

FRIENDS JOURNAL

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IN THIS ISSUE

To accept in faith Christ means to know the activity bringing me into right relationship with all men in their need and with the power by which that need is fulfilled. The key lies in the change in my attitude: being accepted when rebellious and undeserving by the only One with a right to judge, sets me in a nonjudging, accepting relation to men.

—E. H. PYLE,
*England, "Problems of Living
in a Divided World"*

The Blueprint Is Ours to Keep

. *by Mary R. Calhoun*

Action for Peace in England

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Letter from East Africa

. *by Calvin W. Schwabe*

News of the U.N.

. *Edited by Gladys M. Bradley,
Esther Holmes Jones, Jean S.
Picker, and Gaston Sudaka*

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Visit to the White House

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Visit to the White House

By CLARENCE E. PICKETT

A NEW form of visitation to the White House was initiated by President and Mrs. Kennedy on Sunday evening, April 29. The 49 recipients of the scientific, literary, and peace Nobel prizes from the American continent were guests of honor at dinner at the White House. In addition, some 124 persons distinguished in the same fields, but not recipients of Nobel awards, participated in the social evening.

Lilly Pickett and I were asked to represent the American Friends Service Committee on this occasion, and actually we also represented the Friends Service Council of London, which jointly with the AFSC received the peace award in 1947. We met in the East Room at eight o'clock in the evening and had about an hour to meet other members of the group whom we knew and to form some new friendships. It was not without interest to talk leisurely and deliberately with John Glenn, the astronaut, and his wife, who came from a small Midwestern town just as Lilly Pickett and I did. John Glenn was eagerly looking forward to seeing Major Titov, scheduled to arrive from the Soviet Union. Lester Pearson of Canada was, I believe, the only non-American present. Though not an American, he has a host of American friends, and was a delightful and most welcome visitor.

One interesting touch was that Friends had been vigiling in front of the White House throughout the day and that Linus Pauling, a science recipient, and I had been walking in front of the White House with the Friends vigil. The President indicated that he knew of this vigil and our presence in it. Perhaps one may be permitted to pass on a quip which Colin Bell used in making final arrangements with the social secretary. He reminded her that on this occasion they would have "pickets" not only outside the White House but inside as well! It was especially delightful to meet the widow of General Marshall, Pearl Buck, and Robert Frost, to mention only a few of the distinguished assembly. Just preceding the dinner President and Mrs. Kennedy met each guest personally.

The cuisine was simple but delicious, and plans for facilitating conversation were achieved by seating the guests at round tables, ten persons to a table. Lilly Pickett's table was presided over by Vice President Johnson, who told in great detail of the camel driver who came to this country as a result of the Vice President's visit to Pakistan. He gave full credit for that visit to the

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Clarence E. Pickett is Executive Secretary Emeritus of the American Friends Service Committee. The article is dated as of May 1, 1962.

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FRIENDS JOURNAL

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Editorial Comments

Direct Action

IN the past the United States has been singularly blessed by the absence of radical movements of the political left, not counting some insignificant groups of anarchists and Communists. This failure of political radicalism to win over American youth, American labor, and especially the American Negro, whose depressing situation might easily rally him to organized rebellion under the banner of a political revolution, is as astounding to European observers as to Russia. Radical movements are apt to arise in periods of depression. But even the depression of the 1930's did not alter the profile of American party life. Nevertheless, youth is rebellious—and is expected to be nonconformist. Young people have found an outlet in direct action which, again in the opinion of a European observer like Heinz Paechter (*Der Monat*, Berlin), is the expression of a typically American radicalism. Many young people, erroneously considering socialism nothing but a vast welfare system, believe that our welfare state is headed toward similar goals and thus cancels out a socialistic program. Direct action in matters of peace appeals more to them than the years of debates and committee work that are part of any political work.

The Negro who takes a seat in a "white" bus or sits down at a restaurant counter demanding service reaches out for the very privileges which his protest wants to obtain. His is direct action in the sense of an immediate demand as well as of the ultimate goal. If he is removed or maltreated by the police, then the state only dramatizes the former wrongs done to one of its citizens. In the long run the state is bound to lose. Martyrdom in the Gandhian sense is the road to victory.

The pacifist who demonstrates in front of a military installation or a public building is less fortunate. His frustration lies in use of methods which cannot compare with the direct-goal approach of the Negro. Is the climbing of fences at an atomic or poison-gas plant direct action? The demonstrator cannot believe that his action will paralyze the plant or the office. His is a mute and sincere demonstration bound to remain physically ineffectual—at least for the time being. When President Kennedy in wintertime serves coffee to demonstrators picketing the White House, he sympathizes with their discomfort even though he disagrees with their ultimate goals. Should they have accepted the coffee?

Street demonstrations aim at arousing the conscience of the public, and their nonviolent character is an enormous moral asset. Our concept of direct action needs re-examining. Is the refusal to build a shelter direct action? Does the refusal to pay taxes still deserve the name of direct action when the objector has a bank deposit waiting to be confiscated? Does a well-supported advertisement belong to the action class? Is it not true that action allows many different approaches and does not necessarily need to aim at immediately visible effects?

The flexibility of our many direct-action movements is an enormous advantage. No membership cards, no permanent commitment, no regular fees are required. Peace has again become the concern of many, if not all Americans. Direct action has elastic frontiers, as any true movement must have. Its broad and unifying goal is the fight against a moral and political wrong of vast dimensions. The movement will not please radical political parties. The main objective of all peace action is to arouse our fellow citizens from the illusion induced by military propaganda that armaments are still serving our security.

German Friendship Visit in Poland

The March, 1962, issue of *Der Quäker*, monthly publication of the Germany Yearly Meeting, reports interesting details about the carefully prepared visit by German Friends to several Polish cities, where they had established contacts. This venture took up the brief tradition for such visiting which in the 1920's Gilbert Macmaster, together with some German Friends, inaugurated after the cessation of German territories to Poland. The great wrongs committed against Poland by the Nazis made a renewal of such attempts at reconciliation even more imperative in our time.

The September, 1961, visit disclosed the growing Polish anxiety concerning German rearmament. Such fears exist side by side with a "secret love for Germany," as one of the visiting Friends called the sense of admiration existing among Polish intellectuals for German cultural achievements. It was surprising to notice that the Churches, Catholic as well as Protestant, are sincerely attempting to cooperate with the Marxist system, an observation that would puzzle American observers more than Europeans. These Churches and several newly established nonconformist

groups (Methodists and free congregational organizations) feel much less bothered by state interference than our newspapers report. The small groups are especially pleased with the positive attitude of the state toward them.

As in Korea, the work of small Friends groups may appear quantitatively negligible. But we believe that any witness for reconciliation allies itself with a force greater than all human enterprise.

The Blueprint Is Ours To Keep

By MARY R. CALHOUN

ANYONE who has gone to bed with an unsolved mathematical problem in his head and wakened to find it solved knows that the human mind can function like an IBM machine. We place in it our problems and perplexities, our aspirations and inadequacies, and sometimes, when we least expect it, the solution suddenly presents itself. It may be that the pressure of circumstances forces a decision. But more often, like well-regulated cogs in a machine, the processes of the mind continue smoothly without our conscious help.

I was asked recently to present to a study group after meeting in one half hour the teachings of Jesus—just like that. There were a number of things about this assignment that gave me pause. The terrible certainty of my own inadequacy I dismissed as an excuse for shirking my share in the group project. I knew that any member of the group would feel just as inadequate as I did. I was given a month to prepare, but, except for one week, this period would be devoted to the already overflowing activity of the Christmas holidays. Everyone else would be equally busy. I realized, too, that there was scarcely a tenet of Christian teaching on which Christians themselves agreed, not even within a group as homogeneous as the Society of Friends. Albert Fowler's recent Pendle Hill Pamphlet *Two Trends in Modern Quaker Thought* was a case in point.

When finally I had tucked away the Christmas tree trimmings for another year and swept up the needles, I approached this tremendous problem. It took only a few minutes to dismiss as hopeless the dull, sterile paraphrase of the Sermon on the Mount that I found in the very brief text we were following. I dug up a textbook we had studied in high school many years before, Dr. Charles Foster Kent's *The Life and Teachings of Jesus*. This, I discovered, had been published in 1913. I was sure that hundreds of more modern texts, perhaps more enlightened studies, had been written during those almost fifty years, but this was what I had; and so during pauses in the daily routine I studied this volume and

the synoptic Gospels with a determination I had never applied in high school.

When the week was up, I felt that I had begun to grasp something of the scope of the problem. After coming in late on Saturday night before the group was to meet, I decided before going to sleep to give one more chance to that original text of the study group. With a fresh knowledge of Jesus' own words in my mind, I found it duller than it had seemed at first.

