

FRIENDS JOURNAL

A Quaker Weekly

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EVERY gun that is made,
every warship launched, every
rocket fired signifies, in the
final sense, a theft from those
who hunger and are not fed,
those who are cold and are
not clothed. We pay for a
single fighter plane with a
half billion bushels of wheat.
We pay for a single destroyer
with new homes that could
have housed more than eight
thousand people. Is there no
other way the world can live?

—DWIGHT D. EISENHOWER

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News of the U.N.

. *Contributions by
Esther Holmes Jones, Nora B. Cornelissen,
and Gladys M. Bradley*

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Some U.N. Abbreviations

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Some U.N. Abbreviations

INTERNATIONAL organizations within the United Nations (U.N.) system are now often better known by their abbreviations, as a convenient space-saver. An example is UNESCO, rather than United Nations Educational, Scientific and Cultural Organization. Less popularly known initials are:

ILO	International Labor Organization
FAO	Food and Agriculture Organization of the U.N.
WHO	World Health Organization
BANK	International Bank for Reconstruction and Development
IFC	International Finance Corporation
FUND	International Monetary Fund
ICAO	International Civil Aviation Organization
UPU	Universal Postal Union
ITU	International Telecommunication Union
WMO	World Meteorological Organization
IMCO	Intergovernmental Maritime Consultative Organization
GATT	General Agreement on Tariffs and Trade
IAEA	International Atomic Energy Agency
UNICEF	United Nations Children's Fund
UNHCR	United Nations High Commissioner for Refugees
UNRWA	United Nations Relief and Works Agency for Palestine Refugees
UNKRA	United Nations Korean Reconstruction Agency
UNEF	United Nations Emergency Force
ECOSOC	Economic and Social Council (U.N.)
ECAFE	Economic Commission for Asia and the Far East
ECE	Economic Commission for Europe
ECLA	Economic Commission for Latin America
TAA	Technical Assistance Administration (U.N. Secretariat)
COURT	International Court of Justice
GA	General Assembly (U.N.)
IGY	International Geophysical Year
WRY	World Refugee Year
ICEM	Intergovernmental Committee for European Migration

ROY V. HEISLER

FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

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Editorial Comments

The Use of Silence

SILENCE has many facets. The privileged place it holds in the life of Friends derives from the specific character of the silence used in our mode of worship. Quaker silence is a worshipful, listening, and expectant silence. It ought to rise from unspoken prayer and meditation. Both are apt to puzzle us. Our crowded minds tend to be disordered, centrifugal, and little capable of concentration. Listening with the inner ear demands, therefore, an effort. We may have reasons for mistrusting the voice from within, and caution is, indeed, advised. The sense of expectancy as an overarching mood may well reach beyond the personal to the communal character of silent prayer. It hopes for an answer to a question, silent or articulated by someone else; it may receive guidance toward evolving a better question; it may sense a call for action.

Many Interpretations

Silence has found many advocates and interpreters. Not all of them have in mind a worshipful silence. Some, like Herman Melville in *Pierre or the Ambiguities*, have, nevertheless, beautiful things to say about it: "All profound things and emotion of things are preceded and attended by silence. . . . Silence is the general consecration of the universe. Silence is the invisible laying on of the divine pontiff's hands upon the world. Silence is at once the most harmless and the most awful thing in nature. It speaks of the Reserved Forces of Fate. Silence is the only Voice of God."

The Apostasy of Silence

It is helpful to be reminded of the fact that silence is not the monopoly of Quakers; nor is it always of a beneficent nature. Not all silence is worship. Martin Luther King laments the "appalling silence of the so-called good people" in view of the "glaring noisiness of the so-called bad people" in this period of social transition. Our generation, he warns us, will not only have to repent for the "diabolical actions and vitriolic words of the children of darkness, but also for the crippling fears and apathy of the children of light."

Silence as a form of worship, as the medium in which to listen to God's voice, and as a mood of expectancy is vastly different from the silence of indifference, cowardice, or hate. He who uses silence as a means of worship must not degrade it to a convenient technique by which to deal with all problems of life.

In Brief

Foreign exchange teen-agers—116 last year—from eight countries were living in private homes and going to school in Michigan communities under the Youth for Understanding program sponsored by the Michigan Council of Churches. Mrs. Rachel R. Andresen of Ann Arbor, Program Director, also reported in the summer of 1958 228 American high school students returned visits in their friends' homes in Western Europe.

Since April 9 Chinese has been taught to American adults in New York City for the first time under the Bureau of Community Education of the Board of Education. The course, offered at P.S. 125, Amsterdam Avenue at 123rd Street, is conducted under the Informal Adult Education Program. The teacher, selected from many applicants, is Miss Loretta Pan, a young lady who graduated from Ginling College in China before the bamboo curtain descended, and took graduate studies at Mount Holyoke College. Ginling College in Nanking was one of 13 colleges supported for many years by American funds through an organization now known as the United Board for Christian Higher Education in Asia. (It was formerly called the United Board for Christian Colleges in China.)

Swiss conscientious objectors, according to the *Geneva Diplomat*, have a choice, when sentenced, of serving their time by installments. A nine-month penalty, for example, can be served over a period of three years. They are segregated from other prisoners, their quarters have no iron bars, and most of them spend their time continuing their studies.

In the past 12 years by allocating a total of \$282 million, UNICEF has attracted \$520 million in matching funds from recipient countries, making a total of over \$800 million.

Night-Blooming Cereus

THE night-blooming cereus that I saw when I was a child has continued to open through the years since. When it presses for expression in later life, it is pressing for release into open-ended permanence, for an act of completion that yet will not put a period; it is pressing, not to have its first occurrence described, but to continue to grow, to be let out into ever-wider reaches of nourishment and breathing. . . .

