number of Quarterly Meetings are finding it necessary to bring religious education training workshops right into home territory. It is not enough

to have a once-a-year training day at the Yearly Meeting level. Nor are there enough teachers in any one Monthly Meeting to warrant a well-planned training program. A secretary can help his Quarterly Meeting to bring the resources of various Quaker committees to his Quarter.

5) In some localities it is difficult for a Meeting to provide for sustained representation on Councils of Churches. In designating this responsibility to a member of the Quarterly Meeting who has been liberated for service, there is obviously the risk of obscuring the lay character of Quaker representation. The opposite danger, however, is the loss of all Quaker effectiveness because of lack of continuity in representation and lack of experience in ecumenical affairs.

6) Finally, there is the housekeeping of the Quarterly Meeting, which theoretically can be carried by the Clerk and Recording Clerk, but which in practice often is inadequate. As a result of poor administration of Quarterly Meeting affairs, the sessions of Quarterly Meeting are frequently devoted to details that do not need the attention of the whole Meeting. Committee terms and responsibilities become vague. Appointments lapse. A lack of interest in attending Quarterly Meeting grows. A secretary could help as a lubricator of the machinery.

Any consideration of the idea of a Quarterly Meeting secretary must face squarely the testimony against a hireling ministry which Friends in unprogrammed Meetings rightly cherish. To be consistent with this testimony it would be important for a secretary at any level of Quaker business to divorce himself from any special responsibility for the meeting for worship and to stimulate, rather than to undercut, the acceptance of responsibility by members for the work of the Meeting. The secretary is a servant, a catalyst, an adhesive. In the case of the Quarterly Meeting, the secretary enables the Quarterly Meeting to bring part of its life into focus for the direct or indirect benefit of the constituent Monthly Meetings.

## A Frank Answer to the Eighth Query

By EUELL GIBBONS

**W** E Friends often ask ourselves why we are so much less effective in our day than the early Friends were in theirs. Can it be because there has been real moral deterioration among us, and that we are far from being as firmly dedicated to truth and love as were our forebears in the Quaker movement? Have we become so liberal and tolerant that we are no longer sure of what we believe on any issue? Certainly, with respect to our peace testimony, there are all shades of belief among us, and we are very far from speaking with one voice. There was "no uncertain sound" in the declara-

tion made to Charles II in 1660 by George Fox and five other leading Quakers of that day.

"We utterly deny all outward wars and strife, and fighting with outward weapons, for any end, or under any pretense whatsoever; this is our testimony to the whole world. The Spirit of Christ, by which we are guided, is not changeable, so as to command us from a thing as evil, and again to move unto it; and we certainly know, and testify to the world, that the Spirit of Christ, which leads us into all truth, will never move us to fight and war against any man with outward weapons, neither for the Kingdom of Christ nor for the kingdoms of the world. . . . Therefore we cannot learn war any more."

Only 28 years ago, in 1934, the two Philadelphia Yearly Meetings of Friends were able jointly to adopt a statement which read, in part:

"We declare our faith in those abiding truths taught and exemplified by Jesus Christ—that every individual, of every race and nation, is of supreme worth; that love is the highest law of life, and that evil is to be overcome, not by further evil, but by good. The relationship of nation to nation, of race to race, of class to class, must be based on this divine law of love, if peace and progress are to be achieved. We believe in those principles, not as mere ideals for some future time, but as part of the eternal moral order and as a way of life to be lived here and now. War is a colossal violation of this way of life. If we are true to our faith we can have no part in it."

Today I know of no Meeting that could get substantial agreement on such a statement. The best we could do would be to agree that we would allow part of our members to continue to hold these quaint old beliefs.

Does that unchangeable Spirit no longer speak to us, or is the propaganda of the kingdoms of the world so loud that we can no longer hear its voice? Has the Life that is the Light of men burned so low in us that we can no longer follow its gleam, or have we actually transferred our faith to the blinding lights of nuclear explosions? Is our loyalty to a secular state of a higher order than our loyalty to God?

There is serious disagreement among us about whether it is right or wrong for our government to pursue a policy which, in order to deter, and thus at least negatively coerce, another nation, threatens to destroy its cities, including nurseries, kindergartens, schools, maternity wards, and old people's homes. For such a threat to be an effective deterrent we must be prepared to carry it out. In order to harden ourselves to the point

Euell Gibbons, formerly on the staff of Pendle Hill, is the author of a widely praised recent book, *Stalking the Wild Asparagus*.

where we can actually commit the most colossal crime in all history, we must cultivate the evil within ourselves, and this we have done. In cultivating the evil within ourselves we have infected our children, and, in that, we may already have passed the point of no return; it may be that the world is now headed irretrievably toward annihilation. Recently I was talking with a group of junior high boys and found them not only willing but eager to participate in dropping nuclear weapons on Russian cities. They were convinced that the perpetration of a greater atrocity than history has so far seen would advance the cause of good and destroy only evil. Toward what depths of moral degradation are we sinking?

Those among us who support the evil threat of our government do so because they believe that to abandon it would result in a much greater evil. Unquestionably these Friends are sincere in this belief, but does this not clearly indicate that some of us at least have come to have greater faith in an evil means than in the divine law of love? They say we cannot at present trust the way of love because of the risks involved, and in this divided and bitter world those risks are very real. But even the most staunch supporter of the policy of massive deterrence will not maintain that his way involves no risks. We are reduced to a choice between the risks of a good way and the risks of an evil way. Which is the way that God would have us take?

As long as this debate exists among us about whether the most colossal evil of all times is right or wrong, we shall continue to make a very uncertain sound before the world, and we shall continue to be ineffective. Quakers endeavor to be humble, but isn't it time we became *truly* humble and frankly recognized this defect in our witness on the most important issue of our day? We deplore the fact that the world refuses to listen to the Quaker message. Isn't it time we realized that the Quaker message most important to us now is not that ready-made message we have for the world, but the message we still have to receive from God?

### Teleology

By SAM BRADLEY

Ants,  
Exceedingly wise,  
Despise  
Earth-shaking men  
Who, looking in  
Wisdom's hill,  
Find no purpose  
To fulfill.

### Unity and Diversity

By HENRY C. BEERITS

EACH of us lives in two worlds concurrently, the material world and the spiritual world, and it is helpful to note the contrast between the basic characteristics of these two worlds.

The basic characteristic of the material world is diversity. We are impressed with the diversity in nature, the differences between the seasons of the year, between desert and forest, mountain and plain, the arctic tundra and the tropical jungle. A lifetime can be spent in studying the differences among animals or the diversity of plant life. We note the endless differences among men in their stages of development and modes of living. Even among men in the same geographical area and cultural stage of development we note a great range of differences in their activities in pursuit of occupation or recreation, and in their attitudes and outlook.

The basic characteristic of the spiritual world, on the other hand, is unity. Persons who have had dramatic moments of revelation have given differing accounts of these sudden flashes of illumination, but the common thread running through these accounts is an overpowering sense of the unity in life. Whether one conceives of God as a personal being or an impersonal force, God is always present and always loving. We see God's presence in nature, and we realize that there is something of God in every man. Thus we are impressed with the unity which underlies all things and all people.

If an individual concentrates attention upon the material world alone, he is apt to be overwhelmed by its diversity and by the sense of living a life that is fragmented. But if he will also devote his attention to the spiritual world, he senses a common presence and purpose everywhere, and finds that life is unified.

The barrier between the material world and the spiritual world will be heightened, one might have thought, by the many striking new developments in the field of science. The thesis can be advanced, however, that these discoveries may contribute to lowering the barrier. We know that the great force in the spiritual world is love, which is a form of energy. The physicist points out that even the inert stone is in reality a mass of energy. We are daily learning more about previously unsuspected wave lengths which transmit energy, and about nonphysical forces which govern the everyday action of each man.