I was suddenly struck with the reason. Somehow this brief text had by-passed entirely what I realized I had really discovered anew that week—what anyone who brings to the Gospels a searching mind will discover—that behind the story of Jesus as given in the Gospels, revealed by them, shining through them, is the living personality of the man Jesus. The full impact of this personality is proof enough that he was indeed a Son of God. It is no wonder that accounts of him written even many years later convey something of the awe and wonder of this discovery and something of the contagious vitality of the man. If there are those who are, like Philip, not yet aware of this identity, it is because they are still seeking. We are all in varying states of grace, and man can arrive at the Damascus Road from many points of the compass.

My presentation of the teachings of Jesus was disturbed somewhat, I felt, by what seemed to me the necessity for emphasizing, not a list of platitudes and precepts as the teachings of Jesus, but the contagion of personality that a Christian must first discover and experience before he can understand the teachings.

I was glad when the hour was over. The members of the group were, as I knew they would be, appreciative and kind. But instead of relaxing and forgetting the matter, the further away I came from the talk, the more it troubled me. Even the therapy of a long walk and preparing a large dinner failed to relieve my mind. Like pinpricks in the midst of both activities came sudden and painful recollections of things I had said and of things I had forgotten to say. I hardly knew which were worse. I went to bed early, my spirit feeling battered and bruised.

Mary R. Calhoun, a member of Moorestown Meeting, N. J., serves on the Board of Managers of the FRIENDS JOURNAL.

In the night I awoke and heard a voice giving clearly and quietly what I knew at once was the talk I had not given, or ever thought of giving, to the study group: "The idea of God as revealed in the Old Testament, the lawgiver and ruler, sometimes a God of revenge, had now become a God of love. We are all children of a loving Father, and all men are brothers. Cain's ancient question has been answered: we are indeed our brother's keeper. To Micah's admonition to love God with all our heart, with all our soul, and with all our mind, and our neighbor as ourself, has been added the realization that our neighbor can be even the despised Samaritan. The Kingdom of God is no longer a national goal, a political ambition to be achieved by force, but a state of receptivity to the will of God. The sense of frustration and endless sin created by the Pharisaic interpretation of Jewish law has been softened by knowledge of a God who forgives and loves, and this forgiveness and acceptance apply also to men. How many times should I forgive my brother? Seven times? Seventy times seven times. If a man compel thee to go with him a mile, go with him twain. Mere outward conformity to regulation has given way to a new conception with a two-way thrust: as a man thinketh in his heart, so is he."

The voice went on, putting it all together neatly and unhurriedly, and behind the voice I could discern the Presence, helping, healing, admonishing, teaching, encouraging. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. . . . And, lo, I am with you alway, even unto the end of the world."

This was a weird experience in the middle of the night, and I checked several times to make sure that I was really awake. Two things seemed to disturb me as I listened to this recital. The first was the thought of the vast complexity not only of the creeds of the Christian Church, but of its method of worship. The simplicity and directness of the message seemed swallowed up in more formalities than the Pharisees could ever have conceived. Perhaps because of Christmas I recalled particularly the glitter and pageantry of the midnight Mass in the Church of the Nativity in Bethlehem on Christmas Eve many years before, when I watched fascinated as the priest during the service changed from one lavish and magnificent robe to another.

The second concern was my awareness of the torrents of theological controversy that have raged over these Gospels during the ages. Their simplicity must obviously be deceptive. The latest group has a name so difficult to pronounce that it is like taking too large a bite of an apple.

And then I remembered that we have the Gospels

themselves. We are free to study as much as we like their message, their origin, their purposes, their history, and the Personality behind them. They are a blueprint not only to the Christian life but to the vast structure of the Christian Church. It is easy enough to tell from a blueprint how the house should be, just as we can conceive of the world living in peace and good will; but building it is not so simple. It is a highly complex process and takes the combined efforts of many people.

As I think of this blueprint, my mental picture is curiously always of the blueprint of our own house. Perhaps this is not too incongruous. However much we work, even in the service of God; however much our lives affect the lives of others, directly or indirectly, for better or for worse; however restricted or inclusive our conception of the plan, in the end from the blueprint each man builds his own house.

Hymn at Midnight in Summer

By MARGARET N. MORRISON

Tonight's a play, a one-night stand;
A stage with trees enormous in the moon,
A scene, splendid, set by a practiced hand,
And I to watch—only, I know, too soon
A pearl in the deep well of time,
To sink away from me,
To sink and glimmer and be lost,
Lost in eternity.

It stands alone, this night of radiance.
Only the shadows moving on the lawn
Speak secretly of the universal dance
That wheels us with it into the rising dawn,
Whirling and whirling the great disc through the sky,
Even to the end, even till all worlds die.

The air caresses. Then I think
Of the small space commanded by the sun,
And shrink. Cold creeps into my blood,
An ancient fear comes back:
I feel the sunlit firmament turn black
And then, frozen—unlit—afar—
And never pierced, the night beyond the star.

Strengthen the bonds that hold me to this earth!
Our very home, our blue-skied one,

Margaret N. Morrison is a member of Hartford Monthly Meeting, Conn. In a covering letter she writes: "My feeling of concern for this earth on which we so mysteriously find ourselves makes me always be looking for those to whom I can say, 'Oh, please notice, please care. Don't let it be spoiled. Do you see how beautiful it is?'"

Tagged by the moon and fastened to the sun,
 The little chosen rock—
 With sunrise clouds. And sparkling seas.
 And beaches once unknown. And that thin sound
 Wind makes in desert places near the ground.
 And crags alone with eagles in the sun,
 And thunder, mountain trees standing in incense,
 All the innocent beasts and summer-flowering fields
 So the bee feasts—
 Oh, could it be lovier there?
 Where the brook deepens here,
 Here where the rocks lie cool,
 There's a green sunlight and a wood-flecked pool
 And birds' pure voices, sounds of water falling—
 Oh, would there be there at night an owl calling?
 Now I remember the oriental hillsides, flaming lanes,
 And rich, sustaining airs of autumn, soft-come rain,
 Pale winter sky, the austere boughs
 Chanting a counterpoint over the shadowed snow—
 Could snow be lying along branches there
 To give an ecstasy of winter viewing, black and white?
 Or could the ice-diamonds of a certain day
 Glitter again with sharp and glorious light,
 And the keen breath be taken in pure joy?

This do I know:
 In some onswinging hour I'll die,
 And face to face shall ask to be forgiven,
 That in the dark glass my childish eye
 Could see no better heaven.

Asbjørn Kloster

Letter from the Past—195

NORWAY Yearly Meeting, which meets this year on June 1, probably represents the oldest continuous group of Friends on the European continent, just as New England Yearly Meeting, which meets later in June, is the oldest in America. A few of the present members of Norway Yearly Meeting, like Sigrid Lund of Oslo and Ole Olden of Stavanger, are known personally to some readers of these pages through their contacts in the Friends World Committee for Consultation.

The romantic story of the beginning of Norway Yearly Meeting after the Napoleonic War is known, I hope, to many Friends. It tells how some Norwegian prisoners of war in Great Britain were visited by English Friends and convinced, and then when they returned to their homes, formed small Friends Meetings and suffered for their faith. In 1825 a group of fifty odd came to America to

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.

avoid persecution on a little sloop named *Restaurationen*, the vanguard of later shiploads and finally of the large Norwegian-American immigration. These beginnings are the subject of a cycle of novels being produced by Norway's well-known novelist Alfred Hauge. The first has just appeared and is named for the forerunner, Cleng Peerson (cf. Letter 84).

The occasion for the present letter has to do with neither the earliest nor the latest phases of Norwegian Quakerism but with an individual member of the middle period, Asbjørn Kloster, 1823-1876. While still in his teens he came to the attention of English Quaker visitors to Norway and was brought to England to learn the language and perfect himself as a teacher. He resided for some months at Great Ayton in Yorkshire in the Agricultural School which Friends had lately founded. What he mainly absorbed from this visit was the deep concern of Friends in that locality for total abstinence from liquor. On his return home he interpreted this movement in speaking and writing, editing a periodical, and translating into Danish English workingmen's pamphlets. His funeral, attended by thousands of abstainers or former alcoholics, was one of the largest ever held in Stavanger.

About fifty years ago his grateful friends contributed to the erection of his statue in the city square (though I believe lately removed, as had been the old Friends meeting house). In December, 1959, on the centennial of his founding the first D.N.T., or Total Abstinence Society (*Det Norskes Totalafholdsselskab*), a portrait stamp was issued in his honor. According to the custom of this column, it is reproduced herewith, even if a little late. One



can almost recognize the influence of British Quaker garb in his coat. For good measure is added a cent of the good ship *Restoration* as pictured on the United States two-cent stamp for its centennial in 1925.

A student of Quaker social concern is reminded by this obscure member of a small group that in spite of notable exceptions the problem of alcoholism has in larger areas of the Society failed to command the widespread, continuous, committed response (and example) that it deserved, along with other good causes.