That night the floor of Green Valley is clean with fertility. Moonlight sifting down through the pine tree in Mrs. Williams' front yard finds an earth all sprouting with low shrubs and grass in the freshness of June—the great cereus plant in a tub—

That ground is the ground of my being. There is no telling where earth leaves off and my heart begins. In me the moon rises.

These people arriving—I know them all, Green Valley is that small—the woman always ailing, Grandpa says because she doesn't have enough to think about; the barber who has never learned to read or write, but who knows enough to close his barbershop when he wants to go fishing, which is more than the literate know; gossips, a town drunk, a banker; the prim spinster who takes exactly the same walk every afternoon at five o'clock; the man thought by many to have poisoned his wife, but it couldn't be proved at the trial; my family; other families I love; my best school friend; neighbors.

Only twice before in the eighteen years since Mrs. Williams got the plant has it bloomed. It has seemed almost consciously recalcitrant in the face of her care, day in, day out—in the house in the winter, the house already crowded, and the plant six feet tall.

Now, finally, there are twenty-seven buds, longer than my hand. Their outsize heaviness impresses me strangely. I am used to shy smallness in buds, a kind of light freedom, as if they were hardly there.

Hours pass; nothing happens. By midnight the enormous buds show no change; maybe this isn't the night, after all.

"Don't you want to go home and go to bed?"

I do. O, I do. My eyes keep closing in spite of myself. Only some fierce pride holds out against sleep, the good strong ego-pride of a child.

Only my ego stands between me and the dreadful fate of missing the whole event.

Who sees the first movement, I wouldn't know. There is a letting go on one side of a bud. I am fully awake.

There is a parting at the tip of the sheath.

One outside green petal falls back.

A bud higher up is also in action, but I choose to stay concentrated on one.

I am surprised that the opening proceeds in little jerks and sudden loosening, instead of smoothly. This bud I am watching is so large and so ready that its loosening are actually visible. A whole layer on one side gives way, and glistening waxy-white petals fall back.

Moonlight filtering down through the pine tree falls across the flower as if it had been planned as a spotlight. Not a word is spoken in all that crowd. The magnificent white flower—almost as large as a dinner plate finally—takes its time, in a highly irregular, unpredictable manner.

Then, when we think it is all accomplished—surely now all opened out—I sense rather than see a little flurry of movement, and the anther at the very heart of the flower, in the form of a perfectly wrought gold star, is freed all at once, pushed out toward us by its fine filament.

I am beside myself with excitement. I look around the circle, seemingly grown more light, and the faces are beautiful—all the faces of the people.

We are in a place deeper than our guilts and eccentricities. They are not obliterated: they are even, in a way, more clear. But I can't *feel* them any more. It is as if they aren't real, in the sense that we now are real. Yet not ourselves. . . .

We should go singly and in groups, to kneel. We should take gifts.

All the buds open before daybreak, but it is not for the other openings I stay. It is to let this new knowledge sink in, deep, so I will have it for life—how we can be when we are most ourselves. . . .

I never question that what I have here known is an experience of our most real selves.

Later, years later, when I am asked how I can speak so confidently, I answer with nothing but more description: how all of us seemed to have entered into that Kingdom not built with hands, so that (between us, among us, around us) it was the place wherein we saw we were natural citizens. How could we have missed it so long?

"But why aren't your ordinary selves the next day fully as real? You encounter real resistance there, don't you?"

I do indeed. The next day everything is at sixes and sevens, everything nettley, wrong, ugly . . . myself most of all . . . as if—the night has unfitted me!

"Is this not real, too?"

Nothing about it is so real. I have a sense of being lost from myself, so that it isn't myself that is acting. Pressures of misery cast up images of a fish out of water, a bird without space. I am lost from my element. It is no longer clear that I *have* a natural element. I am completely shut in, surrounded, by darkness, ineptitude.

In the hour of the cereus, when our personal limitations seemed as nothing, having no felt relevance in the midst of the splendor, still they stood out clear for what they were in their own world, on their own plane. That hour opened life up to its heart.

"Is this not all subjective?"

When still later I come upon Simone Weil, I hear with the hearing of my whole being: "That which distinguishes higher states from lower ones is the coexistence in the higher states of several superposed planes."

After the cereus, I know what I know; but this plunges me into wrestlings with the Adversary. The name of this Adversary is Legion. All vices and all virtues make up his power. All careful fulfillment of the conditions which yesterday were seen to be right, today leaves us convicted of an effort in magic. All effort is wrong, all no-effort is wrong.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth. . . . Marvel not that I said unto thee, Ye must be born again."

I learn something about times when the heart seems a stone, and hope a dead bird. "The furnace is for gold." There seems an inordinate amount of burning for the tiny bit of gold in each day's open hand.

Yet this is looking at it timewise: an hour of light for eleven in the dark.

The measure of the heart is quite different.

For when that which is perfect is come, then that which was in part has been done away. The tree from the mustardseed fills the whole sky: all hours come home to it, nest in its branches. . . .

Then we know even as also we are known.

RUTH SMITH

October

By STEPHANIE CHASE

There is a pattern of quiet
in the golden light,
broken gently
by the shadow-fall
of a drifting leaf.

Friends Conference on Religion and Psychology, 1959

THE 17th annual Friends Conference on Religion and Psychology was held at Haverford College on the weekend of June 12 to 14 under the title "The Authority of the Spirit in Quakerism." Once again deliberations seemed to be corroborated by the experiences and insights of early Friends, whose *Journals* are such invaluable sources of information.

