

FRIENDS JOURNAL

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IN THIS ISSUE

*O*UR true life lies at a great depth within us. Our restlessness and weaknesses are in reality merely strivings on the surface. That is why we must daily retire into silence, far into the quiet depths of our spirits and experience the real life within us. If we do this, our words and actions will come to be real also.

—EMANUEL SWEDENBORG

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A Bishop with Quaker Sympathies

By OLE OLDEN

If it were not a contradiction in terms, one could well call the new Bishop of Nord-Hålongaland diocese, Monrad Norderval, a "Quaker Bishop." Nord-Hålongaland is the northernmost diocese in Norway. He and two other new Bishops were consecrated on Sunday, January 14, 1962. As usual, each of them had to read his *vita* (biography).

Monrad Norderval told of an event in his childhood, how a sister who was very dear to him was taken seriously ill and how he, in his childlike faith, felt that he would be able through prayer to save her life. Yet she died.

He continued: "I am convinced that it was God who directed my path to the Quakers. I don't think that any other people could have been of any help to me. Through pious, learned men I was delivered from the fundamentalist faith in the Bible, and I felt it was a wonderful deliverance.

"It was possible to retain one's childlike faith, to retain one's love of Christ without any deduction, at the same time as I was a spiritually free human being with the right to think my own thoughts and walk my own ways. I learned that the Bible was not a foretelling-book or a magic formula, but a world to live and breathe in, a way of revelation for both faith and thinking, a teacher for a full, human life.

"In my receptive state of mind I got strong and lasting impulses from [the members of] this small Christian Society. Their sovereign freedom in all their outward forms, their uncompromising loyalty to truth, their loyalty towards the word and the will of God, their fearless honesty in thinking and exploration, their simple piety have for me always been a useful corrective to my own Lutheran-evangelical form of Christianity. There I experienced daily what ecumenicity really is: high-church Anglicans, undogmatic Quakers, realistic Presbyterians, Methodists, Congregationalists—here all lived together in a broad-minded college in cooperation, in preaching, in teamwork, in slum activity. All these things must necessarily make an enormous impression on a young man like

(Continued on page 257)

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Ole Olden, our correspondent from Scandinavia, is Clerk of Norway Yearly Meeting.

Some of the questions which will come to readers of the above article are answered in a letter printed in the March 2 *Friend*, London, from Wilhelm Aarek of the Training College at Kristiansand, this year a Fellow at Woodbrooke College, Birmingham, England. He explains that Bishop Norderval's meeting with Quakers took place at Woodbrooke College in the autumn of 1924, when his name was Monrad Nilsen. Norderval's daughter also came to Woodbrooke in 1951. The reference in the last half of paragraph five is to the ecumenical life of the Selly Oak Colleges at Birmingham, England.

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Editorial Comments

The New Agnosticism

WHEN one of the Russian astronauts declared, with the superior gesture of a knowledgeable philosopher, that in circling the globe he had not seen God in the stratosphere, he may have made some impression on the masses in Russia. But his statement merely informs the rest of the world that his atheism is as dated as are so many other aspects of Russian thinking. The expression of agnosticism and atheism is as much affected by the changing climate of modern thinking as the expression of positive religious belief. The infantile opinion that God resides in the clouds is not less naïve than the denial that He cannot be found there, and few nowadays will take the trouble to refute either view. To state this simple fact, however, does not mean that atheism belongs exclusively to the past. Apart from the fact that for the first time in history it has become the acknowledged creed of millions in Russia, atheism is also growing in Western civilization. Formerly it was a matter of the conviction of the individual or of small, insignificant groups. Now it is found in broad segments of society.

The most disturbing characteristic of contemporary atheism in Western society is its casual coexistence with Christianity. It is impossible to define the borderlines between atheism, agnosticism, and indifference. The modern nonbeliever is no longer theologically vocal. He does not embark on intellectual argumentation in the manner of the former small-town atheist, whose position was based on a "library" of ten-cent booklets. The atheist of the former pseudoscientific persuasion may have honestly, and after considerable struggle, decided that he could no longer believe the customary dogmas about God. But the road of the contemporary atheist is different; he is gradually overcome by the feeling that it is impossible to maintain a religious faith in our time. As a rule he has moved away from his former religious position so definitely that he avoids the missionary promotion of unbelief. Far from being aggressive, he appears entirely tolerant of the tenets of believers. If asked, he will speak of his disappointment with organized faith. He may also mention how sharply Christians condemn those who do not believe, seeing in this attitude one more proof of the lack of true faith and love among believers.

Part of the problem is the loss of individuality. There

are few, very few areas left for man in which he can make individual decisions. An affluent society helps him to lose his identity in the maelstrom of "conspicuous consumption" and infinite opportunities for entertainment. Our near-omnipotent state cares little for his opinion about spreading poison through the universe, thus bringing home his frustration and impotence. The loss of a sense of security is the inevitable result. The weak gestures made by most churches in these matters strengthen modern man's skepticism about religion.

The Turning Point

There is, nevertheless, a noticeable sense of discomfort among those who have surrendered to indifference or outright denial of belief. Many are attempting to find a living center in Eastern religions, such as Buddhism or Hinduism. Others consult psychology. It is hardly necessary to mention the untold skeptics who surrender to superstition, including the "wisdom" of astrologers, with their multimillion-dollar industry.

The most striking news comes from Russia, the home of official atheism. Conventional Soviet thinking is reported to be shocked by the insistence of some of the most advanced Soviet scientists that a nonmaterial higher force must exist. A surprising number of physicists and mathematicians belong to this group. They believe in a "spiritual principle" which creates and moves the structure of the universe. They no longer can escape the overwhelming proof supplied by the "starry heavens above," to quote Kant.

Christianity must see a new opportunity for reorientation in the void created everywhere by antireligious trends. Organized faith will have to answer many a query that did not need to be asked a generation ago. Some of these queries would pertain to the power of evil. Others should deal with the nature of faith. Faith is never a secure possession, and no clear dividing line between faith and lack of it can be drawn. Even those upholding faith in the happy knowledge that God's will rules both the inner and the outer worlds will need to remember the biblical plea "I believe; help my unbelief" (Mark 9:24).