NOW AND THEN

Letter from East Africa

By CALVIN W. SCHWABE

AS I write this letter in our temporary home, the paddle-wheel steamer, there are few, if any, distractions. It is early morning, and the air is still quite cool. Broad expanses of waist-high grass pass by us on either side. There are occasional clumps of trees, and now and then a small village of thatched huts. Infrequently a dugout canoe paddled by naked black men hugs close to the bank, and floating islands of papyrus and water hyacinth drift along beside us.

In such peace it is easy to think back over the past year which our family has been privileged to spend here in Africa. Even the paddle-wheel steamer seems part of some other world. Here on the White Nile in the southern Sudan, without newspapers or radio, one might well be on another planet. It seemed quite impossible to us as we passed the insignificant village of Fashoda last night that less than a hundred years ago its possession had almost touched off a war between Britain and France. Soon enough, though, we'll be back in Beirut, and reality will be all too much with us again.

In choosing a year to spend in East Africa, we could not have picked one more full of events: the ungraceful and involuntary surrender of power on the part of the white-settler community in Kenya; the release from restriction of Jomo-Kenyatta; the expedient but no doubt temporary submergence of regional and tribal differences in Uganda; the emergence of Tanganyika into independence and what its leaders hope will be a nonracial society; and then nature's reaction in the form of drought and floods, both bringing with them famine and hardship to many people.

In this rather chaotic political and natural setting, we have spent a good year. I taught in Makerere University College, and Gwendolyn Schwabe and I both came to know and enjoy my students, who represented practically every major tribe and several minor tribes of East Africa. She enjoyed, too, the hours spent with the Mandaleo, a social-welfare organization of African women. And the children reveled with us both in the abundant and varied wildlife with which the area is so richly endowed. Personal experiences to remember were many: a Kikuyu high school boy in an Operation Crossroads work camp, who told us over a snack one night that he had hated all white people without really knowing any until he lived with them in the work camp and had

seen that they could sweat, too, and could eat Kikuyu food; the Makerere student who remarked, as I took him home from a multiracial social gathering in our home, that it had been like a "breath of fresh air"; the thank-you speech of the student body president during another such evening, in which he remarked that three years ago this sort of gathering would have been considered indecent.

Our spiritual wells were replenished, too, in other ways, particularly in coming to know many of the Quakers in East Africa. As the year progressed, we enjoyed more and more the warmth of Walter and Mary Martin's hospitality and saw at first hand their quiet but magnetic personalities at work as a remarkable leaven in a multiracial and politically disturbed loaf. Our growing conviction that a long commitment in time is required for effective witness in international-service activities was strengthened by this view of Walter Martin's effectiveness not only as the official representative of Friends Service Council, London, but as a real Quaker presence in the Nairobi area.

To anyone who spends any time there, the Quaker Center in the African housing estates at Ofafa in Nairobi is impressive. A beehive of activity, it has come to serve a vital function in that community. Michael and Jenny Pitard, successors to the Martins as wardens at Ofafa, are, with the assistance of Nathan Levi and a score of volunteers, carrying on this Center's work in admirable fashion.

In the more remote northern part of the country, in the shadow of Mount Kenya, an entirely African staff now runs Mucii Wa Urata, the Quaker Rural Training Center, set up by FSC following the Mau-Mau insurrection. Originally established to assist in the rehabilitation of detainees which the government was resettling on a new rice-growing scheme, this Center now serves a broader community.

In northern Tanganyika we visited Axel Nelson, an American Quaker, who, as a dedicated lone eagle, most effectively helps run the prosperous agricultural cooperatives of the Meru tribe. We came to know, too, and feel a strong attraction toward Harry and Lois Bailey and their family. The Baileys direct the new VISA team of the American Friends Service Committee in Tanganyika. Several of the VISA volunteers were in Moshi the weekend we were there, and they impressed us most favorably. To all appearances the effectiveness of the Bailey's planning and the fine quality of this group of volunteers will insure that project's success.

The Quaker event of the year, however, insofar as our family was concerned, was the meeting of the Friends World Committee for Consultation in Kaimosi which

Calvin W. Schwabe, our correspondent from Lebanon, is Chairman of the Department of Tropical Health in the Schools of Public Health and Medicine, American University of Beirut. As his "Letter from East Africa" reveals, he and his family have been spending the past year in East Africa.

Gwendolyn Schwabe and I were privileged to attend as delegates from Near East Yearly Meeting. Kaimosi hardly seemed a strange place to us when we first visited it about a month before the meetings. There were Annice Carter, whom we knew before from Ramallah; Thomas Lungaho, from his visit to the United States; and Rod and Joan Morris, who had stayed with us once in Beirut. The meetings themselves and the opportunities they provided for us to come to know well a number of East African Friends, to visit in their homes, and to worship with them are experiences we and the other delegates will not forget.

Our naive thought that in East Africa we would find ourselves somewhat off the beaten track of wandering Quakerdom did not prove true. Even apart from the FWCC delegates, the numbers of visiting Friends we encountered amazed us: Channing Richardson and Loren Tesdell out for the AFSC; Michael Wright, studying the local political scene; David Henry, arranging for the evaluation of African young people as prospective students in American universities; and a number of others.

Now as we're leaving, we do so with mixed feelings. Our daughter, aged four, who all year has talked incessantly of Beirut, stated it better than we could when she said the other day, "I wish Beirut were in Africa." The friendships made fortunately can be carried with us, as was expressed in the letter handed to us when we departed by the Kikuyu man who was our house-servant. It said: "I hope and pray if God will bless you so that you will never forget us and also we will never forget you. I have thanked you very much and I have nothing to say against you that have annoyed me."

Action for Peace in England

By JOAN HEWITT

IN 1957 a British Friend set out in a boat to sail to the vicinity of Christmas Island as a protest against the nuclear explosion which was planned. He was not able to reach his goal at the time of the test, but, roused by his example, some of his supporters decided that 40 or 50 of them would march from London to the Nuclear Weapons Establishment at Aldermaston, 50 miles away, the following Easter.

This year 15,000 people set out to cover the same ground during the four days of the Easter holiday. At the end of the second day's long, wet trudge there were about 7,000; on the third day, with sunshine to revive them, 11,000 were on the road; and, according to the police's estimate, the column was 60,000 strong when it marched up Whitehall on Easter Monday.

Joan Hewitt, one of our London correspondents, is a settlement worker at Lady Margaret Hall Settlement, London, and for many years was Assistant Editor of *The Friend*, London.

During the five years of marches not only has the protest against nuclear weapons gained supporters, but it has acquired two special aspects. From the early days a vigorous minority was in favor of direct action, and since last year, under the leadership of that old veteran of 90, Bertrand Russell, the Committee of 100 has staged sitdowns, entry on an air base, and obstructive tactics on land and water at the site of the Polaris submarine in Holy Loch. Now plans go ahead to co-operate with the protest voyage of the *Everyman*, like the boat of 1957, bound for Christmas Island. Marching with police permission is, of course, legal, but the activities of the Committee of 100, although nonviolent, lead to arrests, fines, and imprisonment. As many as 1,100 were arrested at one time in a street blue with police uniforms, and five of the organizers have received 18-month sentences. Speeches at such trials provide excellent peace propaganda, spread by press and radio.

The other special aspect is the desire among many marchers to do something constructive. Christian groups, for instance, make a united witness by marching together (though the Communists are numerically superior), and a Friend wrote in 1961: "For many the March has become a modern sacrament, like the Lenten lunch of bread and cheese, a remembrance and a rededication of ourselves and our way of life." Last November 500 Christians met for a service of dedication for peace on a wet, cold day in Trafalgar Square, and another day 100 Christians knelt there in prayer, and many kept vigil. Among the young marchers, who are by far the majority, there is a growing wish to serve, and work camps are being organized.

Tax refusal is difficult for us, for, if we earn, we have tax deducted before we are paid. Some of us asked to be transferred to another schedule so that we might withhold tax and send the equivalent to the World Health Organization or another good cause, but we were informed that this was not permitted. Deep shelters, fortunately for us, are not often contemplated here, and so protest has not been necessary.

But no doubt your readers want to hear especially what Friends are doing about all this, and, incomplete though my information is, I will try to tell you, with the warning that my views are purely personal and carry no authority whatever, since I am an ordinary Friend in a non-Friend job, who only occasionally, as opportunity affords, takes part in these activities.

First, this wave of protest against nuclear weapons has arisen largely outside the Society of Friends, and neither the principal leaders of the Campaign for Nuclear Disarmament, which organizes the marches, nor those in the Committee of 100 are Friends. Nevertheless, Quakers marching from Aldermaston have Yearly Meeting's blessing and are encouraged to gather behind the official Quaker banner on the last day. Many Friends, too, take part in constructive activities. The secretary of the Christian branch of CND is a Friend, and so is a young man helping to organize practical service for marchers.