The thoughtful man should increasingly be in a position to carry the unity of the spiritual world into the diversity of the material world, thereby assuring that this diversity will be a pleasure and not a problem.

---

Henry C. Beerits, a Philadelphia attorney, is a member of Radnor, Pa., Monthly Meeting.



## Across the Neva's Cold Morass

### Letter from the Past — 196

**G**RAVESTONES provide a major link with the past. Unfortunately Friends' graves often suffered, apart from other vicissitudes, from a religious objection even to the simplest marker, so that many early stones were destroyed and later ones were forbidden until about a century ago.

I have referred before (Letters 87 and 136) to visiting the graveyards where Penn and Fox were buried. More recent visits were a normal part of attending the First Day meetings at Jordans and Bunhill respectively, and showed no special change in them. The fresh correction of date to the stone of Gulielma Penn is weathering naturally. A local Friend is studying the written records of location in comparison with the present stones. The little house and public garden at Bunhill are still surrounded by war ruins. I understand some rebuilding in the bombed area and a changed access to the Quaker property are contemplated. The former separate stone for Fox leans against the back of the house—painted green! There is also an iron inscription: "This wall and seven inches of the ground on the north side are the property of the Society of Friends. 1793."

Both of the original graves were later disturbed. I read Prince Butterfield's account of the opening of William Penn's grave to receive on top the coffin of his second wife, and I read as well the record of Rebecca Butterfield, his mother, of the funeral of Gulielma, which confirms the corrected date on the stone. I read also a letter by Benjamin Read in 1841 about the accidental breaking open of the coffin of Fox, which he witnessed, and I talked to the daughter of Charles Elcock, who was also present on that occasion.

For want of firsthand new material I may refer to the report I heard and read of the visit of two English Friends to a Quaker graveyard in Russia. The invitation of Czar Alexander I to Daniel Wheeler is well known. It led him and his family to spend some years in land reclamation near St. Petersburg—"across the Neva's cold morass," as Whittier puts it. Here, in 1832, his wife Jane died and was buried, and his daughter Jane, five years later. Nicholas I, who had succeeded Alexander, presented a plot of land for these graves as the permanent property of the Society of Friends. A map of the land, an early picture of it with its surrounding fence on a low wall, and a copy of the imperial rescript of gift are available. Two Americans have attempted to visit the site in modern times: Gilbert MacMaster successfully in 1930

and C. Marshall Taylor without success in 1956. In the interval, the siege of Leningrad had made the area "no man's land." In September, 1961, Fred Tritton and Richenda Scott actually found the spot. Though it showed the signs of desolation that existed in 1956, they were able to trace it by following the printed report of 1930. Local names and conditions have changed. The plot is within the bounds of a collective farm and has now several recent crude Russian graves. It is by a grove of trees and high unmown grass. The visitors, however, found intact the two gravestones of red Finnish granite and the larger slab of the same material beside them with its inscription, part in Russian and part in English, identifying the Czar's gift and the two Quaker women buried there.

Surely this is one of the most unexpected Quaker memorials in the modern world. London Meeting for Sufferings naturally has decided to try to re-establish title to the plot of land and to provide for its rehabilitation and care. Quaker philatelists will hardly expect the current Russian government to honor either Wheeler or

Nicholas  
I



Alexander  
I

his imperial patrons. However, in 1913, four years before the Romanoff dynasty fell, a tercentenary series of stamps was issued featuring several of the family, including Nicholas I (15 k. red brown) and Alexander I (20 k. olive green).

NOW AND THEN

## The Weather

By WILLIAM BACON EVANS

Inconstant as the smile on Dion's face,  
And constant only in uncertainty,  
Sole topic after breakfast's hasty grace,  
The picnic's stay, the watchman's midnight cry;  
Wild storm succeeding calm in tireless chase,  
Foul inkiness replacing crystal sky,  
Scorned target of a proud, unthankful race,  
The hope of seed, the source of world supply.  
What contradictions would creation face  
If man controlled the elements himself,  
And thought to sway the temper of the norm!  
Shall heat and frost exchange their 'customed place?  
The halcyon days of summer's lavish wealth  
Deserve these slanting arrows of the storm.

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



## Pacific Yearly Meeting

By FERNER NUHN

PACIFIC Yearly Meeting, which has the problem of moving each year from one to another of three sub-areas up and down the West Coast, is continuing to develop its particular system of organization and procedure. From time to time suggestions are made for some major change in its rather unwieldy shape, but it appears Friends cherish it as it is. So far, it functions without paid secretarial or office help. The Meeting this year showed the good effects of recent efforts to relate regional and Yearly Meeting structures and divide the labor of clerks. An efficient volunteer office "secretariat" helped.

Its 16th session, held August 13-18 at Bethany Bible College near Santa Cruz, California, was attended by 513 registrants including 125 young people and 106 children. The Secretary reported 1,364 adult members in 34 Monthly Meetings, 716 junior members, and 1,100 regular attenders, about half of whom are children. One meeting, Salt Lake City, has been laid down during the year; another, Salem, Oregon, has become an established Meeting. Boulder, Col., Meeting (FWC) sent an observer to this Yearly Meeting.

The worship-fellowship groups, in which Friends each morning seek to know each other "in that which is eternal," have become the center of spiritual communing in the Yearly Meeting. This year, Friends of high school age chose to take part in these groups. High school and junior high school Friends have their own Yearly Meetings, but they also are making an increasing contribution to Yearly Meeting as a whole.

Friends were impressed with the report of Barbara Milford, of Reading, Pa., Meeting, who told of the concern of Young Friends of North America that "Christianity is divided against itself" within the Society of Friends; she also reported about the visitation of an international team of Young Friends among the branches of Friends on this continent. She spoke of the realistic approach of Young Friends in trying to make contacts between East and West.

The Ministry and Oversight Committee held workshops on the topic, "What is a Helping Relationship?" In a special address, Charles Cooper dealt boldly with the subject, "Is the Society of Friends Falling Apart?" The Society will stay together "only as Christ is at the center." In practice, he said, it is "the meanest Quakers," that is, those who take a mean position between doctrinal extremes, who will hold Quakers together.

Cecil Thomas reported on his work as a "Friend in Washington" during the past year. The Yearly Meeting agreed to support this program (of seconding a person to the Friends Committee on National Legislation to work especially on disarmament) for another year and urged short visits by a number of Friends as part of the program.

The Yearly Meeting is sending two of its members, David

Ferner Nuhn, a member of Claremont Meeting, Calif., is West Coast correspondent for the FRIENDS JOURNAL.

and Catherine Bruner, to visit in Japan, Korea, and Hong Kong, as "Friends in the Orient."

Dr. Monte Steadman, skipper of Everyman II, told in fascinating detail the adventures of that boat in entering into the Pacific test zone. Franklin Zahn and C. George Benello were other members of the crew. The experience, said Dr. Steadman, has literally "changed his life:" he has resigned as director of a department in a hospital and will limit his work in the department in order to devote a portion of his time to the "preventive medicine" of peace work through the Non-violent Action Committee. The Yearly Meeting sent messages to a member and an attender, Sam Tyson and Walt Chaffee, who are in prison because of acts carried out through this committee, and expressed its concern for persons suffering financially because of opposition to loyalty oaths in Arizona. Mary Jorgenson reported on the welcome given Freedom Riders last year by Negroes in the South. At its final session, Friends received the news of the tragic death of a young member, Karl Fagg, of La Verne, Cal., while serving in village work in Togo, Africa.