Howard Brinton's approach was historical, but he included much that was interpretative as well. "How do we know when we are guided by the Spirit?" This central question was explored by both Barclay and Dymond. Since there is nothing higher than the Spirit, we may test the guidance of the Spirit only by the Spirit itself. Even as Jesus appealed to no other authority than the Spirit of his Father, so we have no higher way of testing our guidance. Howard Brinton spoke of "enlightened reason" as a guide, but reason may be based on false assumptions. "Moral truths," he said, "are ascertained by the feeling function," which guides us toward authentic religious values and which may be discovered in silent worship. There is no final certainty in any field of man's knowledge, but a sense of peace, which followed obedience to the Spirit among early Friends, may be ours today.

Howard Brinton mentioned four checks for ascertaining right guidance: (1) the Scriptures; (2) reason and common sense; (3) the fruits of obedience, which increase as we follow the intimations; and (4) the identification of the Holy Spirit with Christ.

We were warned that long periods of dryness may be experienced, but perseverance through them may be maintained. As we are emptied of ourselves and our directed thinking, we may follow the light we have, and leave the result with God.

Fruitful periods of discussion followed all addresses, and were pursued further in small discussion groups. These groups were limited in size and met twice during the conference.

Joseph Havens, College Counselor and Assistant Professor of Psychology at Carleton College, spoke on "Toward a Pastoral Theology of the Holy Spirit." This provocative and illuminating address showed an interaction between theological understanding and personal caring for one another.

From his counseling experience Joseph Havens warned against dangers involved in the search for perfection. The self-condemnation which follows failure may be crippling unless the reaction to frustration is one of healthy acceptance. Modern psychology offers bridges between religious ideals and "self-actualization," the growing understanding and acceptance of one's self. It is God's intention that each person fulfill himself. Balance between reason and emotion may be achieved so that one may look squarely at what is, and come to feel at home in the world. The crucial tests in developing self-actualization are the growth of genuine love and increasing honesty in self-expression, which allows one's weaknesses to appear. In the process of growth one may move from one discipline, one deep interest, to another, not losing anchorage, however, in what we believe to be fundamental. A person

is a process, and what one knows from experience is more authoritative than the ideas of others. Ability to be free and to give others permission for full freedom may be hazardous, may be frightening, indeed, but growth lies where risks are taken, and if we are involved in a Christ-centered therapy, may we doubt the outcome?

Teresina Havens had made an exhaustive study of John Woolman's comments about and attitudes toward guidance by the Holy Spirit. She furnished us with a helpful outline, calling it "When Woolman Wasn't Sure," and followed with six steps in "distinguishing the language of the pure spirit which inwardly moves upon the heart": (1) attention to the inner voice; (2) exposure to human need; (3) trial and error; (4) biblical norms; (5) self-examination; and (6) surrender of self-will. Many problems are posed by these suggested conditions for distinguishing the language of the pure spirit. Woolman had no final answers. He was a seeker as well as a finder to the end.

The spate of unanswered questions aroused by Joseph and Teresina Havens is a challenge for further study, and provides material on which small groups and individuals could work for months to come.

RACHEL R. CADBURY

Anger

A WORD is not always as simple as a study of semantics would make us believe. "Anger" is a word that dovetails with "fear" and "frustration," and yet it is neither one nor the other. Nor is it fear and frustration combined, as $2 + 2 = 4$.

Anger takes so many forms. It is so many things. It is our feeling when we see our weaker selves in others. It is our feeling when we fail to achieve standards we set for ourselves. It is often the end result of frustration—sometimes of fear. It is much, much more.

Anger is expressed in so many ways. It is sometimes obvious in the manner in which a man walks or talks. "He walks with anger." He talks too fast, filling in the gaps of time where anger might seep out and show. We are taught not to display anger. Anger hides. It even hides in the disguise of the smiling, smiling face. To paraphrase Shakespeare and conjoin dissimilar sources, "Yon man, he doth protest too much: such men are dangerous." Dangerous because they are angry. And anger hides, too, in the too soft voice, and in its extremity, in utter silence and entire withdrawal from all communication. Anger is as noisy as it is quiet. It is as busy as it is catatonic. It is smiling and stern. It is hungry and eating all the time, and it is often evident that people who eat little are angry and hungry.

How can we see anger in all its guises? How can we watch ourselves for a too quickly closed door, a too

raucous laugh, a sudden surge of hunger? Are we angry, then, when we are ill? Is it possible that sometimes anger is expressed in illness? Illness is accepted and endured, sympathized with and administered to. Anger often dares not show itself entirely. It is never used to the degree with which we *feel* it. If we are so angry that we wish to strike out and harm someone, by the rules of the group we may not. But we can, figuratively, strike ourselves. We can hurt ourselves by falling and breaking a bone, slipping and cutting ourselves. We can burn our hands at the open fire, or get sick in many ways and in many degrees. How can anger be so much, so many things, so contradictory, so obvious, and so subtle?

What is anger? Is it possible to say that anger is nothing more than infantile thought of self? Is it possible that as adults we are merely saying in a thousand little camouflaged ways, "I am a helpless baby. Feed me. Feed me now. Feed me love, and feed me food. If you don't, I shall be, I *am* angry—because you have not served me selflessly." Is this the key word, "self"? Is anger selfishness expressed? Is anger immature self-love? Does anger stand in the way of expressing our selfless spiritual love for others? Does it stand in the way of accepting the spiritual selfless love that comes to us from that divine mysterious source of all love?