On other occasions Friends try to combine protest with constructive action. Our Peace Committee has twice sponsored

a stand at the big annual exhibition for schoolboys, at which it has shown films and exhibits on the theme "Science for Life" and has presented the dangers of "Science for Death." Five schoolboys at a Quaker school wrote to congratulate President Kennedy on his election and to plead with him to discontinue the practice of carrying live Polaris missiles. Many Friends also gladly speeded the gallant San Francisco-to-Moscow Walk on its way.

Inspired by your lead, several Meetings, cooperatively with other churches, have held vigils. Meetings for worship, the first on Hiroshima Day, have been and are being held in Hyde Park. Meeting houses have been used to provide sleeping accommodations for marchers and to hold meetings for worship for them and their supporters. We had a deep and uniting meeting at Westminster on Easter Monday. This year a completely silent meeting forms a session of Yearly Meeting, and the silence is likely to be kept up and down the country, either simultaneously or the evening before.

Friends in smaller numbers have participated in illegal nonviolent action, and several have suffered imprisonment, including a young attendee at my own Meeting, who was sentenced to four months. Their constructive criticisms of prison conditions may bring good out of evil, as has happened before.

The lack of Quaker leadership in work for peace disturbs some Friends, and two Quarterly Meetings appealed to Meeting for Sufferings for action, which was not at once forthcoming. The reasons the Society here does not play a leading role may be, I think, as follows: Some Friends, a minority, I believe, are not pacifists. Others, while upholding the peace testimony, are of quietist frame of mind and believe that their best contribution is to live within their own circle in a spirit that takes away the occasion for all war. The majority of Friends here are, I believe, pacifist and want to witness to their beliefs. Some hold back from joining CND activities, partly because of the prominent part played in it by Communists (though not, I think, in its leadership), partly because many CND supporters believe in the retention of conventional weapons, and some seek to win support through fear of the bomb and fallout without aiming at establishing the reign of love.

The Friends that join in protests are aware of these difficulties but try to witness positively in spite of them. Many Young Friends, indeed, welcome the opportunity, while sharing hard school floors to sleep on and the hardships of blistered feet and wet clothes, of meeting as equals young people from very different backgrounds, and they seize the chance of learning to understand them and of introducing them to the Christian pacifist point of view. Meetings for worship, the distribution of leaflets, and the carrying of posters on the march are also ways of witnessing. Here is the wording of some of our posters: "Quakers say no to all war." "Peace is an adventure in overcoming evil by good." "Force may subdue, but love gains" (a quotation from your, and our, William Penn). "Pacifism is not peace at any price . . . but love at all costs." "Fall in . . . for faith and friendship. Fall out . . . for nuclear tests."

And so many of us plod on (figuratively when not literally), ashamed that we acquiesce so easily in the things that lead to war and longing to see more clearly what action we may take for peace.

If I may end on a personal note, as a woman I was much inspired by your Women's Strike for Peace and its delegation to the Disarmament Conference in Geneva. About ten of these women spoke at a meeting in London before returning home, and I was immensely heartened by their spontaneity, optimism, and vigor. We in England sometimes feel that our peace movement is weary and disillusioned, and it is good to have such fellow workers. May we all redouble our efforts for peace and sanity!

Visit to the White House

(Continued from page 226)

People-to-People Committee and not to himself, as the newspapers have done. The camel driver, in discussing his family, told the Vice President that of his ten children only four were living. How rich he would have been, he said, if only they had known how to prevent the illness which took his children away, as would have been the case in this country. After the dinner Frederic March, one of America's most distinguished actors, read from Sinclair Lewis's *Main Street*, a passage from one of the great addresses made by General Marshall when he was Secretary of State, and a rather long chapter from an unpublished book by Ernest Hemingway.

While this was an unusual way for a Friend to conclude a Sabbath Day's journey, one felt it was not out of keeping with the best tradition of our religious and cultural heritage. Lilly Pickett and I look upon it as a privilege to have represented the American Friends Service Committee and the Friends Service Council, and we hope that this occasion may set a pattern which will be deemed worthy of repetition in subsequent years.

Generosity

By AVERY D. WEAGE

Who lives in wide horizons has no place
For petty thoughts and deeds. His life is near
To God's eternal plan, and to His grace.
Glimpsing this larger view, he has no fear.
Such love thinks not of self; nor does it strive
To wrest the laurel-crown by force, or greed.
While many seek for gain, it comes alive,
By finding ways to serve where there is need.
Who views eternal meaning in his life
No longer lives unto himself, alone;
He sees the truth, above the dark, grim strife,
His risen Lord, whose love will still atone.
And this his prayer, its words for you and me:
From little thoughts and deeds, pray make me free.

Book Survey

Readings in Russian History. Compiled and edited by Warren B. Walsh. Syracuse University Press, Syracuse, New York, 1959. 702 pages. \$7.50

This collection meets our desire for authentic information on the past of Russia. Sources ranging from ancient and medieval times to the Soviet period have been wisely selected to illustrate the political, social, and cultural life of Russia. Numerous and graphic details from firsthand reports give life to the standard textbook treatment of Russian history, about which we remain in glaring ignorance, very much to our own disadvantage. Many articles in this anthology appear for the first time in the English language. The collection deserves the warmest recommendation.

House without a Roof. By Manrice Hindus. Doubleday and Company, Garden City, New York, 1961. 562 pages. \$6.95

This collection of vivid, impressionistic reports by one of our leading journalists presents a full and satisfying picture of the Russian enigma. Hindus knows the history as well as the soul of the people, from whom he came, and senses the unspoken motions of thought and heart in the hundreds of casual or planned conversations which he recounts. Whether it is family life, housing, the peasants, the press, or numerous other topics, we know all the time that we are in the company of an authentic guide.

Ancient, Medieval, and Modern Christianity. By Charles Guignebert. University Books, New Hyde Park, New York, 1961. 507 pages. \$7.50

Guignebert's study represents the informed but dated theological liberalism that declined shortly before the start of the Second World War. His erudite work has a strong anti-Catholic bias and refers predominantly to the Continental writers of his time. It is, nevertheless, an interesting and richly stored collection of information.

Understanding the Books of the New Testament. 188 pages. *Understanding the Books of the Old Testament.* 224 pages. Edited by Patrick H. Carmichael. John Knox Press, Richmond, Virginia, 1961. Paperbacks, \$1.95 each

The two little volumes deal progressively with the books of the Old and the New Testaments and supply the reader with the historical setting of various periods in order to prepare him for the central message of each book and its application to contemporary life. The various chapters are written by different authors, whose appealing presentation and simple style are the result of considerable teaching experience. The summaries and questions appended are useful study guides.

Don Quixote. By Salvador de Madariaga. Oxford University Press, New York, 1961. 185 pages. Oxford paperback, \$1.50

Salvador de Madariaga's essay on the romantic hero and his more matter-of-fact companion Sancho deals with two personages who have held the imagination of readers for over three centuries. The essay is a sensitive, balanced guide to an appreciative understanding of the story by Cervantes. That *Don Quixote* was originally conceived as a farce or satire and yet moved later the minds of religious seekers as well as Russian film producers is an unequalled phenomenon.

Charles Williams. Selected Writings. Chosen by Anna Ridler. Oxford University Press, New York, 1961. 244 pages. Oxford paperback, \$2.25

Charles Williams' religious genius is represented in this collection by only a few pieces. But much in his other essays and his poetry suggests the religious dimensions of his perceptive mind. This book will be appreciated by lovers of refined philosophical and poetic thought.

The Maya: Indians of Central America. By Sonia Bleeker. William Morrow and Company, New York, 1961. 160 pages. \$2.75

Designed to be read by or to children from ages 8 to 12, this book tells the story of the Mayan Indians, who in southeastern Mexico, Guatemala, and Honduras began a complex civilization over 3,000 years ago. Their family life, religious customs, farming methods, accomplishments in astronomy and mathematics, and the building of their magnificent temples are vividly described.

Science and the New Nations. Edited by Ruth Gruber. Basic Books, New York, 1961. 314 pages. \$6.50

What can we do to help the new nations of the world? Read this book for the answer. Israel, for example, invited curious delegations to assemble and learn with their own inquirers from science and example. One of the African delegates kept saying, "Show me how science can answer the witch doctor. Eight out of ten of our infants die before one year." The speaker was himself killed in an airplane crash on his way home. What did the witch doctors say when they heard that news?

This book presents the clearest advice available on how to bless a peaceably emergent world of new nations.

Bay Windows into Eternity. By A. Graham Ikin. The Macmillan Company, New York, 1961. 117 pages. \$2.95

Outside this little book glows with a beautifully ingenious dust-cover design. Inside it glows with a typically ecstatic message from an English woman mystic. After much invalidism she has built into one wall of her life a bay window which gives her floods of light from three sides of eternity. She says she has learned from Carl Jung how to "Christianize her unconscious" and has learned from the cows how to "chew the cud" of her thoughts.