Friends heard reports of three Quaker schools, Pacific Ackworth, Argenta (Canada), and the new John Woolman school, for which a 110-acre ranch site in Grass Valley, Cal., has just been purchased. The school will operate under the care of the College Park Educational Association.

With warm appreciation for the work she has done, the Yearly Meeting accepted the resignation of Esther Richards as editor of the *Friends Bulletin*. The office of the *Bulletin* will move from Portland to San Francisco, as the new editor, Virginia Harris, takes over.

Following three years of valued service by Harold Carson, Edwin Morgenroth, present Recording Clerk, was selected as Clerk for the coming year. Walt Raitt will be Recording Clerk, Gretchen Tuthill, Assistant Clerk, and Kenneth Newton, Reading Clerk. Yearly Meeting in 1963 will be held August 13-18 on the campus of Linfield College, McMinnville, Oregon.

## The Gathering of Friends

By ISABEL N. BLISS

THE sparkle of sunlight on water; the delight of children in new-found friends; spirits lifted by the poetry of great psalms—how can these be pinned onto the pages of a report? Many such intangibles together made up the experiences shared at the 1962 Gathering at Quaker Haven, Ind., August 9 to 12. Nearly two hundred Friends attended. They were chiefly members of the four groups from which the Continuing Committee on Greater Unity, sponsor of the Gathering, is drawn—Indiana (FGC), Wilmington (FYM), Lake Erie Association, and Ohio (C). The first three were about equally represented to make up 80 per cent of the total. In addition, Friends came from each of four other Yearly Meetings and from unaffiliated groups.

With "The Living Witness" as a theme, talks and discussions focused on three areas: the community, the family, and the individual.

There was freshness and stimulation in the evening messages. Paul Lacey, in speaking on "The Power of God for Witness in the Community," remarked, "One of the great problems in the Society of Friends today is that too many of us *have* testimonies and too few *give* testimony. We have an inherited possession we can't quite throw away, but don't quite want to claim either. A testimony is meaningless if someone does not testify to it and to the truth from which it comes."

"Witnessing has a cumulative effect; one person may be able to hold out for a while, but he becomes exhausted eventually. Add another witness and each of them gains strength not only to hold out but even to convince others."

"A Quaker cannot remain indifferent to the testimonies; he must live in tension with them—either the tension of trying to live them in everyday life or the tension of rejecting them as irrelevant to that life."

George Levinger, in dealing with "Christian Family Life," said, "Can there be a Family Light as a companion to the Inner Light? This is the essence of what I feel is meant by Christian family life."

"The more love children receive unstintingly, the more they will some day be able to return to those with whom they come in contact."

"We do not like to give vent to, or even admit, irritations or unpleasant feelings, yet outlet may be very necessary."

"A family in harmony is like a jazz ensemble playing in perfect unity, responding to each other's cues impromptu fashion. Does such tunefulness and receptivity occur often? The sharing of goals and of time together makes it possible."

T. Canby Jones spoke on "The Personal Search" and remarked, "A commentator in the *Interpreter's Bible* feels that the 73rd Psalm has one of the greatest of all passages:

Whom have I in heaven but thee?  
And there is nothing upon earth  
that I desire besides thee.  
My flesh and my heart may fail,  
but God is the strength of my  
heart and my portion for ever.

"The 139th Psalm is particularly appropriate to the personal search:

O Lord, thou has searched me and known me!  
Whither shall I go from thy Spirit?  
Or whither shall I flee from thy presence?

"Can we remember when we are weak and stumbling that we search because He first searched for us?

"Those who are driven by fear to the Schwarz-Welch approach to communism don't really believe that God rules in history, but 'the Lord has made known his victory' (Psalm 98).

"We are engaged in 'the lamb's war,' a cosmic spiritual struggle. We are members of a task force with Jesus the Master at the head of this force. Our only weapon is suffering love, the weapon Our Lord Himself used."

The children and young people, who made up over half of the total present, had a program of their own during the

mornings. They worked on nature crafts, visited the Earlham biological station, heard illustrated talks on India, and held discussions.

The family recreation provided a delightful hour after supper each day, and a variety of events not formally scheduled ahead added to the fun and value of the weekend. Small groups talked about special concerns, and there were films, tapes, and a literature table for those who were not swimming, boating, or playing impromptu volleyball. Volunteers did painting and repaired a roof as a contribution to Quaker Haven Camp.

What did we achieve? A widening of our acquaintance among Friends in a setting of pleasant relaxation? Surely. And at a deeper level was there stirring and nurturing of the Seed of Truth? Each one who came carries that answer in his heart.

### *Lake Erie Association Annual Meeting*

Approximately 130 members of the Lake Erie Association of Friends Meetings met August 24-26 at Wilmington College and Waynesville, Ohio, in an extended program of separate and joint meetings with Indiana Yearly Meeting (General Conference). High-school students of the two groups met jointly for most of the weekend at Quaker Knoll, the Wilmington College conference center on Cowan Lake. This year, for the first time, the program began on Friday morning instead of Friday evening. Added features included informal discussion groups and workshops on religious education, peace, and ministry and counsel led respectively by Joseph Vlaskamp and Larry Miller of the Friends General Conference staff and George Badgley of New York Yearly Meeting.

In meetings for business, steps were taken to strengthen the organizational structure of the Association. The Cleveland-Pittsburgh region was encouraged to develop a regional association within the LEA parallel to those meeting thrice-yearly in Central Ohio and in Michigan (Green Pastures Quarterly Meeting). Discussion of the future of the LEA resulted in instructions to the Committee on the Function of the Lake Erie Association to explore the possibility of organizing a smaller Lake Erie Yearly Meeting within the framework of the Lake Erie Association.

A proposal for an LEA Peace Committee was turned down in favor of committees at the Quarterly Meeting level and exchange of information through the LEA Bulletin. On the other hand, LEA support for such Quaker organizations as the Young Friends Committee of North America, the Olney Friends Boarding School, and Wilmington College, was substantially increased in the new budget.

Clerk for the coming year will be Robert Blood, 2005 Penncraft Court, Ann Arbor, Michigan. Elise Boulding of Ann Arbor continues as *Bulletin* editor until spring, when she will be succeeded by William Preis of Yellow Springs Meeting, Ohio. The 1963 annual meeting will be held August 30-September 1 at Barnesville, Ohio, concurrently with Ohio Yearly Meeting (Conservative).

ROBERT BLOOD

Isabel N. Bliss is a member of Cleveland, Ohio, Monthly Meeting.

# news of the U.N.



**FRIENDS GENERAL CONFERENCE**  
**1515 CHERRY STREET, PHILADELPHIA 2**

**VOL. 6—NO. 3**

## *The United Nations—A Developing Organization*

**T**HE United Nations will have been in existence seventeen years this month. During this time it has established an institutional framework for the coexistence of nations, within which the difficult interrelated problems of our contemporary world can be resolved with reason and justice. Mr. Hammarskjöld pointed out that through it we should be able to move forward in the direction of a higher form of international society. In the introduction to his First Annual Report, Acting Secretary-General Thant stated, "In my view, too, the responsibilities of the Organization in these times call for a dynamic rather than a static approach. It is important that the United Nations be strengthened—that it pass from an institutional framework into a constitutional system." One of the most important problems facing mankind in our time is to bring an increasing degree of law and order into the world community.