Can we, perhaps, seek deep into our hearts and find the anger *in* our hearts, its cause and manner? Can we then see the anger in the hearts of others, and better understand our fellow men? If we see the anger in our own turbulent souls, if we open the gates wide, will the tide of infinite love come in and help to wash the self sweet and clean of anger? Shall we then, perhaps, see the vision of the infinite sea of love stretching endlessly before us forever?

LOUISE MATTLAGE

About Our Authors

Roy V. Heisler, who is very interested in the activities of the United Nations, is a member of Westfield Monthly Meeting, Riverton, N. J.

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news of the U.N.



FRIENDS GENERAL CONFERENCE
1515 CHERRY STREET, PHILADELPHIA 2

VOL. 3 — NO. 3

From Our U.N. Representative

In this report I desire to write about a new aspect of United Nations Assistance. On our recent journey we saw abundant evidence of the need for this assistance.

During the nineteenth century contacts between the colonial powers and Asian and African peoples did not result in sufficient cultural exchange or the spirit of solidarity which we seek today. These contacts did not break down the closed character of Western European culture. To only a small degree did the people share in the economic and administrative responsibilities of their homelands, except in India.

Since the Second World War more than 20 new nations have come into being. We had the opportunity to visit nearly half of these. They have all emerged from colonialism, and their peoples have been united in the task of achieving independence. Since then, they have been struggling to establish their own national governments, preferably along democratic lines.

The present confrontation of East and West is within the United Nations, of which these new nations have already become a part. In this universal association some of the stated purposes are the "equal sovereignty of all nations, large and small," the principles of human rights, and the observance of no discrimination on account of religion, race, sex, or language. These ideas inspire the new nations with hope for a brighter future.

The Specialized Agencies of the United Nations have been supplying Technical Assistance to help overcome the barriers of poverty, ignorance (illiteracy), and crippling diseases. The modern wonder-drugs have increased the man-hours available—by reducing malaria, for example. Such assistance is replacing the old imperialism.

The lack of experienced administrative and managerial personnel is the reason that several countries have turned from their democratic experiment to some form of dictatorship as a temporary expedient to prevent graft and to "get things done." (For instance, we happened to be in Rangoon, Burma, when the military authorities in political control

ordered the citizens and university students to clean up the city streets and university grounds.) Some governments are setting up institutes for the training of personnel. We visited such in Cairo, Delhi, and in Malange, Indonesia, where the Ford Foundation has provided experts.

This need of the governments of many nations for trained administrators was discussed at the Economic and Social Council session in Geneva in 1958, and a recommendation was made to the following General Assembly that such aid be undertaken "on a limited and experimental basis as a supplement to the existing United Nations programs of Technical Assistance."

The proposal was considered by the appropriate committees of the Assembly, and on November 14, 1958, the Assembly took affirmative action in Resolution 1256, providing \$200,000 for an experiment during 1959 and limiting the number of appointed experts to 25. The need to assist governments, not only with advice, as through the Technical Assistance program, already established, but directly in executive and operational fields, was thus recognized.

This Assembly resolution, which is now known as OPEX (Operation Executive), was distributed to governments. Since then there have been at least 100 requests. Before an expert leaves to undertake his assignment, a definite agreement is negotiated between the requesting government and OPEX. The government is required to pay the officer at least what would be paid to one of their own nationals performing similar duties. The United Nations then makes up the difference to bring his emoluments up to the level appropriate to the international expert of his standing.

On account of the limited funds available, the requests have not been supplied in order; it was felt to be a sounder policy to distribute personnel as equitably as possible with due regard to priority of needs. Space will permit the mention here of only a few posts, as examples of those already filled:

to Burma, an executive engineer, an expert from The Netherlands;

- to Libya, an economist for the Ministry of Finance, an expert from the United Kingdom;
- to Nepal, a legal officer for the Ministry of Foreign Affairs, an expert from Sweden;
- to Tunisia, an air traffic controller, an expert from Belgium.

In the report on OPEX to the Economic and Social Council of July, 1959, after one year's evaluation, it is stated that experience has shown an emphatic need for this assistance; it is regretted that the possibilities to meet the needs have been so severely restricted; no difficulties have developed, and the number of appointments is to be increased to meet the urgent requirements of governments during 1960.

In a recent address Mr. Hammarskjöld stated: "To an increasing extent, experts from the West have gone out to the new nations in Asia and Africa to help the governments in different posts. In this, they have embarked on a career entirely in the spirit of the age, and one which belongs to the future. I hope that . . . men and women will go out into the world . . . , not as some kind of missionaries either for the West or for a world community, but in order to serve, by practical work, the evolution toward the synthesis which is on the way."

ESTHER HOLMES JONES

Friends at the U.N.

A Spiritual Concern: The Refugee Year

Among Friends, someone's "concern" is always met with interest and respect. It may be encouraging to all Friends to hear how such a concern of three young Englishmen about the fate of the refugees has been accepted and has spread until it has now reached an international scope.

This is the story of the Refugee Year and the response it found in Great Britain and later throughout the world. The idea started with the publication of a simple article in a magazine, *The Crossbow*, in which the young authors suggested organizing a world-wide campaign to focus public attention on the problem of the refugees.

The British government and voluntary agencies adopted the idea and submitted it in 1958 to the Executive Committee of the United Nations Refugee Fund, which requested the U.N. High Commissioner for Refugees, August R. Lindt, to bring the proposal to the attention of the U.N. General Assembly "as a practical means of securing increased assistance for refugees throughout the world, in accordance with the national wishes and needs of each country."

The principle of organizing an official World Refugee Year was adopted by the Thirteenth Session of the General Assembly, following the presentation of a draft resolution sponsored jointly by Argentina, Austria, the Dominican Republic, France, Iran, Italy, The Netherlands, Norway, the United Kingdom, and the United States.