Reinhold Niebuhr, His Religious, Social, and Political Thought. Edited by Charles W. Kegley and Robert W. Bretall. The Macmillan Company, New York, 1961. 486 pages. Paperback, \$1.95

Leading Protestant, Catholic, and Jewish theologians have contributed to this unusual volume. It is written for the reader with a theological background.

Your God Is Too Small. By J. B. Phillips. The Macmillan Company, New York, 1961. 126 pages. Paperback, \$1.10

Of the books written by this well-known translator of the Bible, this book has already become quite popular. He deals frankly with our immature notions about God as a resident policeman or managing general director. We greatly recommend the book for private reading or group study. Young people especially will be helped by it.

news of the U.N.



FRIENDS GENERAL CONFERENCE
1515 CHERRY STREET, PHILADELPHIA 2

VOL. 6—NO. 2

Andrew W. Cordier

This brief report will tell something of the dedicated service of Andrew W. Cordier, who, ever since he assisted in drafting the Charter at San Francisco, has been at the center of the life of the United Nations as a member of the United States staff. From its first meeting in Church House, London, at Hunter College, N. Y., Lake Success, and the permanent headquarters in New York City—these 16 years—he has served this growing and developing world organization. His official positions have been Executive Assistant to three Secretaries General, and Under Secretary for General Assembly, and Related Affairs. During the Assembly sessions he is always seen at the podium, assisting the President. Monzi Slim of Tunisia, President of the present Assembly, said that he had “never ceased to give his devoted and untiring assistance to all the Presidents of the Assembly.” A delegate remarked: “He has indeed made an historic and monumental contribution to this organization.” Secretary General U Thant commented that he was “as identified with the United Nations as the Statue of Liberty is with the city of New York.”

On February 28 Andrew Cordier left the Secretariat, and on July 1 he assumes a new post as head of Columbia University's Graduate School of International Affairs.

On February 1, at a luncheon given by the NGO's (non-governmental organizations) in honor of Andrew Cordier, he gave us a farewell message. He stressed the importance of our work in support of the United Nations, and said it was a “joy to work with you.” It was a very significant talk, and I am including here some of his helpful interpretations.

The United Nations, he said, circles the earth in its endeavors and aspirations. The influence of Dag Hammarskjöld will continue to be felt. The delegates had special obligations passed on to them; the Secretariat also are under the weight of the seriousness of their responsibilities. His legacy of objectivity, fairness, and sense of purpose will be continued by U Thant, a wise choice. Article 100 of the Charter is particularly significant, stressing exclusively the international character of the Secretariat, that they shall not seek or receive instructions from any government. It should be adhered to rigorously.

The increase in membership to 104 nations, with 20 to 25 more possible, means that the order of work in the General Assembly must be studied for possible ways of facilitating the agenda. The Second Committee of the Assembly dealing with Economics and Technical Assistance is concerned with positive aspects of programs for human betterment which do not make the headlines. This trembling world of ours can maintain balance if underpinned in the economic and social fields. These programs bless mankind, as do those in the field of conciliation.

He mentioned the Committee of 17, set up to expedite the passing of colonialism, and stated that Chapters 11, 12, and 13 are the Magna Carta of dependent peoples. No one ever dreamed that this development would move so rapidly. In 1912 empires were secure, and African and Asian views were expressed through metropolitan capitals. The mandate system of the League of Nations started the ball rolling. It has moved with hurricane force. U.N. agencies are helping these emerging nations in many ways, particularly OPEX, which helps in training government employees. The Assembly reflected the articulateness of people everywhere. Political frontiers have lost importance. The world is utterly interlaced.

Those present on this occasion were concerned about our government's pending action in reference to the purchase of U.N. bonds. Andrew Cordier stated that life in all its richness and meaning transcends selfishness and isolation. We should be thankful that our country can carry a load, that we are able to do so much to help build the kind of world all of us want. Measure what we do in terms of the need; accept willingly the tasks that fall upon us. This challenge came to us from one whom we knew as an outstanding civil servant.

Secretariat News in an article of tribute to a distinguished member of the Secretariat stated that “Andrew Cordier shared Dag Hammarskjöld's faith that ‘whatever may be the challenges and trials ahead, the future will be all right because there will always be enough people to fight for a decent future.’”

As Friends working for the support of the United Nations, we have been grateful to Andrew Cordier for his qualities of mind and heart, for his kindly interest in our work, for taking

out time to address our Annual Conferences, and for giving us most helpful contemporary analyses.

ESTHER HOLMES JONES

Refugees Return to Algeria

Repatriation to their Algerian homeland of 260,000 persons who had taken refuge in Morocco and Tunisia during the conflict with France began in May and should be completed by the end of June. Felix M. Schnyder of Switzerland, United Nations High Commissioner for Refugees, issued an appeal to 25 governments on April 20 to supply 15,000 tents to shelter the refugees on the outskirts of their former home villages until they can rebuild their houses.

If the exodus of these displaced persons is to be handled in the orderly manner planned, Mr. Schnyder emphasized, the tents will be essential. They will allow the families—many of them returning to areas abandoned for years—to till their lands and sow their crops concurrently with the reconstruction of their homes. About half of the returnees are children.

Some 85,000 refugees are expected to move from Morocco, and 175,000 from Tunisia, the Commissioner stated. They will cross at ten border points, four in Morocco and six in Tunisia, at the rate of 5,000 per day, under the supervision of a tripartite committee composed of representatives of France, the Provisional Government of Algeria, and the High Commissioner's office. The last named has already provided funds for purchase of 3,000 tents, now on hand in England, which will be shipped promptly to Tunisia.

The repatriation is the result of the cease-fire concluded between France and the Provisional Government in Algeria after seven years of struggle for independence.

Disarmament: Economic and Social Effects

The fear that disarmament would bring on a depression is unjustified, according to a report by a group of experts appointed by the United Nations to study the economic and social consequences of disarmament. A resolution adopted by the General Assembly on December 15, 1960, requested the U.N. Secretary General to undertake an examination of the economic and social consequences of disarmament and to appoint a group of expert consultants to assist him in doing so.

The consultants came from Czechoslovakia, France, India, Pakistan, Poland, the Sudan, the U.S.S.R., the United Kingdom, the United States, and Venezuela. They served in a personal capacity and put forward their recommendations on their own responsibility.

The group was unanimously of the opinion that all the problems and difficulties of disarmament could be met by appropriate national and international measures. "There should be no doubt that the diversion to peaceful purposes of the resources now in military use could be accomplished to the benefit of all countries, and lead to the improvement of world economic and social conditions," the report stated.

Acting Secretary General U Thant, in a preface to the report, expressed his "profound gratification that, on a subject that has until recently been so beset by ideological differences,

it has now proved possible for a group of experts, drawn from countries with different economic systems and at different stages of economic development, to reach unanimous agreement."

"It is generally agreed," the report states, "that at the present time the world is spending roughly \$120,000,000,000 annually for military purposes. This amount represents about half the total gross capital formation throughout the world." This military expenditure not only represents grave political danger but also imposes a heavy economic and social burden on most countries. About 85 per cent of the world's military outlay is accounted for by seven nations: Canada, the Federal Republic of Germany, France, the People's Republic of China, the U.S.S.R., the United Kingdom, and the United States.

Should disarmament release for peaceful use a large part of this volume of resources, there would be many competing claims. Increased personal consumption might well absorb a large share, while the expansion of production capacities would be required to provide a basis for further increases in consumption.

In all countries social investment has had to compete with military claims for state funds; should the military claims be withdrawn, education, housing, health and social services could benefit. Among the major powers a significant part of the national research serves military purposes. If this were released for peaceful purposes, scientific research in medicine, urban development, and other previously neglected fields could be promoted.

The promotion of economic and social development in underdeveloped countries is one of the most important ways in which resources released by disarmament could be put to use. The relaxation of international tensions would provide a sound basis for the reduction of trade barriers.

Disarmament could be accomplished gradually enough to prevent a catastrophic slump in employment, the Committee believes. The conversion which occurred after the Second World War was a much larger one, and involved a more rapid transfer of resources than total disarmament would require at present. Huge armies were quickly demobilized, nevertheless, without a significant rise in unemployment in most countries. The pace of recovery, particularly of industrial output, was "impressively rapid."

The experts concluded that all the transition problems could be met by such measures, and that therefore the resources now devoted to military use could be diverted to peaceful uses for the benefit of all mankind.

Should this report receive the attention and consideration which it merits, and which the urgency of the times demands, it could be the turning point on the road from war to peace.

GLADYS M. BRADLEY

The lively interest of citizen organizations contributes greatly to the objectives of the United States delegation. We will need more and more support from informed citizens, and we are grateful for the sustenance we draw from the U.S. Committee for the U.N.

ADLAI E. STEVENSON

Anthony Gilpin Returns to the Congo

Anthony Gilpin returned to the Congo in February, 1962, to be the Assistant to Robert K. A. Gardiner, Chief of the United Nations Operation.