Korean Friends Activities

Few Friends know about the Seoul Friends Meeting in Korea, which grew out of the AFSC program, discon-

tinued there four years ago. Dong Suk Cho, Clerk of the Meeting, is attempting to organize a Rural Sanitation Center in Cholla Nando Province. A good deal of educational work has to be done in rural districts to train the present generation in modern hygiene. Agencies giving public welfare services are being solicited to assist people without funds to obtain medical care. Small groups of Korean Friends have participated during the past two summers in the AFSC seminar and work-camp program in Japan. Considering the unfortunate past of the rela-

tions between Japan and Korea, such activities are a significant contribution, small as they may appear. Some correspondence with Japanese Friends has developed from such contacts. The oldest member of the Seoul Meeting is Suk Hun Ham, who this spring participated in the United States leadership program of the State Department. He is one of the country's few pacifists. His bold speeches and writings have many times led to his own imprisonment, and he is considered to be unusually fitted for religious leadership in Korea.

That of Evil in Every Man

By DOROTHEA BLOM

THE late Reginald Reynolds, English Quaker with fire instead of blood in his veins, warned that Quakers need to recognize "that of evil in every man" as well as "that of God in every man." Only by understanding evil in themselves, he said, can Quakers hope to affect evil forces in the world. How can conscientious people like ourselves come to see clearly their own subtle and refined evil?

Our time has given us a great image which shows us the anatomy of evil. That image is Steppenwolf in a novel by that name by Hermann Hesse. Steppenwolf, brilliant and talented, became useless to himself and the world because he was caught in a stalemate battle of good and evil in himself. He identified his goodness with the Perfect Gentleman, polite, gentle, and generous. His evil side he called the Wolf of the Steppes. Its ruthless energy had all the unreasoning drive of the savage animal. He seesawed between these opposites, unpredictably and endlessly. In a scene climaxing a grim ordeal of fantasy and reality, he finally saw himself in a mirror. The mirror shattered. In each fragment of mirror he saw a different reflection of himself. With a shock of revelation he grasped that he was not two people, but many—a whole legion, in fact. This new way of seeing himself became his turning point away from self-consuming impasse. He saw that his real goodness lay in the energy and drive and earth wisdom of the Wolf as well as in the kindness, gentleness, and generosity of the Gentleman. All these God-gifts had to be salvaged and merged to form living goodness.

How strange that when we live under the assumption that we are a "good self" and a "bad self," so much vitality slides over into the evil side! Blake observes this

in *Paradise Lost*: Milton puts the vitality and color with hell, leaving heaven pale and enervated by comparison. Alan Watts pointed out on radio the same predicament in Walt Disney's "Fantasia": Disney's hell is dynamic, and his heaven merely sentimental.

Steppenwolf, of course, is like a mythological character blown up to monumental proportions so that we can see him clearly. How hard it is to become aware of the trace of Steppenwolf in ourselves that will often frustrate our best intentions! How are we going to do it? And once we see it, what can we do about it?

Christ warns us not to judge lest we be judged. All human judgment distorts truth in some measure, whether we judge others or ourselves. If we follow Fénelon's advice, keeping all judgments tentative, God Himself has room to do the sorting. We never know what is worth salvaging in ourselves, short of revelation, any more than Steppenwolf did.

The book of Genesis shows us the distance between conscientious human judgment and divine judgment. God did not destroy Adam and Eve for defying His one command. God did not destroy Cain. He destroyed the human race once, except for Noah and his constellations, and interestingly enough, at the same time salvaged the *unclean* animals as well as the clean. God destroyed Sodom and Gomorrah, saving Lot and his daughters. God never condemned Esau. Surprisingly enough, God saw fit to salvage the brothers of Joseph, capable of deceit and treachery as they were. What a different book conscientious human judgment would have made of it all! One of its fascinations is the way God makes use of all the human aspects in working toward the whole man, aware and well-related, in the person of Joseph.

If we gather the entire book of Genesis into ourselves, we have something of the diversity of the individual in the vast inward drama of working toward his salvation. If we internalize Genesis, we have no need

Dorothea Blom is a member of Purchase Meeting, N. Y. She will teach a course this summer at Pendle Hill on "The Function of Visual Experience in the Spiritual Quest." She has written and lectured for many years in art-related fields, with emphasis on the Jungian concept of growth and spiritual needs.

for a shattered mirror to learn we are not two—but legion.

We take a little starch out of "evil" when we use for it that prosaic word of our time, "egocentricity." We must be careful not to confuse it with "ego," a healthy and aware sense of "I" with initiative to explore relationship to God and life. Egocentricity is a system of arbitrary assumptions we mistake for ourselves. This system forms a crust over the real God-made person. It divides life into opposing forces, taking on an ideology to support it, like Steppenwolf's dualism or Hitler's race theory. This system becomes a parasite which takes on a life of its own. It works to keep itself invisible to its host. It is compulsive and self-justifying. Often it needs an enemy outside of itself in order to thrive. When it fails by its standards, it hates itself or hates life. Steppenwolf hates both. Hitler killed himself.

We must admit that we all have egocentricity in some measure. Glimpses of it in ourselves at first shock us, appall us, make us feel as tinny as a discarded empty can. Finally, it is the sense of humor that disorganizes egocentricity, robbing it of its autonomy. Laughing at others doesn't help them or us, but turning the humor back on our own has the power (especially when done in secret, without an admiring audience). The saints laugh *with* others but *at* themselves. Those who know Aramaic speak of the humor in the Gospels. What a shame we lose it in translation! We forget the value of a sense of humor in religious life. Egocentricity wants to be taken seriously. It prefers suffering martyrdom to laughter. A nebulous bittersweet sense of martyrdom actually helped Steppenwolf endure the unspeakable suffering of his dualism.

No one knows why mental images like that of Steppenwolf help us handle intractability in ourselves, but just such images, often recalled and mulled over, educate where reason never reaches. Along with the image of Steppenwolf, I find the images of medieval armor in museums and picture books valuable in the nonviolent war against egocentricity. My favorite armor for this purpose is in the Philadelphia Museum of Art. This one

is particularly pompous, a great shell of ornate metal. A spray of ostrich plumes sprouts ridiculously from the top of the head. Like egocentricity, it is a bulky and burdensome weight to carry on a life journey. It cuts off communication and fresh impressions from the outside. When I am satisfied to lumber along in it, psychologically and spiritually, I breathe stale air. When someone steps on my toe, the hurt magnifies because the armor pinches. Then I give offense easily, being offended. (Notice how often "taking offense" gives offense. Watch it work on the personal level and watch it in the massive egocentric patterns of both sides in the cold war.) Armor, like egocentricity, is a gear of offense and defense.