The aims of the World Refugee Year (WRY) as defined in the resolution are to focus interest on the refugee problem; to encourage additional financial contributions from govern-

ments, voluntary agencies, and the general public for its solution; and to encourage additional opportunities for permanent solutions through voluntary repatriation, resettlement, or integration, on a purely humanitarian basis and in accordance with the freely expressed wishes of the refugees themselves.

The General Assembly also requested the Secretary General of the U.N. to take steps to assist in the promotion of such a World Refugee Year. Conversations immediately started between the special U.N. staff and the permanent missions of the interested countries regarding the implementation of the resolution, and in many countries national committees for the WRY were created.

The most striking example of unanimous cooperation under highest leadership took place in Great Britain, the country where the idea was born. On March 4, 1959, a debate on the WRY took place in the House of Lords. The Bishop of Sheffield called attention to the continuing plight of stateless persons and refugees. The Marquis of Landsdowne, Under Secretary of the Foreign Office, speaking for the government, paid tribute to the young men who had written the article. He said that the debate showed a will to contribute towards a solution of that great human problem, "and I have been relieved to note," added the Under Secretary, "that it has not all the time been 'What is the government going to do about it?' There has been quite an emphasis on what we men and women are going to do about it as individuals." Among other things, the speaker pointed out that the cost of four cigarettes, contributed by every single member of the population of the United Kingdom, would produce something in the neighborhood of two million pounds sterling (\$5.6 million).

Another Member of the House of Lords who referred to comparative costs was Lord Amulree, who stressed that the \$6 million required per year by the High Commissioner's Office for Refugees at the United Nations represented about the cost of one or two jet airplanes.

"If this problem is to depart from the realm of speeches into the realm of reality during the year," said the Earl of Woolton, "then let us think big about it, and let us realize that the nations of the world are all involved." Lord Shackleton asked the Members of the House if they could really be satisfied that they were doing enough. "We have never taken into this country a single blind refugee," he said, "and so far as I know, we have taken only 25 tubercular cases."

The United Kingdom's Committee for Refugees was created under the patronage of Her Majesty, Queen Elizabeth II, and the vice patronage of leaders of all three political parties.

On June 1, the World Refugee Year was inaugurated at a special meeting held in the City of London. There gathered the most representative national group ever to meet in the historic Mansioun House. Among the 500 persons present were the Prime Minister; the Leader of the Opposition; the Leader of the Liberal Party; the ambassadors of many countries taking part in the WRY; Lady Churchill; Lady Mountbatten; Lady Reading; the U.K. spokesman for the Refugee Year at

the U.N. Assembly and Member of Parliament, Miss Pat Hornsby-Smith; the Permanent Secretary of State at the Foreign Office; the Chairman of the Trade Union Congress; the apostolic delegate; representatives of the Archbishops of Canterbury and of Westminster; the Chief Rabbi; and representatives of British organizations working for refugees.

The international organizations were represented by Mr. John Davis, Director of the U.N. Relief and Works Agency for Palestine Refugees; Mr. James Read, Deputy High Commissioner for Refugees; Mr. Marcus Daly, Director of the Intergovernmental Committee for European Migration; and Mr. John Kelly, representing the Secretary General of the U.N.

The President of the U.K. National Committee read the following message from H. M. Queen Elizabeth II: "We who know the comfort and security of family life must feel real concern for our fellow men and women who have lost everything and who now live in poverty and distress. As Patron of the Committee, I am confident that my people will respond generously to the appeal which you are making."

The Lord Mayor of London, in his speech, urged all mayors and chairmen of District Councils throughout the U.K. to give their maximum support and encouragement to WRY appeals. He concluded by reading the following message from the Secretary General of the U.N., Mr. Dag Hammarskjöld: "I am happy to pay tribute on this occasion to the initiative taken by the United Kingdom. This generous idea, launched only a few months ago by three young Englishmen, becomes a reality today. Before the end of this month, World Refugee Year will have been inaugurated in many countries. Already 36 states have announced that they will be actively participating. Many of them have testified in the United Nations to the inspiration which Great Britain's lead has given them. I am sure that it will do much to rally support throughout the world, and I wish you every success in your great humanitarian endeavor."

Friends everywhere are moved by the tragic suffering of the uprooted, without home or hope. They will feel the urgency contained in the words of James Read, Deputy High Commissioner for Refugees and a Friend himself, in a speech given at the opening ceremony for the Refugee Year in Scotland: "While the year 1959 may mark for us the beginning of World Refugee Year, for many people every year of the past decade or so has been a Refugee Year. They should not be kept waiting any longer. With your effort, your concern, your contributions, the World Refugee Year can mean that these will not be the Forgotten People."

NORA B. CORNELISSEN



Advancement in Pacific Islands Trust Territory

"The people of Rongelap have returned to their homes, and the inhabitants of Utirik are living normal lives," stated the United Nations Mission to the Pacific Islands Trust Territories. This mission, the fourth to visit the Pacific Islands Trust Territories of the United States, reported to the Trusteeship Council meeting this summer in its 24th session. The Council has followed the situation of the people of Rongelap and Utirik, temporarily displaced in 1954 due to the accidental irradiation caused by hydrogen bomb tests.

Basing its views on information furnished by the administrative authority, the mission expressed confidence that the people of Rongelap have recovered from the immediate physical effects of irradiation and that the administering authority has given adequate material aid for rehabilitation. Fear and apprehension on the part of the people concerning their state of health persist, however, and have become an emotional problem requiring prompt attention, the mission stated. The administering authority would not have taken the people back to Rongelap if the island were not safe, the mission stated. The people, however, are uneasy, doubting their ability to resume a useful life.