Concerning the work of the United Nations mission, which is led by Anthony Gilpin, Lloyd Garrison reported in the *New York Times* (March 21, 1962):

"The United Nations announced today it had completed the first of a series of special missions designed to restore some semblance of ordered life throughout the Congo. Anthony Gilpin, Assistant to Robert K. A. Gardiner, Chief of the United Nations Operation, said that the objectives of the missions were to extend the United Nations presence into the remote provincial areas and to determine the most urgent needs of the areas and what could be done to help.

"Mr. Gilpin recently returned from heading the first such mission, which made a weeklong tour by air of seven towns in Equator Province. He described living conditions in and around these towns as being in a 'state of utter stagnation.'"

The *New York Times* report continues: "Mr. Gilpin, a Briton, said that his mission consisted of a Congolese and United Nations Army Officer, along with provincial Congolese administrators and United Nations education, health and welfare specialists.

"Mr. Gilpin said that in almost all towns the group visited

it found a serious lack of medicine, particularly antibiotics and vaccines. The group had known medicines were short and had taken medical supplies, but these were soon exhausted. At present the hospitals and clinics are staffed largely by missionaries and physicians sent out by the World Health Organization.

"On the basis of the survey in Equator Province, Mr. Gilpin announced that the United Nations planned to fly missions into the provinces on a regular timetable twice a month."

Anthony Gilpin is a member of Scarsdale Monthly Meeting, N. Y. He completed a nine-month assignment in the Congo in July, 1961.

General Assembly to Open September 18

The 17th General Assembly is scheduled to open September 18, 1962. Mongi Slim, President of the Assembly, in a memorandum to Acting Secretary General U Thant proposed that the Assembly "change its rules in the interest of greater speed and efficiency."

No longer can the agenda items be covered in fourteen weeks between the opening of the regular Assembly session on the third Tuesday of September and the Christmas holidays. Resumed sessions have become necessary. Therefore Mongi Slim proposes that the rules of procedure be amended to move the opening date to the first Tuesday in September.



Friends at the 1962 Annual Conference at the United Nations

He further proposed eliminating needlessly long and repeated debates over the same items, and the dealing with similar problems simultaneously.

Utopia No Longer a Dream

Acting Secretary General U Thant, speaking to the United States Committee for the United Nations on April 17, 1962, expressed the need that information about the United Nations be disseminated to the American people.

The U.S. Committee for the U.N. is a Council of 138 national organizations, 77 of which maintain observers accredited to the U.N. It is a nonpartisan, nonpolitical organization, founded in 1948 by the Department of State in response to a resolution adopted by the General Assembly of the U.N. The National Chairman of the Committee is appointed by the President of the United States. The Council membership includes the American Friends Service Committee and the Friends General Conference, both of which have accredited observers at the U.N.

A part of Mr. Thant's speech follows: "So many of the criticisms one hears nowadays about the United Nations are based on misconceptions or misrepresentations, and it is fitting that the United States Committee should be so active in helping the people understand better what the United Nations *can do* and *has done* to help maintain international peace and security, and to promote the betterment of human beings all over the world.

"In particular, I am glad that at the present time there has been a revival of interest in the economic, social, and human rights activities of the United Nations. The General Assembly has designated this decade as the United Nations Development Decade, thus highlighting the important role that the United Nations will play in this decade for the welfare of all human beings. It is our common experience that the smallest political wrangle attracts headlines in newspapers all over the world, whereas some of the most significant work of the United Nations in the economic and social field is hardly ever mentioned. I hope that the United States Committee will give due importance to this aspect of our work."

"In these turbulent times we should well remember a few fundamental facts: The first task of leaders of men all over the world is to find the first steps toward a world system of preventing war. Eighteen years ago three men, Roosevelt, Stalin, and Churchill, settled by themselves at Yalta the fate of Europe, Asia, Africa, and the Middle East. Now, the three most powerful men in the world cannot even decide in any positive way the fate of Europe.

"But two of them are masters of the world in a sense that no two men before them have ever been. The President of the United States and the Chairman of the Council of Ministers of the Soviet Union may not be able to make the world behave as they wish, but they have the power to destroy it. The United States and the Soviet Union control between them almost the whole of the world's nuclear arsenal. The process of stockpiling is still going on at a frightening pace. No sane person can believe that either the United States or

the Soviet Union will wage a nuclear war deliberately, but there are good reasons to think that the risk of an unintended war is very great. This risk does not depend upon any supposed equality of power between East and West, but upon the risk of accident in the technical measures taken by both sides in the hope of preventing a surprise attack.

"The process of replacing men by electronic devices in the complicated machinery of nuclear deterrence now brings new terrors into the so-called balance of terror. From time to time we have been hearing of a nuclear-tipped missile being nearly launched by accident or on false alarm, even by an electrical short circuit. It is common knowledge that both the American and Soviet missiles are at hair-trigger readiness and controlled by electronic devices.

"What does all this mean? This means that some system must be found to limit and control the nuclear arms race before it gets out of hand.

"Political or territorial disputes such as the future of Berlin or the uncertainties of the Middle Eastern situation, or the highly charged situation in certain parts of Asia, Africa, and Latin America, are serious and urgent, and it is extremely difficult to find solutions to these problems. But it is imperative that the seriousness of these situations does not develop to the point of application of this monstrous nuclear power. If no final solution can yet be found for these disputes, the most sensible and practical course is to insulate them as far as possible from war risks by temporary standstill agreements, while an effort is made to build a more permanent war-free international system.

"It is perhaps a Utopian dream when we aspire to create a world in which major war is impossible. In the light of history, it is certainly a Utopian dream, but today, when we live under the shadow of the nuclear bomb, nothing less than that kind of Utopia will do."

"The United Nations, despite its imperfections, should be encouraged to grow into a really effective instrument of keeping the peace and preventing war. The only way out of anarchy in any circumstance is through the development of some form of peace-keeping authority. We have today only the United Nations which can play this role, but this organization is merely an instrument that is as strong or as weak as its members make it. Organizations like the United States Committee for the United Nations could greatly increase the instrumentality of the United Nations by mobilizing public opinion behind it."

The Changing Role of the United Nations High Commissioner for Refugees by James M. Read, former Deputy High Commissioner.

The author analyses the changing role of the High Commissioner, tracing the development of the office from an organ with limited responsibility into a body that seeks permanent solutions to the refugee problem.

Order from the Carnegie Endowment for International Peace, 345 East 46th Street, New York 17; 35 cents.

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

Friends and Their Friends

Twelve Quaker leaders have released a letter to Secretary of Defense Robert S. McNamara opposing the use of the name "William Penn" for a Polaris submarine. Reports have been circulated that one of the missile-equipped atomic submarines would be named for the first Quaker Governor of Pennsylvania. The Navy has denied that it was under active consideration, but indicated Penn's name would be appropriate in view of his place in American history.

The twelve signers wrote Defense Secretary McNamara that "to so name an instrument capable of killing millions of innocent men, women, and children would completely misconstrue his life and teaching. As Governor of Pennsylvania, his successful 'deterrent policy' against 'enemies' was a reliance upon friendship, good will, respect, and fair dealings, rather than reliance upon arms and violence."

Friends who signed as individuals included Henry J. Cadbury and Clarence E. Pickett, both active leaders in the American Friends Service Committee; Hugh Borton, President of Haverford College; S. Arthur Watson, President of William Penn College, Oskaloosa, Iowa, and Clerk of the Five Years Meeting of Friends; E. Raymond Wilson of the Friends Committee on National Legislation; David G. Paul, Clerk of Philadelphia Yearly Meeting; Byron Haworth, Clerk of North Carolina Yearly Meeting, Five Years; and Claude O. Wood, Clerk of Western Yearly Meeting, Indiana.

The February 2, 1962, issue of the Wilmington, Del., *Morning News* contains an informative article by Bill Frank entitled "Dawn Breaks in the Women's Jail." It describes the educational work which Margaret Isbell is doing in the New Castle Correctional Institution with poorly educated women prisoners on behalf of Wilmington, Del., Monthly Meeting.

Quakers in a Revolutionary World is the title of an 18-page booklet by George Loft, which Guilford College, N. C., has published. It is the text of the 1961 Ward Lecture. The Ward Lecture is given annually on Founders Day at the college.

William H. Matchett of Seattle, Wash., writes us as follows: "A group of individuals in Seattle has undertaken to create a Peace Information Center during the World's Fair here this summer. Its purpose is to present 'to a broader public than is now being reached reliable and varied literature and information on all questions relating to international peace; to make available the viewpoints, ideas, programs, and projects of all responsible organizations committed to democratic values and to the search for alternatives to war.' Though set up with its own Board of Directors, the Center is being sponsored by Turn Toward Peace."