Our best clues for coming to know our own egocentricity are our sore spots: where we get hurt, feel abused, take offense, resent. (Steppenwolf, like many people, hurt his own feelings by his own behavior.) These things show where the armor pinches. When we observe sore spots over a period, we begin to get a picture of the whole pattern of our own egocentricity. The more we see, the less it functions efficiently and autonomously. Can we ever be free of it entirely? We leave that question to God. This we know: each time egocentricity weakens, more spiritual energy releases through the deepest will, below all divisions, for the great exploration of relationship with God and man.

Evil, then, seems not one side of a pair of opposites, but the dividing of God-gifts so that life is pitted against itself.

When we come to see the structure of evil in ourselves, we are better equipped to stand face to face with the blatant evildoer. When we learn to be "harmless as a dove and as wise as a serpent" in regard to our own evil, we can treat his likewise. By facing our own evil we know something of the flavor of the invisible prison in which he lives, the self-justifying snare in which he is caught. We recognize more clearly, too, the great and deep longing to relate to life which his evil exploits but never fulfills. Because we understand our own evil, his evil becomes transparent, and we are more likely to see "that of God" in him.

*THE Church has found a melancholy number of ways to express her variety. She has found fewer ways to express her unity. But if we are indeed called to unity, and if we can obey that call in terms of a contemporary christology expanded to the dimensions of the New Testament vision, we shall perhaps obey into fuller unity. For in such obedience we have the promise of the divine blessing. This radioactive earth, so fecund and so fragile, is His creation, our sister, and the material place where we meet the brother in Christ's light. Ever since Hiroshima the very term light has ghastly meanings. But ever since creation it has had meanings glorious; and ever since Bethlehem meanings concrete and beckoning.—JOSEPH A. SITTLER, "Called to Unity," in *The Ecumenical Review*, January, 1962*

Some Groups in the Current Peace Movement

By MARY G. CARY

The following article was written at the request of the Editors, who greatly appreciate the enormous amount of labor and skill that have gone into its preparation. In the constant flux of spiritual change now taking place, Friends will, we hope, welcome this orientation. The great variety of individual organizations is subject to rapid change. Our readers will be able to supplement the information from their own activities in the peace movement.

Long-Established Peace Groups

American Friends Service Committee

THE American Friends Service Committee has often been called the "backbone" of the peace movement. It was established in 1917 to offer noncombatant service for young Friends, both men and women, who wished to work in voluntary relief projects in war areas. It has always been known for its training of peace leaders in and out of the Society of Friends. Its purpose springs from the religious conviction that war violates men's personal dignity and only nonviolent solutions to conflict situations can achieve permanent results. Its program includes peace education through literature distribution and service projects such as seminars, work camps, and international school-exchanges of pupils and teachers. Vigils are participated in as public witness of an individual's conscientious convictions expressed through nonviolent demonstrations. The AFSC national office is at 160 North 15th Street, Philadelphia 2, Pa.

Fellowship of Reconciliation

Formed in 1916 as an affiliate of the British group, the FOR in this country now numbers 12,000 members, mostly pacifist church members. They are required to sign a pledge indicating that they will neither take part in war nor sanction military preparations. Although they have always actively supported conscientious objectors, today their main thrust is centered on curbing war preparations and the arms build-up. They supported a protest vigil for over a year at Fort Detrick, Md., the government's biological and chemical warfare center. They now accept contributions from nonpacifists for their peace education work that includes literature and a magazine, *Fellowship*. They have inspired the formation of most of the denominational pacifist fellowships and social-action groups such as CORE and Peacemakers. The address of the FOR headquarters is Box 271, Nyack, N. Y.

War Resisters League

The War Resisters League was founded during World War I in England as a radical pacifist group and has been active here since the early 1920's. Its slogan has been:

Mary G. Cary, a member of Radnor Meeting, Pa., is active in the Philadelphia peace movement. She has had extensive experience representing the American Friends Service Committee in Europe.

"War is a crime against humanity. We therefore are determined not to support any kind of war and to strive for the removal of all the causes of war." It is run by a few key members from the office in New York, and its effective protest leadership has always been a strong element in spearheading absolute opposition to all warlike tendencies in the national political and social picture. Recently it has worked through an *ad hoc* committee of peace groups on demonstrations in the East during civil-defense drills in defiance of the take-shelter order. This action has resulted in the arrest of increasing numbers of participants, who believe that the shelter program creates a false sense of safety and a willingness to prepare for atomic warfare. The WRL has no membership, does not hold meetings or form local groups. It is supported by individual contributors, who receive its bulletins and releases. The office is at 5 Beekman Street, New York 38, N. Y.

Women's International League for Peace and Freedom

Organized by an international group of women pacifists in 1915, with Jane Addams its long-time President, the U. S. Section of the Women's International League for Peace and Freedom has maintained its original program of immediate world disarmament in a society of political and human freedom with justice. Through its vigorous national leadership, its capable Washington lobby, and an active accredited U.N. observer, it is an ongoing peace force. Today there are 97 branches of dues-paying members. Excellent literature is prepared and distributed to members for use in local work. Headquarters are at 2004 Walnut Street, Philadelphia 3, Pa.

U.N.-Oriented Peace Groups

United World Federalists

The United World Federalists, a political-action organization, works to strengthen the U.N. Charter. Members believe that nations must maintain defense systems as long as the possibility of war exists. They do, however, work very actively for a stronger United Nations and advocate a permanent, individually recruited world army "to see that peace is enforced." They are ardent believers in world law as the basis of a peaceful world. The membership today is about 20,000 in local branches. Members pay dues and promote their program in the mass media,

through an able lobbyist in Congress, and among local civic groups. (They have an accredited U.N. observer.) Headquarters are located at 820 Thirteenth Street, N.W., Washington 5, D. C.

American Association for the U.N.

The American Association for the U.N., a promotion group with 50,000 members in 250 chapters, continuously informs the public about the U.N. functions and its current activities and problems. It works on all age levels, training speakers and group-discussion leaders and forming school committees who suggest methods for teachers to use in explaining the U.N. to their pupils of all grades. Planning and promoting U.N. Week is a chief activity. The national office opposite the U.N. building is constantly on the alert to rally more public support if and when crises arise. The address of the American Association for the U.N. is 345 E. 46th Street, New York 17, N. Y.