In a speech in Copenhagen, in 1959, Mr. Hammarskjöld suggested "that at the U.N. a rudimentary international conscience and international order already were beginning to take shape." This recognition of the fundamental and essential unity of mankind helps to lay the foundation for the development of an ordered society under law within the U.N. This is necessary for the establishment of disarmament. Justice William O. Douglas in his *Rule of Law in World Affairs* stated that "the world is filled with such a sense of insecurity that for the first time in history solid foundations for a rule of law can be laid." Citizens of the United States can work for the strengthening of international law by securing the removal of the self-judging clause, known as the Connally Amendment, which limits acceptance of the jurisdiction of the World Court by the United States to such disputes as are "determined by the United States of America." Instead of leading the way to peace through acceptance of international law, the United States today finds itself among the last five countries in the world hampering themselves and the Court in this manner.

We have at this time a significant example of the peaceful settlement of a difficult international dispute. On August

15, 1962 an agreement was signed between the representatives of Indonesia and the Netherlands in regard to West New Guinea (West Irian). After this agreement is ratified by the two governments and the General Assembly, the United Nations will have temporary executive authority, established by and under the jurisdiction of the Secretary-General, over a vast territory. Arrangements will be made later by Indonesia for self-determination by the people of the territory.

The expanding role of the United Nations in behalf of the peoples of the developing countries is a challenging development of our time. The Special Fund, headed by Paul Hoffman, has 246 projects, costing 500 million dollars, to increase economic development in 71 countries. U Thant has pointed out the importance of the launching of this program, and the General Assembly has termed this the Development Decade. This has dramatized the importance and urgency of the work to be accomplished in order to further economic and social progress. The Secretary-General states, "This constructive work is the solid basis on which the political effectiveness of the United Nations must rest."

During the 17th General Assembly, it has been stated, the United States will offer a plan aimed at strengthening the United Nations and the office of the Secretary-General. The plan would strengthen the financing of the peace-making machinery of the U.N., to assure it adequate funds and improve the fact-finding and mediation procedures in the Secretary-General's office to give that office more authority to mediate and settle disputes and provide more orderly procedures in the operation of the General Assembly. Each of the Secretaries-General has interpreted the Charter to bring out the fullest possibilities contained therein to make it a living document, and to develop its executive authority. Each has kept quite distinct his responsibilities with relation to the General Assembly, the Security Council, and his own authority derived from the Charter directly (Articles 98 and 99). The success of the World Organization depends upon the will of the peoples behind the United Nations. The first words of the Charter, "We the peoples of the United Nations," are its most important words.

**ESTHER HOLMES JONES**



### *Pioneer for a New Age*

**S**HORTLY after assuming the Office of Secretary-General in 1953, Dag Hammarskjöld concluded an address with a credo and a prophecy:

No one can foresee with certainty what will emerge from the give and take of the forces at work in any age. For that reason history often seems to run its course beyond the reach of any man or nation. We cannot mold the world as masters of a material thing. Columbus did not reach the East Indies. But we can influence the development of the world from within, as a spiritual thing. In this sense, Columbus would have been a pioneer for a new age even if he himself had never reached America.

### *Memorial Gift by Albany Hi-Q's*

*Keep Green  
the memory  
of  
DAG HAMMARSKJÖLD  
Secretary-General—United Nations  
1953 1961*

The Hi-Q's of Albany Friends Meeting, New York, presented a plaque with the above inscription to the Albany International Center on May 27, 1962. Erica May Brooks, artist and poet, helped them with the design. The teen-agers raised the money for the plaque by washing cars, baby-sitting, and mowing lawns. They decided upon the memorial as a project for their group because Mr. Hammarskjöld was "a symbol of peacemaking and a man who had the world for his home." They chose the International Center as the place for the memorial because it is a "Home for the Peoples of the World in Albany."

**T**ODAY, every inhabitant of this planet must contemplate the day when this planet may no longer be habitable. Every man, woman, and child lives under a nuclear sword of Damocles, hanging by the slenderest of threads, capable of being cut at any moment by accident or miscalculation or by madness. . . . The risks inherent in disarmament pale in comparison to the risks inherent in an unlimited arms race.

**PRESIDENT KENNEDY**  
at the United Nations,  
September 1961

**T**HE problems of disarmament and nuclear testing are among the most critical and seemingly the most insoluble at the present time. The United Nations can provide both the means for the antagonists to talk and the influence of other states to be brought to bear for a final disarmament agreement.

**CLARK M. EICHELBERGER**  
AAUN News

### *The United Nations in the Congo*

**A**CTING Secretary-General Thant held a press conference in Helsinki, Finland, during his recent visit there. He was asked to comment on the United Nations' presence in the Congo. Since the problem of the Congo is of such importance, we quote the reply of the Secretary-General:

The United Nations is in the Congo to do certain specified things. First of all, the United Nations has been asked to maintain law and order. Then the U.N. has been asked to maintain the unity and territorial integrity of the Congo. Those are the specific instructions of the Security Council. Then the U.N. forces in the Congo have been authorized to arrest, detain, and deport foreign mercenaries, with a requisite measure of force if necessary. That is the actual mandate of the Security Council. The U.N. has never been authorized to take any military initiative. The U.N. does not intend to launch military operations in any part of the Congo to achieve the objectives outlined in the various Security Council resolutions. . . .

To give you a little of the background, at the risk of over-simplification, I may say that the problem of the Congo is now the problem of Katanga; and the problem of Katanga is the problem of finances; and the problem of finances is, in turn, the problem of Union Minière.

Belgium has been the administrative authority of the Congo since 1885, and for many, many years mining corporations, particularly Union Minière and Tanganyika Concessions, have been operating in the Congo . . . of course, in the province of Katanga. All these years the practice has been for Union Minière and Tanganyika Concessions to pay their revenue to the Central Government.

When Belgium transferred power to the Congo two years ago . . . in July 1960 . . . there was an agreement between the Government of Belgium and the Central Government of the Congo that the same practice should be continued as far as the distribution of revenues was concerned. That means, in effect, the practice which had been in existence for many years under Belgium administration would be continued after independence. And that means, further, that Union Minière and Tanganyika Concessions must continue the same practice of payment of revenues which they had been following for many years.

But what was the situation after independence? The Central Government in Leopoldville did not get a single penny from these mining companies. All the revenues went to Elizabethville, the capital of Katanga. In 1961, for instance, Mr. Tshombe, in Elizabethville, received 65 million American dollars in revenue . . . that was last year alone . . . out of which 39 million came from Union Minière. The Central Government in Leopoldville did not get one single penny. . . .

The problem is complicated by a factor which you all know: that is the type of people with whom we have to deal in Katanga. Mr. Tshombe, as you are aware, has claimed that he is the head of the state of Katanga, and

he has even been celebrating the anniversary of the so-called independence of Katanga.

But not a single member state of the United Nations has recognized the independent status of Katanga. . . . Almost all the member states of the U.N. recognize only the Central Government of the Congo with headquarters in Leopoldville. . . .

Since January I have been trying my best to settle the dispute by peaceful means. I have been trying my best to get the two leaders to enter into negotiations. But so far, my efforts have not been successful. . . .