Paintings and prints by local artists and limited editions of poets are sold for the benefit of the Center. For information write to Seattle Peace Information Center Fund, 4728 N.E. 178th Street, Seattle 55, Wash.

Ambassador Zafrulla Khan, head of the Pakistan delegation at the United Nations, will be the speaker at the Cape May conference on Saturday evening, June 23. Ambassador Khan is a former foreign minister of Pakistan and served for five years on the World Court in the Hague. He will speak on the influence of the United Nations on world events.

The Earlham College Board of Trustees, during its annual February meeting, decided to adopt a master plan, begin plans for two new buildings, instigate a fund-raising campaign, begin work on the construction of a new library this spring, adopt a definite time schedule for providing a Quaker seminary, and apply for an FM radio station permit.

J. Robert Hendricks, Jr., of Middletown Monthly Meeting, Langhorne, Pa., has been awarded a grant to make a research study of the British educational system at Oxford University, England. He will be in England from June 19 to September 11 on this project.

Funds from a Ford Foundation grant will enable Earlham College, Richmond, Ind., and Antioch College, Yellow Springs, Ohio, to continue for two years a program in non-Western studies. As part of the expanded program, seven Earlham and five Antioch faculty members will spend the summer studying in Japan. The new grant to Earlham is \$275,000.

A Story Telling Festival took place in Woodbury, N. J., Meeting House on May 12. Teachers of the Woodbury Friends School had asked the Meeting for assistance in finding suitable stories to promote character building, good standards of conduct, and integrity, as well as those stressing Friends principles and Quaker history.

Anna L. Curtis, the well-known and beloved storyteller of New York Yearly Meeting, came for this purpose and spoke to a large gathering of children and adults. She wore Quaker garb and traced its purpose and history. A Bible story was made realistic by passing around a little lamp more than 2,000 years old. All who were present will long cherish the memory of this gentle Friend and her wonderful stories.

Under the auspices of Friends General Conference, 24 young people and adults on the weekend of March 16 to 18 participated in a work camp in Cape May, N. J. The group was housed in the basement of City Hall, and meals were prepared by local residents. The young people helped home owners clean up following the Atlantic Coast storm that had struck the community a week and a half earlier. Robin Harper of Southampton, Pa., Monthly Meeting headed the work camp.

The local newspaper gave front-page publicity to the effort, and a letter of appreciation was received from the Mayor of Cape May. The City has decided to build a sea wall along Beach Drive, which will also serve as a promenade or boardwalk. Convention Hall, damaged beyond repair, will be torn down.

"American Indians and Cultural Exchange" will be the theme of the Third Friends Seminar on American Indian Affairs at Bacone College, Muskogee, Okla., from Friday evening, July 6, through Sunday, July 8. The Chairman will be Norman Young, Administrative Secretary of the American Friends Board of Missions in Richmond, Ind. Paul Turner is Chairman of the Seminar Planning Committee. The purpose of the Seminars is to inform Friends on current American Indian matters and to consider relevant concerns. The Seminars are a joint undertaking of the Associated Executive Committee of Friends on Indian Affairs, the American Friends Service Committee, and the Friends Committee on National Legislation. Those wishing to receive the program and further details should send names and addresses to Paul Turner, 160 North 15th Street, Philadelphia 2, Pa.

Felix E. Hirsch, a member of Newtown, Pa., Meeting, has been appointed Visiting Professor of Modern History at the Institute of Technology in Karlsruhe, Germany, for the summer semester. He will give there a course on the struggle of America and Russia for the control of Europe. Felix Hirsch, a former political editor of the *Berliner Tageblatt*, is now Professor of History and Librarian at Trenton, N. J., State College.

It was planned to hold a National Quaker Vigil on the steps of St. Martin-in-the-Fields, Trafalgar Square, London, after London Yearly Meeting, from 6 p.m. on Tuesday, May 29, to 6 p.m. on Wednesday, May 30. The vigil was given publicity during the Yearly Meeting in the hope that Friends who did not live in London might be able to remain in London to take part.

Mary La Rue Taliaferro has been appointed Principal of Plymouth Meeting Friends School, Plymouth Meeting, Pa., for 1962-63. The school includes prekindergarten through sixth grade. Mary La Rue Taliaferro was formerly Principal of the School from 1939 to 1944. From 1944 to 1958 she served as Chief Psychologist for the Children's Aid Society of Pennsylvania, and for the past four years she has been psychological consultant for both Plymouth Meeting Friends School and the Springside School. Although she does not officially assume her duties until September, she is already working with the faculty to form plans for next year.

It is said that America needs finer and more extensive education. A fine and very important phase of education in the Religious Society of Friends is the voluntary study of Quakerism by Boy Scouts to achieve the God and Country Award. The national headquarters of the Boy Scouts of America tells us that 112 boys have received it. Of these, 18 have been registered with the Friends General Conference. Others are still working on it. We hear rumors that some of the Girl Scouts wish to study it also. Several First-day school classes have used it as a course of study of Quakerism.

Southeastern Yearly Meeting

The 12th annual Southeastern Friends Conference met at Orlando Meeting House, Florida, on Friday, March 9. When it closed two days later, it had become the first session of Southeastern Yearly Meeting of Friends.

The beginnings of this new Yearly Meeting lie in the informal gatherings of Friends who began, in increasing numbers, to go to Florida for the winters. In Orlando in 1900 and in St. Petersburg in the winter of 1917-18 Friends met in private homes to worship together as they were accustomed to do in the North. Other groups were started at Miami, at Sebring, and some other places.

In 1934 arrangements were made for a picnic in the central part of the state, to which Friends from all areas were invited for a time of fellowship and worship together. This became an annual affair. In 1949 it was expanded to form an All-Florida Friends Conference, with a speaker, some discussion of common concerns, and a time of worship. Meetings from Augusta and Atlanta joined, and it became the Southeastern Conference. Several Meetings organized as independent Monthly Meetings under the Friends World Committee.

After a long period of concerned discussion the plan to become a Yearly Meeting was brought up for final decision this year, and the following minute adopted: "To help us live our Quaker witness in our communities and to encourage the growth of Friends' influence in our area, the Southeastern Friends Conference now becomes the Southeastern Yearly Meeting of Friends. The diversity of background of our members is a rich heritage. The more than a decade of association as a Conference has been a unifying and warming experience. The smallness of our numbers is a reminder that, in seeking the Truth and in witnessing to the Truth we find, none of us may falter."

The following Monthly Meetings make up the new Yearly Meeting: Gainesville, Jacksonville, Miami, Orlando, St. Petersburg, West Palm Beach, Augusta, and Georgia. Five of these have now their own meeting houses. Other groups of Friends in Florida and isolated individuals will continue to be closely associated with the Yearly Meeting even though not at present in active membership.

The new officers for the coming year are as follows: Presiding Clerk, Edwin C. Bertsche, Augusta; Assistant Clerk, Sue Greenleaf, Jacksonville; Recording Clerk, Dorothy Ann Ware, Clearwater; Treasurer, Alfred Hartwig, West Palm Beach; Membership Registrar, Patricia Fitzwater, Orlando; Chairman, Planning Committee, Guy C. Omer, Gainesville; and Chairman, Speakers Committee, William Webb, Orlando.

CAROLINE N. JACOB

Coming Events

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

JUNE

- 1 to 3—Norway Yearly Meeting at Stavanger, Norway.
- 2—Nottingham Quarterly Meeting and Baltimore Quarterly Meeting, Homewood, in joint session at Deer Creek Meeting House,

Darlington, Md. Ministry and Counsel, 10:30 a.m., followed by meeting for worship; lunch served by host Meeting; business and conference session.

3—Baccalaureate Address by D. Elton Trueblood in the Charles A. Dana Auditorium, Guilford College, N. C., 11 a.m.

3—Middletown Day at Middletown Meeting, Lima, Pa. Meeting for worship, 11 a.m., followed by covered dish luncheon.

3—Millville-Muncy Quarterly Meeting at Millville, Pa. Worship, 10 a.m.; First-day school, 11 a.m.; covered dish lunch; business, 1:30 p.m. David G. Paul, Clerk of Philadelphia Yearly Meeting, expects to attend; David G. Paul will also speak at the baccalaureate program at Millville Senior High School on June 3, 8 p.m.

5—Philadelphia Quarterly Meeting at Green Street Meeting House, 45 West School House Lane, Germantown, Philadelphia. Worship and Ministry, 2:30 p.m.; worship and business, 4 p.m.; supper, 6 p.m.; at 7 p.m., Theodore B. Hetzel, "Quarterly Meeting of Eskimo Friends and Friends Work with American Indians."

8 to 10—Training session in Quaker Dialogue at Powell House, Old Chatham, N. Y., directed by Rachel Davis Dubois.

9 to 11—France Yearly Meeting at Friends Center, 12 rue Guy de la Brosse, Paris 5, France.

9 to 11—Switzerland Yearly Meeting at Schloss Hünigen near Berne, Switzerland.