Some Recent Peace Groups

Acts for Peace

Acts for Peace consists of a collection of peace centers in Northern California, with one in New York City. The purpose of the organization is continuous peace work as opposed to spurts of activity during crises. Training of peace workers is undertaken at the main California office. Each member undertakes projects to which he is especially suited. Full-scale programs for church and labor groups are developed, or there may be individual projects such as distribution of literature and arranging for speakers at peace meetings. The main office is located at 1730 Grove Street, Berkeley 9, Calif.

National Committee for a Sane Nuclear Policy

The National Committee for a Sane Nuclear Policy, a five-year-old group, is one of the best-known and most active of recent peace organizations. It grew out of a newspaper advertisement protesting the dangers of fallout and calling for the end of nuclear tests. It now advocates also comprehensive and controlled disarmament and a strengthened U.N. Although its position is not pacifist as such, it might be called "nuclear pacifist." It operates largely through mass rallies and full-page advertisements explaining its stand on a crisis issue. It has over 100 local units, with about 25,000 paid members. Demonstrations are not a major part of the program, but members join other groups in vigils and walks for peace. SANE's leadership is impressive, with Norman Cousins and Clarence Pickett as Cochairmen and men such as Erich Fromm and Dr. Spock among the sponsors. SANE operates lobbies in Washington and at the U.N. The national SANE office is at 17 East 45th Street, New York 17, N. Y.

Committee for Nonviolent Action (CNVA)

The Committee for Nonviolent Action began in the late 1950's to organize and conduct nonviolent peace projects. Some of its leadership has come from participants and supporters of the *Golden Rule* that sailed into the nuclear testing areas of the Pacific. Other leaders have come from the vigils and nonviolent protests at the Electric Boat Company, where the Polaris missile submarines are manufactured, and last year from the San Francisco-to-Moscow peace walk. The primary ideological basis is the advocacy of unilateral disarmament. There are two centers, one in New York and the other near New London, Conn. There is no membership, and the work is supported by voluntary contributions. A. J. Muste is national Chairman, and George Willoughby is national Executive Committee Chairman. The New York office is at 158 Grand Street, New York 13, N. Y.

Lobby for Peace

The Lobby for Peace, a group of 300 members, is located in California and supports a Washington lobbyist for disarmament. At bimonthly meetings members discuss policies and decide on the program for the activity of their Washington worker. The group is located at 345 Franklin Street, San Francisco 2, Calif.

Women Strike for Peace

Women Strike for Peace, a mass movement, began in September, 1961, through the efforts of Mrs. Dagmar Wilson in Washington. It does not have members, exists on voluntary contributions, and has as its goal cessation of nuclear testing and abolition of nuclear weapons. It works through demonstrations, makes direct approaches to political leaders, and even sent a mission to the Disarmament Conference in Geneva. This group is active from coast to coast and cooperates with women of other countries who share their concerns. The national address is 1822 Massachusetts Avenue, N.W., Washington, D. C.

Student Peace Union

The Student Peace Union, an all-student group, was formed a little more than two years ago at the University of Chicago. It now has over 40 chapters, and its pacifist and nonpacifist members share a common attitude that new approaches to resolving tensions that lead to war must be found, as neither side in the cold war has discovered them. Activities consist in arranging for speakers, study groups on disarmament, circulating petitions, and engaging in peace walks. Pacifist members participate in demonstrations during civil-defense drills. Headquarters are at 6029 University Avenue, Chicago 27, Ill.

Turn Toward Peace

Turn Toward Peace, formed last year, is now the

largest single force in the current peace movement. It describes itself as "a joint national effort through national peace, church, labor and public affairs organizations to suggest and build support for alternatives to the threat of war as a central thrust of American foreign policy. These alternatives are not based on willingness to surrender either freedom or democratic values." Norman Thomas is Chairman, and Robert Gilmore, former New York Peace Secretary of the American Friends Service Committee, is Executive Secretary. The national office is at 112 19th Street, New York, N. Y.

Powell House

POWELL HOUSE, new Conference and Retreat Center of the New York Yearly Meeting of Friends, began an active program in October, 1961. Between that date and the beginning of the New Year more than 300 Friends participated in weekend conferences, retreats, work camps, a training institute, and similar gatherings. Powell House is one more addition to the long list of such centers springing up all over America and Europe and is a part of their effort to stimulate and deepen the spiritual life of the Church.

It was within this larger context that the New York Yearly Meeting accepted the gift of the summer home of Elsie K. Powell for the development of such a spiritual center. Elsie Powell was well-known among Friends for her long years of service in the New York City Workroom and for the generous donation of her city home to refugees during World War II. In February, 1961, a short time before her death, the present plan for the use of her summer home was decided upon, and it was a deep satisfaction to her to know that it was to be developed and used by the Yearly Meeting. The Yearly Meeting is most grateful to her and the Powell family for this gift.

Various Meetings of the Yearly Meeting have assumed responsibility for restoring and furnishing individual rooms, and also naming rooms after some Friend who has contributed significantly to the life of the Society. All bedrooms have been taken and have been named as follows: Rufus Jones, John Woolman, Loring Crosman, John Bowne, Robert Barclay, Hollingsworth Wood, Grace Haviland, George Fox, Mary Dyer. Three have yet to be named. The library is being renovated through a general fund being raised in honor of the Biddle family, who through the years did a great deal in assisting small Meetings of the state. The Meeting Room, the most spacious of all, is being restored by several Meetings.

Powell House is located one mile west of Old Chatham, New York, 20 miles southeast of Albany, about 140 miles north of New York City, in the foothills of the Berkshires. It is a charming old house. Set in spacious lawns and towering trees, it has a most hospitable atmosphere. The Powell family occupied the residence since 1902, when Wilson Powell purchased the original house—a small, tumble-down tenant dwelling—for \$249.50 and remodeled it for a wedding gift for his bride. From this beginning the house grew until it included ample space for the activities of a family with many interests and friends. Besides

the dwelling there are now a large, well-built carriagehouse and excellent grounds for the development of a recreational center, a family camp site, and summer homes. Near this 60-acre tract is a bird sanctuary with many trails for hiking and riding.

Although there is no Meeting of Friends in the immediate vicinity, it is fortunate that the House is located near the geographical center of New York Friends activities. It is well-situated to become what the Yearly Meeting hopes for, a spiritual home that will link and undergird the varying emphases and activities of Friends.