### ***More Water to Drink and for Industry***

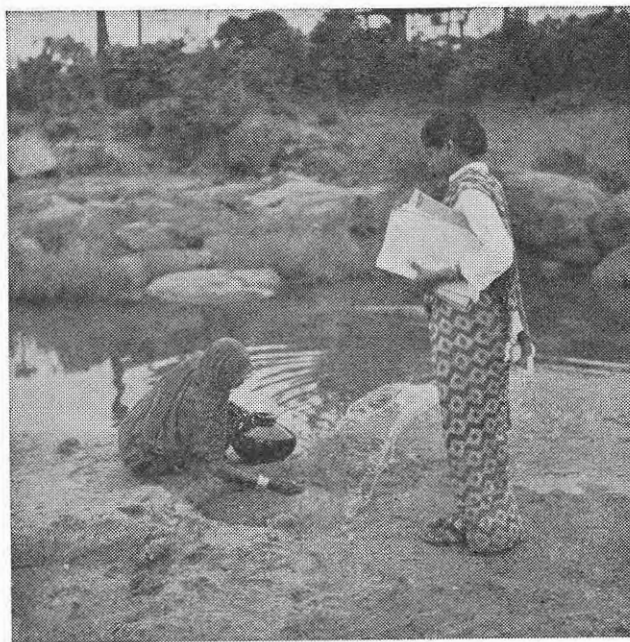
**C**ONTINUING research and development are bringing closer the day when the oceans may provide water to quench the thirst of a rapidly increasing population. The need for this research was expressed by President Kennedy in his message to Congress (February 23, 1961):

"No water resources program is of greater long-range importance for relief, not only of our shortages, but for arid nations the world over . . . than our efforts to find an effective and economical way to convert from the world's greatest, cheapest natural resources . . . our oceans . . . water fit for consumption in the home . . . and by industry."

The U.S. Office of Saline Water, a government organization, coordinates research in converting salt water to fresh water. It then cooperates with the United Nations and its specialized agencies in sharing its know-how and the technical assistance for its use.

The Water Resources Development Center was set up within the United Nations Secretariat in 1959 at the request of the Economic and Social Council as part of its long-term program to promote the best use of existing water resources and the development of potential supplies. The scope of this program is very diverse. Water is the key to the cultivation of arid and semi-arid regions which cover more than a third of the land surface of the earth. The world's population, which now exceeds 2700 millions, is increasing, and at its present rate will double itself in fifty years. There is need for increased water supply, not only in the less developed nations, but also in the so-called developed nations as well.

The specialized agencies most concerned with de-salting sea water are the Food and Agricultural Organization, the World Health Organization, the World Meteorological Organization, and the United Nations Educational, Scientific, and Cultural Organization. UNESCO serves as the clearing house for information on the research projects which are being carried on around the world. Nations carrying on important programs are Japan, France, Holland, Israel, the Union of South Africa, the USSR, the United Kingdom, and the United States. To co-ordinate the work of the many organizations having widely different programs and points of view, UNESCO arranges periodic meetings—usually annual—to consider water resources problems. These meetings make possible an exchange of ideas and information, as well as closer co-ordination and



UNICEF Photo

*There is need for increased water supply in the less developed nations. In Shido village (India) a nurse stops on her rounds to advise a woman against drawing drinking water from a polluted stream. Helping to meet a critical need for pure water, India, in cooperation with UNICEF, is endeavoring to find new sources of supply.*

genuine concerted action between the organizations concerned.

Various methods have been tried for de-salting sea water: distillation, including the use of solar energy; the membrane process; separation by freezing; as well as other chemical, electrical, or physical conversion methods. The Office of Saline Water reports that the most promising methods thus far are (1) freezing (whereby pure fresh water crystals are separated from brine), and (2) the thin membrane (which filters out the salt ions). Research is continuing in the distillation processes; equipment for this process has long been available. Present studies are therefore concerned with economic and technological problems.

In the Middle East this summer, a corps of U.N. consultants and hydrologists surveyed the economic possibilities for de-salting sea water and brackish pool water, and are testing for ground water and other sources. The Ford Foundation made a grant of \$75,000 to the U.N. Economic and Social Affairs programs in order to start the project. Experts will study existing techniques for desalinization with the idea of extending them to other arid zones. Kuwait has a distillation plant reclaiming nearly 5 million gallons of fresh water a day from the sea. The cost is high, but the people have no choice. A real contribution to peace in the Middle East would be the development of cheaper processes for the conversion of sea water to fresh water.

The greatest problem facing the experts today is to find a process which is economically feasible. All methods in cur-

rent use have one thing in common—the high cost of conversion. The U.S. Office of Saline Water reports that research has whittled the price to \$1.00 a thousand gallons of fresh water; the present average cost in U.S. cities is about 30 cents a thousand gallons. More than 25 million gallons of fresh water are now extracted each day in salt water conversion plants throughout the world.

The Demineralization of Saline Water will be one of the programs considered at the United Nations Conference on the Application of Science and Technology for the Benefit of the Less Developed Areas. This conference, summoned by the U.N. Economic and Social Council, will meet in Geneva in February, 1963.

GLADYS M. BRADLEY

### ***Basic Areas of Disagreement Between U.S. and U.S.S.R. Disarmament Proposals***

DISARMAMENT and arms control have become one of the major issues dividing the world. The United Nations will be considering the problem again in the 17th General Assembly this fall. To facilitate understanding of the very complicated sets of proposals submitted to the General Assembly by the United States and the Soviet Union, we are excerpting from the pamphlet, *Disarmament: Two Approaches*, published by the U.S. Arms Control and Disarmament Agency. The text covers the most basic areas of disagreement between the two plans:

#### *Immediate Disarmament Action*

**United States:** The United States calls on all states to make a continuous, uninterrupted effort to achieve a total program for general and complete disarmament. It rejects, however, the "all or nothing" approach. It seeks the widest possible area of agreement at the earliest date without waiting for agreement on the entire program. The United States also believes that a number of significant initial measures could be put into effect at a very early date and does not believe that action on them should be unnecessarily delayed.

**U.S.S.R.:** Although it has put forward certain proposals, apart from its disarmament plan, to ease international tensions and create a favorable climate for disarmament, the U.S.S.R. takes the position, insofar as disarmament measures are concerned, that there must be full agreement on all aspects of general and complete disarmament before a single measure can be implemented. Because of the problem's complexity, it might take years before all phases of a complete program could be agreed upon and put into effect. Meanwhile the arms race would continue, and the peril to humanity would increase unnecessarily.

#### *Peacekeeping Machinery*

**United States:** Whether or not there is general and complete disarmament, the United States assumes that disputes between nations will continue, and recognizes that without some workable system of resolving such disputes peacefully individual nations will be reluctant to relinquish their armed forces. The United States, therefore, calls for the progressive

strengthening of international institutions under the United Nations, as disarmament proceeds, and for the creation of a United Nations Peace Force adequate to enforce the peace.

**U.S.S.R.:** The U.S.S.R. plan does not provide for the improvement of means of settling disputes and preserving the peace as nations disarm. Its proposals for certain measures under the U.N. Charter, and for making contingents of national police available to the United Nations, apply only after general and complete disarmament has been achieved.

#### *Effective Disarmament Controls*

**United States:** A key element in any disarmament program is agreement on the levels of forces and armaments each nation would be permitted to retain at each stage of the disarmament process. The United States insists that the control organization have the necessary powers of inspection and verification to be able to certify that states have lived up to their obligations in this respect. The United States has made clear to the Soviet Union that this principle of verification of agreed levels of retained armed forces and armaments is a necessary element in any comprehensive disarmament negotiation or agreement.

**U.S.S.R.:** The U.S.S.R., however, refuses to permit verification of levels of armed forces or armaments retained at each stage of the disarmament process. Thus, in effect, states would have no way of being certain that other parties were observing their most basic commitments under the agreement.

#### *Administration of the International Disarmament Organization*

**United States:** For the surveillance and enforcement of disarmament agreements, the United States proposes that the control organization be operated on a day-to-day basis by an Administrator, subject to policies established by a Commission of several states, with the authority and international staff to assure impartial and effective administration.

**U.S.S.R.:** The U.S.S.R. insists that this executive authority be exercised by a multi-nation council with representatives of Communist, "neutralist," and "western" states and with decisions on all matters of substance to be made by a two-thirds majority. To substitute a council of this type for an independent executive would inject conflicting national interests into the day-to-day operation of the control organization and render it most ineffective in supervising the disarmament program.