10—Baltimore Quarterly Meeting, Stony Run, at Gunpowder Meeting House, Sparks, Md. Ministry and Counsel, 9:45 a.m.; worship, 11 a.m.; dessert and beverage served by host Meeting at lunch; business, 2 p.m., followed by conference session.

10—Haverford Quarterly Meeting at Old Haverford Meeting, Eagle Road, Havertown, Pa. Meeting for worship, 4:30 p.m.; short business; supper served, donation basis, 5:45 p.m.; at 7 p.m., Henry J. Cadbury, former Chairman of the AFSC, "The Unappreciated Paul."

12 to 17—Workshop on China sponsored by the Young Friends Committee of North America in Ann Arbor, Mich. Speakers, Kenneth Boulding, Jackson Bailey, Lewis Hoskins, Derk Bodde, and Edward Snyder. Cost, \$25. For information and applications, write Jean Michener, Friends Center, 1416 Hill Street, Ann Arbor, Mich.

13 through 17—National Conference of Quaker Men and National Conference of the United Society of Friends Women at Earlham College, Richmond, Ind. Workshops, addresses, worship, recreation.

14—Haddonfield Quarterly Meeting at Mt. Laurel, N. J. Worship, 3 p.m., followed by business; bring picnic supper, 5:30 p.m. (beverages, ice cream provided); at 7 p.m., Herbert and Madeleine Nicholson, "Forty Years in Japan," and Virginia Nicholson, "The Ramabai Mukti Mission in India"; colored movies, slides.

14—Salem Quarterly Meeting at Salem, N. J., 4:30 p.m.

15 to 17—Twentieth Annual Conference of the Friends Conference on Religion and Psychology at Haverford College, Haverford,

Pa. Leader, Dr. Harmon H. Bro, Director of the Institute for Research in Psychology and Religion, Washburn, Wis.; theme, "Paradoxes of Rebirth." Discussion, creative activities, worship. Write Susan Yarnall, 5337 Knox Street, Philadelphia 44, Pa., for details.

15 to 17—Conference on "Expression and Communication of the Inner Spirit" at Powell House, Old Chatham, N. Y. Leader, Fritz Eichenberg, artist and teacher. Open to all, especially those interested in the use of the arts as a medium of communication. Cost, \$11; write or telephone Powell House, Old Chatham 9-2021.

17—Centre Quarterly Meeting at Dunning's Creek Meeting House, Fishertown, Pa. Ministry and Counsel, 10 a.m.; worship, 11 a.m.; lunch served by host Meeting; business, 1:30 p.m., followed by conference session.

17—Meeting for worship at London Britain Meeting House, Route 896 between Newark, Del., and Route 1 west of West Grove, Pa., 2 p.m. This meeting house will also be open for worship at the same time on the following days, July 15, August 19, and September 14.

17—Old Shrewsbury Day at Shrewsbury, N. J., Meeting, Highway 35 and Sycamore Avenue. Meeting for worship, 11 a.m.; bring box lunch, 12:30 p.m.; at 2:30 p.m., Howard H. Brinton, "The Religion of the Quaker Journalist."

19 to 24—New England Yearly Meeting at Pembroke College and Moses Brown School, Providence, R. I. Among the speakers announced are Moses Bailey, Colin Bell, Esther Rhoads, Keith Smiley, Jr., Milton Hadley, and Paul Lacey.

22 to 26—Canadian Yearly Meeting at Pickering College, Newmarket, Ont., Canada.

22 to 29—Weeklong Institute at Camp Sunnysbrook, Echo Lake, Pa., sponsored by the Middle Atlantic Region of the AFSC. Speakers, Anna Brinton, Stephen Cary, William Davidson, Robert Gilmore, Richard Gregg, Sidney Lens, John Oliver Nelson, Jim Peck, Bayard Rustin, Norman Thomas. Theme, "Search for New Directions." For cost and other details see page 194 of our issue for May 1, 1962.

22 to 29—Friends General Conference at Cape May, N. J. Main speakers, Douglas V. Steere, Barrett Hollister, William O. Douglas, Katharine E. McBride, William D. Lotspeich, Max Carr, Richard K. Ullmann, William Hubben; round tables; lectures by Moses Bailey, Bliss Forbush, E. Daryl Kent, Paul Lacey. Senior High School Conference; Young Friends; Junior Conference.

24—Meeting for worship at Old Kennett Meeting House on Route 1 east of Hamorton, Pa., 11 a.m. Also on July 29 and August 26, at the same time.

Coming: Seminar on "The Teachings of Jesus and Life Today," led by John Levy, a San Francisco Friend, at Powell House, Old Chatham, N. Y., July 1 to 14. Cost, \$70 for two weeks, which includes board, room, and tuition. Enrollment closes June 1; write Powell House or telephone Old Chatham 9-2021.

MEETING ADVERTISEMENTS

ARIZONA

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

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

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

CALIFORNIA

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

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

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

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

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

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

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

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

COLORADO

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

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

CONNECTICUT

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

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

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

DELAWARE

WILMINGTON—Meeting for worship: at Fourth and West Sts., 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 2333.

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

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

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

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

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

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

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Phern Stanley, Clerk. Phone DR 3-6357.

HAWAII

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

ILLINOIS

CHICAGO—57th Street. Worship 11 a.m., 5615 Woodlawn. Monthly meeting every first Friday. BU 8-3066 or 667-5729.

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

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Corinne Catlin, HA 3-3103; after 4 p.m., HA 2-3723.

INDIANAPOLIS—Lanthorn 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.

NANTUCKET—Sundays 10:45 a.m., through July and August. Historic Fair Street Meeting House.

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

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

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

MICHIGAN

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

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

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

MINNESOTA

MINNEAPOLIS—Twin Cities, 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.

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. (July, August, 10 a.m.). Visitors welcome.

MOORESTOWN—Meeting for Worship, First day, 9:30 a.m. and 11 a.m., Main St. and Chester Ave.; 10:30 a.m., Mt. Laurel.

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

NEW MEXICO

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

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

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 8-6242.

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

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

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

NEW YORK—First-day meetings for worship: 11 a.m. 221 E. 15th St., Manhattan

22 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing

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

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

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

NORTH CAROLINA

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

CHARLOTTE—Meeting for worship and First-day school, 10:30 a.m. Adult Class, 11:30 a.m. 2039 Vall Ave.; 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

CLEVELAND—First-day school for children and adults, 10 a.m. Meeting for worship 11 a.m., 10916 Magnolia Drive, TU 4-2895.

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

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

PENNSYLVANIA

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

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

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

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

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

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

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

Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 E. Mermaid La., 10 a.m.

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

Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m.

Frankford, Unity and Waln Streets, 11 a.m. Green St., 45 W. School House L., 10:15 a.m.

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

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

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

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

TENNESSEE

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

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

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

TEXAS

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

DALLAS—Sunday, 10:30 a.m., Adventist Church, 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 8-6418.

VIRGINIA

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

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

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

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

VIRGINIA BEACH—Friends Meeting House, Laskin Road. First-day school, 9:45 a.m. Meeting for worship, 11 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

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.

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

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Briefs Essays and Further Rhymes presents a pleasing combination of prose and poetry. The author has drawn upon his rich background of interesting experiences and memories for the contents of this unique volume. This work contains something to interest every reader, for its pages are filled with humor, religion, biography and delightful verse.

Also included is an essay entitled *A Briefer Barclay*, a simplified and condensed version of Robert Barclay's *Apology for the True Christian Divinity*. This provides a clear and concise explanation of the principles of Quakerism.

William Bacon Evans is a lover of nature, and much of his work describes the beauties in the world around us. One essay, *Winter Birds*, tells of the author's many feathered friends who found a haven in his back yard during the winter months.

For a touch of humor, he has added *Amethyst Annals* and *Talkative Freight Conductor*, two amusing tales of rural life.

William Bacon Evans has long been recognized as a poet and many of his verses will be found scattered throughout the pages of this work.

For many years, readers have enjoyed the various publications of William Bacon Evans. A seventh-generation Quaker, he spent his early years in Moorestown, New Jersey, where he attended Friends Academy. His higher education was received at Westtown Boarding School, Harvard University, Rollins College and Columbia University. In 1907, he returned to Westtown, this time as a teacher of French. For eleven years he was abroad, teaching English in Syria. He also advanced his studies in France and Germany. A Quaker minister, William Bacon Evans now resides in Philadelphia, where he devotes much time to pursuing his many hobbies. He is extremely interested in Botany, Ornithology, Painting, and more recently, the inventions of gadgets, tricks and puzzles.

Among his earlier publications are: *Sonnets for Lovers* and *for Lovers of Sonnets*, a collection of the world's greatest sonnets, interspersed with some of his own, and *Jonathan Evans and His Time, 1759-1839*, a bi-centennial biography of the author's great-grandfather.

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