The program planned for 1962 includes, on one hand, the use of the House by local Meetings and by Yearly Meeting Committees for their various projects. It includes, on the other hand, a series of weekends sponsored by Powell House in connection with Yearly Meeting Committees. These include retreats led by Dr. Paul Pfuetze, Anna Brinton, Fritz Eichenberg, Rachel Cadbury, and others; conferences and institutes for new Friends, for new clerks, for young Friends led by Bliss Forbush, George Corwin, and others. A two-week seminar on the "Teachings of Jesus and Life Today" will be conducted in July by John Levy of Sequoia Seminar of California and Rachel Davis Dubois of Friends General Conference.

All Friends are welcome as sojourners for a shorter or longer visit. The program schedule and descriptive brochure may be secured by writing to Powell House, Old Chatham, New York.

Quaker United Nations Program Report

NINETY agenda items were considered by the 16th General Assembly of the United Nations. Of these, the staff of the Quaker United Nations Program concentrated on issues of traditional concern to Friends, disarmament, refugees, human rights, and on problems concerning Africa, China, Cuba, and Latin America.

George Loft, Director of the Program, and his staff were assisted during this session by five Friends from overseas, Gerald Bailey, W. Grigor McClelland, and Sydney D. Bailey, all of London Yearly Meeting; David K. R. Hodgkin, Clerk of Australia General Meeting; and Finn Friis of Denmark.

The shock occasioned by the Russian resumption of atmospheric testing led to efforts in the 16th General Assembly to check the menace of nuclear weapons. Delegates from some 15 nations met for monthly dinner discussions at Quaker House with invited expert consultants to consider questions posed by finding an alternative to the spiraling arms race.

The Congo crisis focused attention on the moral and financial problems of such U.N. action. Consultations were held with diplomats, Secretariat members, and interested Friends in the hope of developing a report on the limitation of violence in future U.N. peace-keeping efforts.

On the complex question of Chinese representation, the staff had discussions with the Chinese, Canadian, and Danish delegations, as well as with members of the Secretariat. The possibilities of making food surpluses available to the people of Mainland China are being explored.

The Southern Rhodesian issue became unexpectedly open to Quaker initiative. The U.N.'s Fourth Committee was con-

sidering a resolution urging that the Special Committee of Seventeen determine whether Southern Rhodesia was in fact self-governing and report to the next General Assembly. This resolution was opposed by the United Kingdom. QUNP brought together the African nationalist leaders from Southern Rhodesia to present their case, with certain of the opposing side for a frank exchange of views before the debate, and for a conciliatory visit afterward.

Committee and Assembly exchanges on the Cuban question were among the most bitter of the 16th session. Encouraged by their Committee, QUNP staff in October initiated discussions with officials of the Cuban and United States missions to the U.N., probing for some way to ease tensions.

The visit last fall to New York of Edwin Duckles, for 15 years American Friends Service Committee commissioner for Latin America and administrator of its Mexican program, provided an opportunity to bring to Quaker House a number of Latin American delegates and U.N. Secretariat personnel. A member of the U.N. Secretariat with responsibilities for the field program in Latin America met at Quaker House with Latin American delegates for an informal exchange of viewpoints.

QUNP has been in close consultation about capital punishment with the U.N. Section on Social Defense, as well as with a number of actively involved Friends. During the meetings of the Subcommittee on Discrimination in January the Quaker team made a statement on behalf of Friends World Committee, urging the Subcommittee to undertake a study of slavery.

More than 200 adults and young people from Friends groups in Indiana, Iowa, and other Midwestern states participated in the QUNP's three-day U.N. seminars, which focused on disarmament, related questions, and the Congo. The groups were especially impressed with briefings given by the delegates at the missions of the United Kingdom, the Soviet Union, Nigeria, and Nepal. Plans were initiated for an AFSC-sponsored diplomats' conference, which was held near New York City in May.

The Quaker staff has been able to advise groups on ways to work positively for peace, particularly through voluntary contributions to the humanitarian work of the U.N. In the past three years more than \$100,000 has been given to such work through a self-tax.

An important prelude to QUNP work at this 16th Assembly was the gathering of the Friends groups most directly concerned with QUNP activities at Limuru, Kenya, last August. Here representatives of the Friends World Committee, the American Friends Service Committee, the United Nations Consultative Committee, and QUNP reviewed the bases of their relationships and arrived at some major new approaches bringing them into closer cooperation with one another and with Yearly Meetings. The QUNP Committee and staff also participated in the FWCC gathering at Kaimosi, Kenya, the American Section meeting in Indianapolis, and other Friends-sponsored conferences.

During the period briefly covered in this article—September, 1961, to February, 1962—some 60 gatherings took place

at Quaker House. Including the seminar participants, these involved some 440 individuals from 36 countries.

The effectiveness of this work at the U.N. depends largely on the quality of relationships established with members of the U.N. delegations and Secretariat. In this, QUNP is the beneficiary of the traditions and witness of the Society of Friends of past generations, and of the outreach and work of other Friends groups today.

A Bishop with Quaker Sympathies

(Continued from page 250)

me, who came from very narrow, confessional circles at home."

So much for the words of the Bishop about his contact with Quakers. It remains to be told that Monrad Norderval during his 33 years of ministry in the Norwegian Church lived up to the ideals of his youth—in the far North, in his home town Ålesund, and as holiday pastor to the fishing fleet in the Arctic Ocean between Norway, Iceland, and Greenland.

When Monrad Norderval takes over his diocese, he will meet with some rather difficult church problems, especially the problem of women pastors. He may be used, as he said at the end of his *vita*, "more as an anvil than as a hammer."

Friends and Their Friends

Eleven scientists have written President Kennedy, asking that projected hydrogen-device explosions in space be postponed. The group is advocating that the project be reviewed by an international panel set up by the Committee on Space Research (COSPAR) of the International Council of Scientific Unions. "The earth's environment," they said, "is not the domain for potentially disruptive experimentation by any single individual or even any single nation. No individual and no nation has the right to tamper with the vast balance of nature." Vehement protests have also come from Britain.

Among the members of the group are Dr. Albert Szent-Gyorgi, who has won the Nobel Prize in medicine; Dr. William C. Davidon, physicist of Haverford College; and Dr. Victor Paschkis, engineer at Columbia University.

Claremont, Calif., Meeting has purchased a site for a meeting house and hopes to break ground by fall. There will be two units, says Alexander C. Robinson, Chairman of the Building Committee, an hexagonal building for the meeting house and a rectangular unit for the educational building.