JEAN PICKER

### ***Recommended Reading***

BUILDING THE INSTITUTIONS OF PEACE. *Swarthmore Lecture*, 1962. By J. Duncan Wood. George Allen & Unwin, Ltd., London. \$2.25 (reviewed in the July 1, 1962 FRIENDS JOURNAL).

NEWS of the U.N. is issued periodically. Editors: Gladys M. Bradley, Esther Holmes Jones, and Jean P. Picker. Art Editor, Gaston Sudaka.



## Letters to the Editor

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

Five young men are now in prison for six months in the Santa Rita Rehabilitation Center Prison Farm of Alameda County, Calif., because of their activities in regard to the building of the boat, *Everyman I*, and their attempt to sail into the forbidden waters of the West Pacific, where our government was testing bombs.

In the *Friends Bulletin* of July, 1962, is an article, "Friends and Public Witness," by Samuel R. Tyson, of Delta Meeting, Calif. It is a searching evaluation of the Society of Friends in its relation to its traditional peace testimony, and he questions whether it has now become a matter of "lonely personal witness."

Young Friends who experience personally and directly the challenge of our times are more conscious of its implications than we of the older generation seem able to be. Yet it is well for us to remember that certain comfortable freedoms which we have today, Friends suffered, went to prison, and died for, 300 years ago. Perhaps we are smothered by our own particular "ocean of darkness," and the younger ones are caught in the "ocean of light."

Pasadena, Calif.

MIRA C. SAUNDERS

The article by Grace S. Yaukey, "New Member of the Meeting," which appears in the September 15 issue, reveals a welcome sensitivity on the part of the writer. The disapproval of "a very new Friend" which is so graphically described by Grace Yaukey can indeed be like "sharp swords." This disapproval can be felt, moreover, not only by new Friends but also by old Friends who do not happen to be mystics. Actually, it is hard for a non-mystic to understand the self-assured *rightness* which often characterizes Friends who seem to have experienced complete revelation. It is even more difficult for those who lack the gift of mysticism to reconcile the mystics' certainty with Friends' philosophy of "that of God" in everyone.

Sometimes it takes just such an argument with oneself as that presented in Grace Yaukey's piece for a new Friend or a non-mystic to realize that God is willing for him to be part of the meeting, along with the mystics.

Haverford, Pa.

ADA C. ROSE

One of the conspicuous things that I read in Mr. Khrushchev's utterances is the oft reiterated promise to his people that if they will just work hard and wait they will after a while have as high a standard of consumption as do the people of the United States.

The late Karl Scholz, a professor of economics, University of Pennsylvania, member of Swarthmore Friends Meeting, studied the Russian situation for years and published an article on "varying attitudes toward Soviet Economic Development" in *Social Science* January 1961. He makes the surpris-

ing statement that in the Soviet Union "Wage differentials range from one to thirty or more for different categories of labor. Unbiased observers have even suggested that progressive wage differentials in Soviet industries exceed those prevailing in corresponding American industries." This follows a discussion of progressive piece-rate wages widely employed in the Soviet Union.

The man whose wage is 30 times that of his neighbor is getting something that seems to savor of riches.

Recent travel reporters tell of being chided by Russian workers because we pay the same wage to all workers doing the same kind of work, while the Russians pay more nearly in proportion to output, and permit the good producer to rise out of the uniformity.

Swarthmore, Pa.

J. RUSSELL SMITH

## Friends and Their Friends

The Meeting House at 20 South Twelfth Street, Philadelphia, now is completely filled with charitable and non-profit organizations, and the Meeting is gratified that these useful premises are occupied once again. The Urban League has moved into the rooms above the Friends Institute and the small room off the lunch room. Youtharama, interested in working with young people, has a balcony room, as do the Hopetown organization, SANE, and the Sunny Crest Home for Children. The Central Club for Boys and Girls has its office in the first floor room near Room A formerly marked "Packages." The newly formed Philadelphia Peace Center occupies two balcony rooms and a small room behind the Institute reception desk.

With United Nations Day close at hand (it is on October 24) attention is called once more to the opportunity to help strengthen the U.N. and to aid in its vital work through participating in the Voluntary Tax plan which was initiated on October 24, 1959. Since that year, the response to the initial act has steadily increased, and the contributions (unless they have been otherwise designated) are at present being used to support a low-cost self-help housing project in Somalia. Surely again this year Friends will desire to honor the U.N. in this way on its birthday and will do their utmost to acquaint others with the Voluntary Tax idea.

It must be remembered that unless checks are designated for a specific U.N. program, the amount of the gifts will be applied to the U.S.A.'s regular obligation and will not increase the total funds available to the U.N. Make checks payable to the United Nations, earmark them, and mail them to the Controller's Office, United Nations, New York 17, N. Y.

A Peace Center was established in September in the classroom of the Miami Monthly Meeting, 1185 Sunset Road, Coral Gables, Fla. Staffed by members of the Peace and Social Order Committee and others from local peace organizations, the Peace Center will offer films, information, and literature.

F. William Loescher, of Philadelphia, a member of Radnor Meeting, Pa., has been employed as Special Assistant for Youth Work with the Peace Committee of Philadelphia Yearly Meeting. On a realignment of work, he will take up some of the duties of two former Youth Workers, and will be working with both Friends and non-Friends in the age range of 15 to 25 years old. He succeeds Norman J. Farquhar, of Mullica Hill, N. J., Meeting, and Thomas F. Barton, Jr., a non-Friend who has formerly carried that portion of the Committee's program.

Loescher is a graduate of Friends Central School and of the University of North Carolina. If his Draft Board waives the 150-mile regulation (intended to assure that a conscientious objector performs his service away from his home community), this will be his alternative civilian service for two years, but he plans to continue his peace work with young people as long as is feasible whether or not it counts toward his draft requirements.

Following two and a half years of fellowship and guidance as a preparative meeting of the East Cincinnati Monthly Meeting, the Louisville, Ky., Meeting has received approval of its request to become a Monthly Meeting in the Miami Quarterly Meeting, Indiana Yearly Meeting. Its charter meeting was held on June 10, following a potluck dinner made especially enjoyable by the presence of seven guests from the Quarterly Meeting. The Meeting is growing, both spiritually and numerically, and hopes to have its own meeting house soon. Meetings are presently being held in the Cerebral Palsy Center at 600 East Broadway.

The election of Zafrulla Khan as President of the 17th annual session of the U.N. General Assembly on September 18 was of special interest to those who had attended the Friends General Conference in Cape May last June. Zafrulla Khan was one of the principal speakers at the Conference (FRIENDS JOURNAL, August 1, 1962). A profile in the *Philadelphia Inquirer* on the day of his election stated that he "preaches the fatherhood of God, the brotherhood of man, and tolerance to those of other religions."

With "Tanglewood," its fourth building, nearly completed and in use, Sandy Spring Friends School, Sandy Spring, Maryland, began its second year of operation on September 12. The new building, which combines dormitory, classrooms, and faculty apartments, is named for the home of the late Fred and Elza Thomas of Sandy Spring. S. Brook Moore, founder of the school, was the tireless contractor whose efforts made it possible to have the building usable at the beginning of the term. This year the school has 110 students in 10th, 11th, and 12th grades.

C. Thornton Brown, of Sandy Spring Monthly Meeting (United), has joined the staff as superintendent of buildings and grounds and as a member of the mathematics department. Frank Ives, who taught for many years at Charterhouse in Godalming, England, has joined the history department, and

his wife, Barbara, is the school secretary. Sarah Vaeth, a Smith College graduate, is a new member of the French department, and Elizabeth Kennedy from Sarah Lawrence College is a new member of the mathematics department.