The Trusteeship Council recommended that the administration provide every possible assistance to enable the Rongelap people to overcome their problems. The people are also worried about the effects of radiation on the coral atoll and on the lagoon. The coconut crabs and the fish in the lagoon, they fear, have been poisoned. The mission was told that only coconut crabs have been found unsafe for eating and that fish inside and outside the lagoon are safe.

The Council also follows the situation of the people of Eniwetok and Bikini, who were transferred to Ujelang and Kili (1946-7). The original home islands of these two groups of people were used as atomic testing grounds by the United States government. The administering authority reported to the Council at its 20th session that all claims of the people of Bikini and Eniwetok had been settled in full. Former residents of Eniwetok now living in Ujelang atoll accepted \$175,000 and the right to use Ujelang atoll in exchange for the right of the administering authority to indefinite use of Eniwetok. Bikinians accepted \$325,000 and the right to the atoll Kili.

The visiting mission was composed of representatives from China, Belgium, Burma, and Italy. Speaking before the Trusteeship Council, the Chairman, Chipping H. C. Kiang of China, reported that the group had marveled at the way in which the administration had overcome obstacles to progress in islands so widely scattered over a vast ocean area.

The islands, a total land area of 687 square miles, are scattered over an ocean area of some three million square miles. The population of 70,600 is classed as Micronesian, but includes groups of nonindigenous persons, Polynesians and Gilbertese. The mission had been impressed with the

excellent relationship and mutual confidence between the inhabitants and the administration.

As administering authority of the Pacific Islands, Micronesia (the Marshalls, the Marianas with the exception of Guam, and the Carolines), the United States holds a "strategic area agreement" with the Security Council. This means that the extent to which the powers and functions of the Trusteeship Council apply to the islands is made dependent on security requirements of the United States.

To promote self-government is the policy of the administering authority, the mission reported. The basic units of self-government are still the municipalities, having local legislative powers. The mission noted considerable progress in the development of district-wide organs of self-government. Since 1957 interdistrict conferences have been held annually. The Trusteeship Council again expressed the hope that the headquarters of the government might be transferred from Guam to the Pacific Islands. It further recommended that the territory be placed under a single civil authority. (The administration is divided between the United States civil and naval authorities.)

The Council commended the administration for its efforts in the field of public health and the work done by Micronesian medical practitioners. It noted with satisfaction the progress made in education. The Pacific Islands Central School, the only public school in the territory which provides three years of secondary school training, is attended by young people from all of the seven districts. It contributes to a "territorial consciousness" as well as to the development of academic standards in education. The Trusteeship Council hopes this school will obtain full accreditation as a high school comparable to similar schools in the United States so that Micronesian students can enter American universities on equal terms with American high school students.

In order to develop the territory's limited resources, the administration is attempting to improve agriculture and establish a fishing industry. A fisheries' biologist was assigned to survey the territory's fishing resources. A pilot cannery, which it is hoped will be in operation not later than 1962, is being built. Each year \$30,000 leaves the territory for the purchase of canned fish. The people derive some cash income from copra (a coconut product), government employment, trochus (a shell fish), and handicrafts. But lack of funds holds back economic development. The people would like to have the industries which the Japanese established before the war, especially sugar refining and pineapple canning, as well as to have the fisheries developed and the copra industry improved. They feel that industrial development is the only thing that might provide them with more cash income.

Three typhoons swept the territory in late 1957 and early 1958. The Council congratulated the administering authority upon "its generous and effective efforts to relieve hardship and to rehabilitate the economy of the devastated areas."

GLADYS M. BRADLEY

"As I look out on this Assembly, with so many of you representing new nations, one thought above all impresses me.

"The world that is being made on our planet is going to be a world of many mature nations. As one after another of these new nations moves through the difficult transition to modernization and learns the methods of growth, from this travail new levels of prosperity and productivity will emerge.

"This world of individual nations is not going to be controlled by any one power or group of powers. This world is not going to be committed to any one ideology.

"Please believe me when I say that the dream of world domination by one power or of world conformity is an impossible dream.

"The nature of today's weapons, the nature of modern communications, and the widening circle of new nations make it plain that *we must, in the end, be a world community of open societies.*

"And the concept of the open society is the ultimate key to a system of arms control we can all trust."

PRESIDENT EISENHOWER,
13th GENERAL ASSEMBLY

Fortieth Anniversary of the ILO

The year 1959 marks the fortieth anniversary of the International Labor Organization. The ILO brings together representatives of the governments, employers, and workers of 79 countries to collaborate for lasting peace based on social justice.

The ILO was founded in 1919 as part of the peace settlement which followed World War I. For many years it was connected with the League of Nations. In 1946 it became the first specialized agency associated with the United Nations.

Although the ILO is intergovernmental and is supported by contributions from governments, it differs from other diplomatic bodies in one important way: its national delegations consist not only of government representatives but also of workers and employers.

The worker and employer delegates are not bound to follow government instructions. They may, and often do, disagree with their government's policy and with each other. It is this tripartite character which gives the ILO much of its strength and which helped it to survive the various wars and depressions which swept over the world in the last 40 years.

A booklet on the ILO's various activities may be secured *free* by writing the International Labor Organization, 917 15th Street, N.W., Washington 5, D. C.

U.N. Day—October 24, 1959

Leaders' handbooks for individual and community action may be secured *free* from United States Committee for the United Nations, 816 21st Street, N.W., Washington, D. C.

NEWS of the U.N. is issued four times a year. Editors: Gladys M. Bradley, Nora B. Cornelissen, Esther Holmes Jones, and Jean S. Picker. Art Editor, Gaston Sudaka.