Gerard Negelsbach, a member of Central Philadelphia Monthly Meeting, had a one-man show this winter at the Newman Galleries, Philadelphia, after his year in Spain, and he has recently been awarded first prize at the current Woodmere Art Gallery exhibition, Chestnut Hill, Philadelphia.

A tent seating approximately 1,500 persons will be erected by the City of Cape May, N. J., on Beach Avenue, west of Grant Avenue, for the principal meetings of the biennial conference, June 22 to 29, sponsored by Friends General Conference. All other activities, including the Junior and High School Conferences, will be held at their customary locations. Books and pamphlets will be sold at registration headquarters (the Colonial Villa on Ocean Street), but there will be no exhibits.

Friends with experience in tape recording are needed to record addresses and lectures. Contact Larry Miller at the General Conference office if you can help in this way, indicating whether or not you have recording equipment. These tape recordings will be available from the tape recordings library, 1515 Cherry Street, Philadelphia, after September 1.

Children in Section B (those going into 2nd, 3rd, and 4th grades next autumn) are asked to bring used nylon stockings to their classes for the project of stuffing toys destined for children in Algeria. Children in Section D (those going into 8th and 9th grades) are asked to bring odd or unmendable socks, pairs of buttons, and scraps of yarn for puppet making.

Cape May hotels report that they have ample rooming facilities available.

Margaret Gray, a member of Honolulu Meeting, Hawaii, will help operate a futuristic, electronic library for a month this summer at the Century 21 Exposition in Seattle, Wash.

A million-dollar program to help resettle Algerian refugees in their homeland has been announced by the American Friends Service Committee. The AFSC, which has operated service units for some of the 250,000 refugees in Morocco and Tunisia since 1959, has been asked by officials of the new Algerian government to play a major role in the resettlement of these refugees as well as of the 2,000,000 men, women, and children held in "regroupment centers" during the seven years of warfare.

Present plans call for two Quaker teams with a combined staff of 25 Westerners and 150 Algerians to operate 20 centers from field headquarters at Tlemcen in the West, and Souk-Ahras in the East. Besides meeting immediate needs for food, clothing, and medical care, Friends will run workshops where Algerians can be trained in basic skills needed in rehabilitation.

The return of the Algerian refugees, which is already under way, and the release of the "regroupees" from camps mean that the Algerian nation faces independence with approximately one third of its people homeless. Farm lands are heavily mined in some sections, and the shortage of doctors is acute. Unless help is forthcoming, the Algerians face famine until their crops can be harvested.

In addition to immediate aid, and the self-help training program, the Service Committee hopes to assist Algerians in the rebuilding of demolished homes and in putting the land back under cultivation. The program, as now envisioned, will cost \$500,000 in cash and \$500,000 in material aid.

A group of 28 students from Germantown Friends School, Philadelphia, will leave on June 18 for a six-week concert tour in France, Germany, Belgium, Holland, and England. Conceived as a good will venture as well as a rewarding musical experience, the trip will afford an opportunity for the student group to visit some of the European schools which are affiliated with schools in the Philadelphia area. In 1956, a similar group from Germantown Friends School made a highly successful tour in Europe.

Highlight of the trip will be the concert at the Collège Louis Liard in Falaise, France. This school has been affiliated with Germantown Friends School since 1945, when the relationship of these two schools began the now widespread School Affiliation Service program under the auspices of the American Friends Service Committee.

Chosen from the school's 90-voice choir, the young singers are directed by Mary E. Brewer, Head of the Music Department at Germantown Friends School. Assisting her this summer will be a former choir member, Quentin Quereau, Director of Music at Oakwood School, Poughkeepsie, N. Y.

Traveling by bus, the group will stay for the most part in private homes. Among the cities where concerts will be given are Paris, London, Düsseldorf, Utrecht, and Berlin. The choir's repertoire includes sacred and secular music as well as folk songs. On Saturday, June 16, the choir will present a concert in the auditorium at Germantown Friends School.

Around the Friendly World, a new book of folk songs for Friends, will be off the Cooperative Recreation Service presses in time for the Cape May Conference. With this little songbook Friends can travel around the world in 25 minutes—and for 25 cents.

Beginning with a section of favorite Negro spirituals, the book continues with rounds and canons from ten different countries. The American section specializes in songs that are liked by children as well as adults. The Latin American section contains two rhythmic, plaintive songs from British Guiana, among older favorites, as well as an unusual discovery from Venezuela entitled "William Tell." The British Isles are represented by the familiar "Greensleeves," "The Ash Grove," "Loch Lomond," and "Cockles and Mussels." Fourteen European countries can be visited in song, from Portugal to Finland, from Denmark to Yugoslavia. African songs include the stirring "Prayer for Africa," which has become a sort of theme song for Peace Corps participants, and two very wise songs from Kenya. Friends will be singing for the first time many new songs from Asia: "Chol, Chol" from India, "Sakura" from Japan, and the lovely "Suliram" from Indonesia.

The final section contains, among other well-known hymns, "Dear Lord and Father of Mankind," "Grant Us True Courage, Lord," "Song of Peace," and "God of Grace and God of Glory."

This versatile songbook will contribute to many occasions: young people's work camps, Meeting picnics, informal gatherings, family sings—but first of all to Cape May, 1962.

The long-awaited TV documentary on Quakers in America has been scheduled for Monday, July 30, 10 to 11 p.m. Check local channels for this NBC program. The title of the show is "The Gentle Persuaders." Initiated and produced by the news division of NBC, the show is expected to include portions on the American Friends Service Committee, Pendle Hill, Friends Hospital in Philadelphia, and Earlham College, as well as scenes of Friends worship in both the East and the Midwest.

Argenta Friends School in Argenta, British Columbia, Canada, reports that it has begun the construction of a meetinghouse-schoolhouse, entirely by voluntary labor. Last summer a dozen high school youths from the United States, who paid for their work-camp experience, several members of Argenta Meeting, and other friends of the school worked under the guidance of school staff and other friends who contributed their time. The new building will overlook Kootenay Lake and the snow-rimmed mountains around it. The structure is a pleasing combination of traditional materials (logs, rock, and sawn lumber) on contemporary lines. In addition to the unfinished project, half an old two-room structure was completely remodeled, including the installation of running water. These rooms are now used as a science laboratory and for other classes. Argenta Friends School, now in its third year, invites applications. The school has a staff of five and there are 15 students, several of whom come from the United States.