Through the generosity of parents of the present students, the driveways of the school have been given a firm layer of tar and chips. Concrete walks are being laid between buildings as part of the autumn work program.

Karl Eugene Fagg, 26, a member of Claremont, Cal., Meeting, died under tragic circumstances last August in Togoland, West Africa. Karl contracted malaria, with markedly toxic reactions, while serving in an international work camp, and was found dead following his disappearance from a hospital.

Karl, the son of Reginald and Marjorie Fagg, of La Verne, Cal., was planning a career in village and rural development. He was an outstanding student at California Polytechnical College, Oregon State, and Cornell University. A conscientious objector, he spent two years in village work in Mexico under the American Friends Service Committee and an additional year in educational work in Mexico and in a work camp in Guatemala. Karl believed that work in underdeveloped countries is a necessary step in bringing peace to the world. He gave his own "last full measure of devotion" in this faith.

Gordon S. Christiansen, chairman of the Department of Chemistry, Connecticut College for Women, has assumed his new assignment as director of studies in the Peace Education Division of the AFSC National Office in Philadelphia.

He will be concerned with extending the "Beyond Deterrence" series, published by the AFSC, which endeavors to tell the little-known story of alternatives to nuclear armament and the threat of destruction.

Ray Hartsough, who has had wide and useful experience with the AFSC—most recently as peace education secretary of the Middle Atlantic Regional Office—has accepted a two-year appointment as peace education secretary in the Pacific Southwest Regional Office of AFSC in Pasadena, Calif. He will replace Robert Vogel, who is on leave of absence for this period. Ray Hartsough is a member of Middletown Monthly Meeting, Lima, Pa.

Herbert Huffman, Finance Secretary of the New England AFSC in Cambridge, Mass., has been appointed Secretary of the Board on Peace and Social Concerns of the Five Years Meeting, Richmond, Ind. His work in Cambridge will be taken over by Thelma Babbitt, who comes to this post after long service with the AFSC in the Quaker U.N. Program, the Community Relations Program, and the International Institutes.

Winnifred Barrett, New England AFSC's High School Secretary, is retiring after long and faithful service. She is being replaced by Rosella Hill, of Detroit, Mich., who has worked with the AFSC on school desegregation in the South as well as having taught in North Carolina and having directed several work camps in the United States.

Katsuko Kikuchi, of Tokyo Yearly Meeting, is on leave of absence from Tokyo Friends Center for a year's tour of America, where she is visiting homes and Meeting communities under the sponsorship of the Japan Committee. In the spring of 1963 she will continue eastward across the Atlantic on a round-the-world return trip with Esther B. Rhoads. Kikuchi San was Esther Rhoads' secretary and assistant in the Tokyo Friends Center's administration of the Relief Program of the American Friends Service Committee from 1949 to 1960.

The Society for Social Responsibility in Science and the Social Scientists for Peace had a joint meeting on September 8 at Columbia University. The purpose was to explore areas for cooperative peace activities. Instrumental in bringing the organizations together were two Quakers, Victor Paschkis and Ed Hillpern, both members of New York Monthly Meeting.

A new rate card for advertising in the FRIENDS JOURNAL is available from the Advertising Department, 1515 Cherry Street, Philadelphia 2, Pa. The new rates, which will go into effect on November 1, reflect an increase in the number of subscribers. While the basic rates have been increased, they will be computed so as to give a more favorable discount for larger ads. Also new are a 15 per cent agency discount and a 2 per cent discount for prompt payment.

The rate card lists rates for display, classified, and Meeting ads. It also gives detailed information regarding commission and cash discounts, copy regulations, mailing instructions, issuance and closing dates, mechanical requirements, and circulation.

The new rates are summarized on page 447 of this issue.

### BIRTH

WHITEHILL—On September 14, a son, ROBERT BLAKE WHITEHILL, to Joseph and Cecily Sharp Whitehill, members of Third Haven Meeting, Easton, Md.

### MARRIAGE

KAHOE-MALEK—On September 1, at Providence Monthly Meeting, Media, Pa., under the care of the Meeting, MARGARET ANNE KAHOE, daughter of Walter and Mildred Kahoe, and JAMES STANLEY MALEK. Margaret Malek is a member of Providence Meeting. Their address is Earlham College, Richmond, Ind.

### DEATHS

GIFFIN—On September 24, suddenly, ROSCOE R. GIFFIN, aged 48, at Berea, Ky. He was a member of Iowa Yearly Meeting.

GIRTON—On June 12, at Bloomsburg, Pa., SARAH K. GIRTON, aged 90, a lifelong member of the Society of Friends.

JENSEN—On September 4, JENS P. H. JENSEN, aged 76, of Meadville, Pa., husband of Mamie M. Jensen. He was a member of Pittsburgh Monthly Meeting.

MONAGHAN—On September 7, in Asheville, N. C., GERTRUDE MONAGHAN, a member of Swarthmore (Pa.) Meeting.

PARROT—On September 7, suddenly, at Chatham, Mass., RAYMOND TOWNLEY PARROT, aged 82, husband of Hadassah Moore Leeds Parrot.

WIDDOES—On July 23, MARGARET M. WIDDOES, wife of the late John Oliver Widdoes, Sr., of Norwood, Pa. She was a member of Chester (Pa.) Monthly Meeting.

## Coming Events

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

### OCTOBER

15—Annual Meeting of the Quaker Committee on Social Rehabilitation, at Friends Meeting House, 221 East 15th Street, N.Y.C., 8:15 p.m. After a brief business session, Professor Robert MacIver, sociologist, will speak on new approaches to the problem of juvenile delinquency. Jane S. Droutman, chairman, will report on the White House Conference on Narcotics.

19 to 21—Missouri Valley Conference, Camp Wesley Woods, near Indianola, Iowa. Direct correspondence to Edgar Z. Palmer, 2767 South 35th Street, Lincoln 6, Neb.

19 to 21—Regional Conference on Human Relations, from Friday supper to and including Sunday dinner, at Powell House, Old Chatham, N. Y. Take first exit off New York Thruway after leaving Mass. Turnpike. Theme: "The Human Community." \$16 covers registration, program, food, and lodging. \$1 per session for part-time attenders, and \$3 for meals plus \$3.50 for overnight. Send \$5 registration fee to Helen L. Bliss, Thomas Road, Rindge, N. H. Pay balance at Conference.

20—Western Quarterly Meeting at London Grove, Pa. Worship and Ministry, 9 a.m. Meeting for worship, 10 a.m. Business meeting, 11 a.m. Speaker, Esther Holmes Jones, "United Nations Assistance to Developing Nations," 1:30 p.m. Lunch served; baby-sitting and child care provided.

20-21—A Retreat at the John Woolman Memorial, Mount Holly, N. J. Anyone may arrive during Saturday, October 20 (or the night before), and stay through until Sunday afternoon. Overnight and meal accommodations on cost basis. For further information write to Samuel and Clarissa Cooper, 99 Branch Street, Mount Holly, N. J.

21—Southern Half-Yearly Meeting at Camden Monthly Meeting, Del., west of Route 13, 11 a.m.

21—Centre Quarterly Meeting at West Branch Meeting House, Grampian, Pa. Ministry and Counsel, 10 a.m.; worship, 11 a.m.; lunch served by the host Meeting; business, 1:30 p.m., followed by a conference session.

21—Chester Quarterly Meeting on Worship and Ministry at Swarthmore, Pa., 3 p.m. The fourth query will be considered.