Friends and Their Friends

A group of 100 clergymen and others representing the National Council of Churches and 30 of its constituent Protestant and Orthodox communions met in Washington, D. C., on September 9 to discuss with President Eisenhower and other government officials a Nationwide Program for Peace being sponsored by the Council's Department of International Affairs and the constituent communions.

The purpose of the meeting with the President was to assure him of the Church's prayers and concern for him, and for the total dimensions of the total task of peacemaking, and to apprise him at firsthand of the dedication at the local church level to a tremendous study program for peace. It wanted to urge the Administration and the State Department to the creation of a more peaceful national image, and to a greater use of the ministry of reconciliation.

Four Friends were members of the delegation. Charles J. Darlington and George Hardin attended from Philadelphia Yearly Meeting. The Five Years Meeting was represented by Sumner A. Mills and Milton M. Hadley.

Leonard S. Kenworthy, Associate Professor of Education at Brooklyn College, is currently giving a series of eight lectures on Quakerism at the 15th Street Meeting House (221 East 15th Street), New York City, Sundays, 9:50 to 11 a.m. The series started on September 27. The public is cordially invited. Leonard Kenworthy is editor of the "Speaks Series" of pamphlets and author of *Meditations around the World*, recently published.

The new address of the Tract Association of Friends is 1515 Cherry Street, Philadelphia 2, Pa.

Saturday, September 12 was declared "D-Day Burlington County," New Jersey. The elaborate civil defense show featured an all-day celebration, including disaster displays, a medical exhibit, a C.D. Control Center tour, free movies, a fall-out shelter, decontamination demonstration, and a simulated air attack, followed by "daring rescues." The four-page announcement, an issue of the *Burlington County Defender*, released from the County Office Building, Mt. Holly, N. J., was illustrated with posed photographs of the "dead."

Rancocas Meeting, N. J., in protest of the Mt. Holly demonstration, sent to the local *Herald* a letter which said in part: "Civil Defense has only one real function: to persuade Americans that they can somehow handle and survive nuclear war much as men have handled and survived earlier forms of warfare. This is a snare and an illusion! The fact is that what the scientists have been saying since Hiroshima—that there is no defense against atomic war—applies to civil as well as military efforts."

Another letter, sent to the Burlington County Board of Freeholders, said in part: "To survive the American people must direct their attention to disarmament and the settlement

of disputes by peaceful means. We must put the kind of money and effort now being used for arms into a world campaign to eliminate poverty, hunger, and fear. President Eisenhower has said, 'There is no alternative to peace.' Let us recognize the truth of this statement and stop the expenditure on weapons for humanity's destruction and futile defense efforts."

Pendle Hill announces a weekend with Maurice Friedman on "The Life of Dialogue: Martin Buber's Answer to Modern Man." The weekend begins with dinner on Friday evening, October 23, and ends at noon on Sunday, October 25. The total cost is \$20 (\$10 for room and meals; \$10 for tuition). An advance registration fee of \$10 (nonrefundable) is required. The weekend is open only to persons enrolling for the entire program. The group will explore Buber's interpretations of the Bible and religion, as well as his philosophy of dialogue and its implications for psychotherapy, teaching, personal and social ethics. Maurice Friedman is the author of the authoritative study *Martin Buber: The Life of Dialogue*. He is Professor of Philosophy at Sarah Lawrence College, editor and translator of many books by and about Buber, and a visiting Fellow at Pendle Hill during this autumn term. Send registrations to the Secretary, Pendle Hill, Plush Mill Road, Wallingford, Pa.

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

OCTOBER

3, 4—Green Pastures Quarterly Meeting at Cedar Lake Camp in the Waterloo Recreation Area, Michigan. Program for adults, Junior Quarterly Meeting, and children.

10—Report to Friends of the American Friends Service Committee at the Friends Meeting House, 20 South 12th Street, Philadelphia. Henry J. Cadbury, presiding.

9:30 a.m., film on refugee problem, introduced by Richard F. Smith.

10 a.m., "AFSC Response to the World Refugee Year," Louis W. Schneider; "Japan's Position in Today's World," Hilary Conroy; "Project Panorama," brief reports from participants in projects in Cuba, New York, Bucks County (Pa.), Kentucky, Chicago.

12 noon, international luncheon (\$1.25). Reservations by October 5 will assure you of service; telephone or write Thelma Heine, AFSC, LO 3-9372.

12:30 p.m., repeated at 1:30 p.m., two short films, "Barpali," about AFSC village work in India, introduced by James E. Bristol, and new prize-winning film on Italian village work, introduced by Grace Perkinson.

2:30 p.m., "Dramatizing the Peace Message," Norman J. Whitney; "Community, Status, and Housing Beliefs," Drayton Bryant; "AFSC Across the Nation," Colin W. Bell.

10—First of a series of Five Seminars on "Quest for Peace" at the Friends Meeting House, 221 East 15th Street, New York City. Subject, "Direct Action, the Problem of Violence." At 10 a.m., free movies, including "The Forbidden Voyage of the *Phoenix*" and "Walk to Aldermaston." Registration, 1:30 p.m. (\$2.00 for one seminar; for the series of five, \$7.50). Address by Bayard Rustin, "Nonviolent Men in a Violent World"; panel members,

George Bliss, Ted Olsen, T. Y. Rogers, Lawrence Scott, Michael Scott; small group discussions. The series is sponsored by the Peace and Service Committee of New York Monthly Meeting under the auspices of the New York office of the AFSC.