For the Peace Record

Easter Peace Walks were held in Philadelphia and New York City on the Saturday preceding Easter. In Philadelphia about 500 marchers walked from the Franklin Institute to Independence Mall. In New York 40 peace marchers ended their walk, which had begun in Trenton, N. J., at the United Nations.

In London 25,000 demonstrators wound through the city in a seven-mile-long procession to Hyde Park. Two Hiroshima Peace Pilgrims were in the march, which had begun four days earlier at Aldermaston, the site of a nuclear weapons research establishment 50 miles away.

Barbara Reynolds and two young survivors of Hiroshima, on their way to the disarmament talks at Geneva, made moving appeals at public meetings across the country, asking not for pity for the sufferings they have endured and do continue to endure, but for "life for everyone." (See the FRIENDS JOURNAL for May 1, page 186.)

In Middletown, Conn., some 35 women have united to urge the halting of nuclear testing and arouse public interest in peace. They have persuaded the mayor to sign a proclamation designating "Peace Week." The women have set up peace exhibits in two libraries and one bookstore and are circulating a peace questionnaire to test the attitudes of people.

The Director of the President's Food for Peace program, George McGovern, had announced that his office would assist in selling grain to Communist China if it could be shown that

the American people are for the idea. A Gallup poll last fall said that 52 per cent favored giving grain to China. The International Trading Corporation in Seattle, Wash., has so far been refused permission to sell wheat and barley worth \$400,000,000 to Communist China and North Korea, although there have been reports that Communist China has requested from W. J.

SHIRLEY PHILIPS

Letters to the Editor

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

Dorothea Blom's article "The Tree of Life" was of inspiring interest to me. And yet a slightly different viewpoint appeals to some. The Bible's complete name for the tree of knowledge is the tree of knowledge of good and evil. It is very strange for one tree to bear two kinds of fruit as different as good and evil. Good and evil are opposites, either one appearing only when it is sought. They are relative terms. Something may appear good in relation to one thing, or evil in relation to something else.

Good may be used as a synonym for God; it is also the substance of creation. The first chapter of Genesis repeatedly states that creation is good. The final verse pronounced creation as being "very good." God would hardly forbid us to have knowledge of good. To me, knowledge of evil is the forbidden fruit. Belief in the reality of evil is the great illusion upon which all our troubles are based. Many false notions appear true at first glance. Light and heat are positive realities. Darkness and cold are but lower degrees of light and heat. Truth dispels ignorance. Accepted good banishes evil.

Man's fall is the result of doubting the supremacy of God, or good (knowledge of evil). Instant salvation comes to those who now accept God and good as the only realities of eternal life. Let us accept salvation now.

Los Angeles, Calif.

CLIFFORD NORTH MERRY

said to the rich man: "Go sell all and give to the poor." Is the stock market a barometer of our peace testimony?

Mount Holly, N.J.

SAMUEL COOPER

It is recorded that George Fox, standing on Pendle Hill, saw "a great people to be gathered." I have stood on no mount of vision, but I have enjoyed the privilege and opportunity of fairly wide visitation among Friends and their friends in many parts of the country. I, too, am convinced that there is a great company to be gathered—seekers, many of them youth, most of them troubled, who long for a religious fellowship that is not sectarian and a religious faith that is not dogmatic.

Many of the Meetings I have visited have been the so-called "new" Meetings. Here is a real growing edge of Quakerism within the Society of Friends, but the growth is uneven and uncertain and altogether too slow for the need.

I think it was Nehemiah, who, confronted with the task of rebuilding a destroyed city, counseled each man to be responsible for building that part of the wall that stood before his own house. I like to wonder what would happen if even one Meeting should recapture, not the words, but the experience of newness, of commitment, and of enthusiasm of the first Publishers. It might be possible for Quakerism to become again a joyous, leaping movement and not just another sect.

Germantown, Pa.

NORMAN J. WHITNEY

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

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."

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.

17—Bart Historical Society at Bart Meeting House near Christiansburg, Pa. Meeting for worship, 11 a.m.; bring picnic lunch; business meeting, 2 p.m., followed by short program.

17—Centre Quarterly Meeting at Dunning 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."

17—Semiannual meeting for worship at Plumstead Meeting House, Gardenville, Pa., 3 p.m., under the care of Buckingham Monthly Meeting, Pa. The meeting house is a mile and a half east of Danboro on Point Pleasant road.

Many Friends (and Colonial America) have come a long way from the early stand of isolationism about world affairs. Early Friends made pronouncements *against* war and other evils. Only recently have they borne public witness by demonstrations against preparations for war. Modern Quakers are not unanimous for this kind of testimony, but those who do stand up are in company with many other peacemakers.

In all seriousness, we are stepping out into the world, much as our country has since World War II, "to make the world safe for"—what? We think we have the "goods," what the world needs: faith, trust, good will; just as America loves peace and intends to "keep it," albeit by greater power-deterrent against aggression!

Now let's take a fresh look at our protests against retesting of nuclear weapons, and pleading for disarmament. We need not be reminded that this is big business, big money, and few, if any, of us are not recipients of the profits. We may be quite oblivious of the means for our "security"; insurance which was provided in a saner day, investments in industry or government bonds—these may not be such a "basket and lands" satisfaction today.

Are we comfortable in this dilemma? Are we willing to sacrifice some of our easy living that the world may live without hysterical fear? We may be doing justly, loving mercy. But is our humility speaking out to the needy? Jesus

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 Sunnybrook, 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, Zafrulla Khan, 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.

JULY

1 to 14—Seminar on "The Teachings of Jesus and Life Today," led by John Levy, a San Francisco Friend, at Powell House, Old Chatham, N. Y. Cost, \$70 for two weeks, which includes board, room, and tuition.

4 to 6—Annual Meeting of the Associated Executive Committee of Friends on Indian Affairs at Council House, R.D., Wyandotte, Okla.

6 to 8—Third Friends Seminar on American Indian Affairs at Bacone College, Muskogee, Okla. For details write Paul Turner, 160 North 15th Street, Philadelphia 2, Pa.

7 to 14—Tenth Annual Avon Institute at Lake Winnepesaukee, N. H. Theme, "The Quaker Approach to Contemporary Affairs." Faculty members include Kenneth Boulding, Floyd Moore, A. J. Muste, Stewart Meacham, George Willoughby, I. F. Stone. For information write the American Friends Service Committee, Box 247, Cambridge 38, Mass.