21—Fellowship Forum, Friends Meeting House, 108 North 6th Street, Reading, Pa., 8 p.m. Lecture: "Opportunity for Youth Service in Specialized Agencies of the U.N.," by Elizabeth Lee.

26—Philadelphia Quaker Women. Subject: "Balancing the Inner and Outer Life," Lydia B. Stokes and Elizabeth W. Furnas. All women in the Yearly Meeting and their friends are welcome. Bring sandwiches for lunch; coffee and tea provided. Baby sitter and free parking available. Fourth and Arch Streets Meeting House, Philadelphia, Room A, 10:45 a.m.

27—World Friendship Fair, Gwynedd Monthly Meeting, 12 noon to 6 p.m., meeting house grounds, Route 202, Gwynedd, Pa. Round-table discussions, booths, free nursery care for small children.

27—Chester Quarterly Meeting, at Media, Pa., 3 p.m.

### NOVEMBER

1—Concord Quarterly Meeting, 10:30 a.m. at Westtown Monthly Meeting, Westtown School, Pa.

1 to 3—Cornwall Meeting House, Cornwall, N. Y., "Quaker Dialogues," with Rachel Davis DuBois.

2 to 4—Young Friends Committee of North America business meeting at Earlham College. Any Friend between 18 and 30 is welcome to attend. For information: YFCNA, Earlham College, Richmond, Ind.

2 to 4—Weekend Conference on Penal Reform, sponsored by Prison Committee of New York Yearly Meeting, Powell House, Old Chatham, N. Y. From 8 p.m. Friday through Sunday lunch. Cost: \$10. Send reservations to Edmund Goerke, Monmouth Hills, Highlands, N. J.

3—Beliefs into Action Conference, sponsored by Yearly Meeting Committees, AFSC, and FCNL, at Central Philadelphia Meeting



House, 1515 Cherry Street, Philadelphia, Pa. (and adjacent Friends Select School), from 2:30 p.m. to 9 p.m. Speakers: Kenneth Boulding, Dorothy Hutchinson. Panel: Robert Clark, Thomas Brown, Stephen G. Cary. For further information call Elwood Cronk, LO 8-4111.

10—Abington Quarterly Meeting, 11 a.m., at Plymouth Meeting, Pa., on Route 422.

10—Burlington Quarterly Meeting, 10:30 a.m., at Burlington Monthly Meeting, High Street near Broad Street, Burlington, N. J.

11—Victor Paschke, chairman of National Friends Conference

on Race Relations, will speak at Trenton Meeting (Hanover Street), Trenton, N. J., at 10 a.m. Subject: "Brotherhood—One Week a Year?" followed by meeting for worship. Lunch will be served for a nominal fee, if advance notice is given to Alice F. Calm, 537 Greenwood Ave., Trenton, N. J. Telephone EX 3-2108.

17—Calm Quarterly Meeting, 10 a.m., at Christiana, Pa.

23 to 25—South Central Yearly Meeting, at Soroptimist Club Camp, Dallas, Tex. For information: Kenneth L. Carroll, Box 202, S.M.U., Dallas 5, Tex.

## MEETING ADVERTISEMENTS

### ARIZONA

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

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

### CALIFORNIA

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

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

**LOS ANGELES**—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 84th Street.

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

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

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

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

### COLORADO

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

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

### CONNECTICUT

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

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

### DELAWARE

**WILMINGTON**—Meeting for worship: at Fourth and West Sts., 10:30 a.m.; at 101 School Rd., 9:15 a.m.

### DISTRICT OF COLUMBIA

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

### FLORIDA

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

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

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

**MIAMI**—Meeting for worship at Sunset and Corsica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day school,

10 a.m. Miriam Tospel, Clerk. TU 8-6629.

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

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

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

### GEORGIA

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

### ILLINOIS

**CHICAGO**—57th Street. Worship 11 a.m., 5615 Woodlawn. Monthly meeting every first Friday. BU 8-3068 or 867-5729.

**OAK PARK** (Suburban Chicago)—11 a.m., YMCA, 256 S. Marion; south from Marion sta. of Lake St. El. Maurice Crew, Clerk, 1027 Thatcher, River Forest, FO 9-5434.

### INDIANA

**EVANSVILLE**—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Corinne Catlin, HA 3-8103; after 4 p.m., HA 2-8723.

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

### IOWA

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

### KENTUCKY

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

### LOUISIANA

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

### MASSACHUSETTS

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

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

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

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

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

### MICHIGAN

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

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

**GRAND RAPID AREA**—Meetings, Sundays 10 a.m. First day school and discussion for adults 11 a.m. So. Branch Y.W.C.A., 4550 Eastern Ave., S.E. Clerk: Eugene Dungan. Tel., 868-6667.

### MINNESOTA

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

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

### MISSOURI

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

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

### NEBRASKA

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

### NEW JERSEY

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

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

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

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

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

**MOORESTOWN** — Meeting for Worship, First-day, 11 a.m., Main St. and Chester Ave. First-day School, 9:45 a.m. Midweek Meeting with school, 8:55 a.m. Fifth-day.

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

### NEW MEXICO

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

**SANTA FE** — Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Sante Fe. Jane H. Baumann, Clerk.

### NEVADA

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

### NEW YORK

**ALBANY**—Worship and First-day school, 11 a.m., YMCA, 423 State St.; HE 9-4207.

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

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

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

**NEW YORK** — First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan

22 Washington Sq. N.

Earl Hall, Columbia University

110 Schermerhorn St., Brooklyn

137-16 Northern Blvd., Flushing

3:30 p.m. Riverside Church, 15th floor  
Telephone GRamercy 3-8018 (Mon.-Fri., 9-4) about First-day schools, monthly meetings, suppers, etc.

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

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

### NORTH CAROLINA

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

**CHARLOTTE**—Meeting for worship, 11 a.m. First-day education classes, 10 a.m. 2039 Vail Avenue; call FR 5-5949.

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

### OHIO

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

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

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

### PENNSYLVANIA

**CHESTER**—24th and Chestnut Streets, Chester. Adult forum 10 a.m., meeting for worship 11 a.m.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**UNIONTOWN**—Meeting 11 a.m., YMCA, N. Gallatin Ave. Phone GE 7-5936.

### TENNESSEE

**KNOXVILLE**—First-day school, 10 a.m.,

worship, 11 a.m., D. W. Newton, 588-0876.

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

### TEXAS

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

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

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

### VIRGINIA

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

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

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### WASHINGTON

**BELLEVUE**—Eastside Friends Meeting, 158th S.E. and Newport Way (Eastgate). Worship 10 a.m.; First-day school 11 a.m. Telephone GLencourt 4-9601.

### Flushing Meeting, New York

would like to give away the following benches. They are waxed pine, in good condition, without cushions. Please contact Gertrude B. Laitin, Clerk, 146-18 Georgia Road, Flushing 55, New York.  
7 are 11 ft. in length — 1 is 12 ft.  
10 in. — 1 is 9 ft. — 1 is 8 ft. 1 in.

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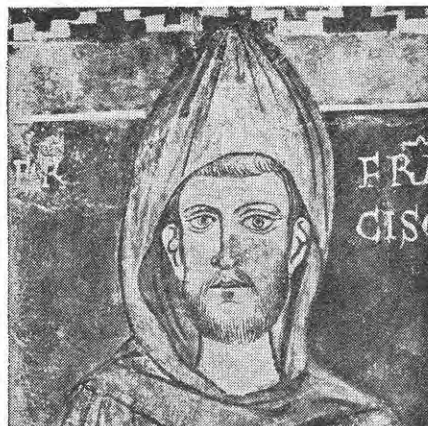
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