11—Public Meeting on "China Today" at Germantown Friends School Auditorium, Germantown Avenue and Coulter Street, Philadelphia, 7:30 p.m. Introduction, Arthur W. Clark of Germantown Meeting, Chairman of the Planning Committee; speaker, Lewis C. Walmsley, Associate Professor, Department of East Asiatic Studies, University of Toronto. Intermission (refreshments; exhibit of recent publications on Chinese art and archaeology). At 9 p.m., panel discussion, Derk Bodde, Anneliese G. Bulling, William Hinton, Adele and Allyn Rickett, Nora Waln. The Planning Committee was instigated by the Peace Committees of Germantown, Green Street, and Chestnut Hill Meetings, Philadelphia, and is composed largely of Friends, but other denominations have been drawn in. William T. Moore, Jr., pastor of the Cliveden Presbyterian Church, will give the invocation, and Dr. V. Carney Hargroves, pastor of the Second Baptist Church of Germantown, will present for discussion questions from the audience.

12—Fritchley General Meeting at Fritchley, near Derbyshire, England.

17—A Day to Center Down, at Shrewsbury, N. J., Meeting, sponsored by the New York Yearly Meeting on Ministry and Counsel, beginning at 11 a.m. Participating, Jesse Stanfield and Henry T. Wilt. Join in writing "A Psalm for Friends Today." For lunch and supper reservations, write Alice Kiessling, 62 Knollwood Drive, Eatontown Post Office, New Shrewsbury, N. J.

17—Western Quarterly Meeting at New Garden, Pa., 10 a.m.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

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

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

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

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

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

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

CONNECTICUT

HARTFORD—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

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

FLORIDA

DAYTONA BEACH—Meeting, 3 p.m., 1st and 3rd First-days, 145 First Avenue. Information, Sara Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6029.

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 St., Lake Worth.

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. at Gammon Theological Seminary, 9 McDonough Blvd., S.E. Phern Stanley, Clerk. Phone DR 3-5357.

ILLINOIS

CHICAGO—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-3066.

DOWNERS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOODland 8-2040.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

IOWA

CEDAR FALLS—Meeting for worship, 10:30 a.m., 524 Seerley Blvd. Telephone CO 6-9197 or CO 6-0567.

BIRTHS

BEER—On August 13, to Martin M. and Winifred Cadbury Beer of Haddonfield, N. J., their fourth daughter, CHRISTINE BEER.

PELLETT—On August 3, at New Martinsville, W. Va., to Gerald Foster and Nancy Lou Schwantes Pellett, a son, GERALD FOSTER PELLETT, JR. The mother is a member of Purchase Executive and Preparative Meeting, N. Y. The child is the grandson of Paul and Glad Schwantes.

WAGNER—On August 14, to Andrew G. and Nancy Beck Wagner, a son, ANDREW SCOTT WAGNER. His mother, father, and brother, David Bruce, are members of Green Street Monthly Meeting, Philadelphia, Pa., as are also his maternal grandparents, Henry and Erma Beck.

MARRIAGES

FLETCHER-CADWALLADER—On August 22, in Salem Meeting House, N. J., SUSAN LAWRENCE CADWALLADER, daughter of William P. and Marion L. Cadwallader, all of Salem Monthly Meeting, N. J., and STEVENSON WHITCOMB, III, son of Stevenson W., Jr., and Wanda M. Fletcher, all of Newtown Monthly Meeting, Pa. For the ensuing year Stevenson and Susan Fletcher will live in State College, Pa.

JONES-WILLS—On September 12, at Cropwell Meeting, Marlton, N. J., H. MARILYN WILLS, daughter of Clayton B. and Margaret L. Wills of Church Road, Moorestown, N. J., and K. HERBERT JONES, son of S. Kenneth and Dorothy R. Jones of South Washington Avenue, Moorestown, N. J. The bride is a member of Cropwell Preparative Meeting, which is part of Medford United Monthly Meeting, N. J.

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

KENTUCKY

LOUISVILLE—Meeting and First-day school, 10:30 a.m. Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6888.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-8887.

MICHIGAN

ANN ARBOR—Meeting at 1416 Hill, 10:30 a.m. to 11:30 a.m.; Adult Forum from 11:45 a.m. to 12:30 p.m. each Sunday.

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

MINNESOTA

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

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

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 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.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

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, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

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

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

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

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

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

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 3601 Victory Parkway. Telephone Edwin Moon, at TR 1-4984.

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

TOLEDO—Unprogrammed meeting for worship, First-days, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

PENNSYLVANIA

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

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

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

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

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

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Waln Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 38th 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, 9:45 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.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 3-6574.

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

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., 606 Rathervue Pl. Clerk, John Barrow, GL 3-7323.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1848.

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

UTAH

SALT LAKE CITY—Meeting for worship, Sundays, 11 a.m., 232 University Street.

VIRGINIA

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

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

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

WASHINGTON

SEATTLE—University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone ME1rose 9983.

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I AM INTERESTED IN BUYING OIL PAINTINGS OF PORTRAITS, AS WELL AS RELIGIOUS OR HISTORICAL SCENES MADE BY EARLY QUAKER ARTISTS. SEND ALL INFORMATION BY LETTER, BOX C-120, FRIENDS JOURNAL.

SUPERINTENDENT for Friends boarding home. Pleasant suburban surroundings, Norristown, Pa. Write details of experience. Box S-125, Friends Journal.

SMALL FRIENDS organization would be grateful to volunteers who would be willing to do an occasional day's typing this fall. Location, Central Philadelphia. All we can offer is pleasant working conditions, appreciation of such service, and a cup of coffee or tea, always ready in three minutes' time. Telephone LOcust 3-7669.

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