14 to 21—Midwest Institute at Williams Bay, Wisconsin, sponsored by the Peace Education Program, American Friends Service Committee, 300 West Congress Parkway, Chicago 7, Illinois. Faculty invited: Ralph Ahermathy, Charles Percy, Dagmar Wilson, U.N. personnel, Brad Lytle, Henry Cadbury, William Davidson, Dallas Smythe. For cost and further information, write to the AFSC at the above address.

Notice: Time of meeting for worship at Cheltenham Monthly Meeting, Fox Chase, Philadelphia, June 17 through September 9, 10 a.m.

Notice: First-day meeting for worship at Goshen Meeting, Goshenville, Pa., will convene at 10:45 a.m. during July and August (instead of 11:15 a.m.).

Notice: From June 17 to September 2 inclusive there will be two meetings for worship each First-day at Gwynedd Meeting, Pa., one at 9 a.m. and one at 11:15 a.m.

BIRTHS

BLANK—On April 3, to Robert and Yolanda Blank of Harrisburg Monthly Meeting, Pa., a son, MARK HEPBURN BLANK.

BORTHWICK—On April 21, to Thomas and Josephine Chapman Borthwick of Rosemont, Pa., a daughter, PAMELA CHAPMAN BORTHWICK. The mother is a member of Haverford Monthly Meeting, Pa.

MORAN—On April 27, at Philadelphia, Pa., to John Douglas and Priscilla Ann Biddle Moran, a son, JOHN DOUGLAS MORAN, JR. His mother is a member of Westfield Monthly Meeting, River-ton, N. J.

RAND—On May 1, at Morristown, N. J., to Henry and Patricia Hornung Rand, a son, PETER NORRIS RAND. The mother is a member of Birmingham Monthly Meeting, Birmingham, Pa.

WALTON—On May 15, to Edward C., Jr., and Jacqueline Lois Walton of Feasterville, Pa., a daughter, WENDY LEE WALTON. Her father is a member of Byberry Monthly Meeting, Pa.

ADOPTION

SUPLEE—By Charles L. and Judith Stanton Suplee of Pitman, N. J., a son, CURT MITCHELL SUPLEE, born December 28, 1961. His mother is a member of Mullica Hill Monthly Meeting, N. J.

MARRIAGES

SLOAT-EDGERTON—On May 19, at the home of the bride and under the care of Haverford Monthly Meeting, Pa., MARY B. EDGERTON, a member of Haverford Monthly Meeting, and BRUCE P. SLOAT.

SMITH-ATKINSON—On May 5, at the Trenton, N. J., Meeting House and under the care of Chesterfield Monthly Meeting, N. J., ELEANOR WILLIAMS ATKINSON, a member of Trenton Preparative Meeting, N. J., and ERVIN CASE SMITH. Their address is 122 Welling Avenue, Pennington, N. J.

VIVIAN-NACE—On April 14, at Middletown Presbyterian Church, Elwyn, Pa., NANCY ANN NACE and WILLIAM O. VIVIAN, Jr., a member of Middletown Monthly Meeting, Lima, Pa.

DEATHS

CHAPMAN—On April 18, at Port Washington, N. Y., GRACE STEVENSON CHAPMAN, wife of the late A. Wright Chapman and a member of Manhasset Monthly Meeting, N. Y.

DOWNING—On May 14, suddenly, at his home in Salem, Va., GEORGE VALENTINE DOWNING, aged 71 years, husband of Dorothea Jones Downing and a member of Wilmington, Del., Monthly Meeting.

EVANS—On May 9, HORACE C. EVANS, in his 76th year, husband of Eleanor Wolf Evans and a member of Gwynedd Monthly Meeting, Pa.

FARLEY—On April 24, suddenly, WILBUR J. FARLEY, aged 45 years, husband of Lois Farley and a member of Woodstown Monthly Meeting, N. J.

GILMORE—On May 5, in West Chester, Pa., EMILIE MITCHELL GILMORE, in her 68th year, wife of Gates C. Gilmore and a member of Hockessin Meeting, Del.

HOLLINGSWORTH—On May 13, at her home, 644 Drexel Avenue, Drexel Hill, Pa., ALICE ELIZABETH HOLLINGSWORTH, aged 54 years, a lifelong member of Little Falls Monthly Meeting, Fallston, Md.

KENDALL—On May 1, at his home, 33 South 23rd Street, Mount Penn, Pa., HERBERT C. KENDALL, aged 91 years, husband of Helen Tryon Kendall and a member of Reading Monthly Meeting, Pa.

LIPPINCOTT—On May 26, at Taylor Hospital, Chester, Pa., FANCHON WARDEN LIPPINCOTT, a member of Swarthmore Meeting, Pa.

MARSHALL—On May 16, at her home in Yorklyn, Del., BERTHA T. S. MARSHALL, wife of the late J. Warren Marshall, aged 79 years, a member of Hockessin Meeting, Del.

MOTT—On March 1, in Sioux Falls, S. D., EDITH MAE GAMBLE MOTT, aged 58 years, wife of Milford B. Mott and a lifelong member of Winona, Ohio, Meeting.

NEALE—On May 17, HUBERT S. NEALE of Havertown, Pa., aged 49 years, at Aix en Provence, France, while on a trip with his wife, Lillian M. Neale. He was a member of Merion Monthly Meeting, Pa.

PRICE—On May 12, at his home near Solebury, Pa., CARROLL B. PRICE, aged 86 years, husband of Edith Michener Price and a member of Solebury Monthly Meeting, Pa.

STANTON—On May 16, ESTHER SIDNEY STANTON of Westtown, Pa., wife of the late E. Dean Stanton, Sr., in her 80th year. She was a member of Middletown Monthly Meeting, Lima, Pa.

WOOD—On April 10, in Lancaster, Pa., CORA WOOD, aged 83 years, daughter of the late Alfred and Elmira King Wood and a birthright member of Little Britain Monthly Meeting, Pa.

MEETING ADVERTISEMENTS

ARIZONA

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

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

CALIFORNIA

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

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

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

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 8-8629.

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

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

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

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1384 Fairview

Road, N.E., Atlanta 6. Phone DR 3-7986. Phern Stanley, Clerk. Phone DR 3-5357.

ILLINOIS

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

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Corinne Catlin, HA 3-3103; after 4 p.m., HA 2-8723.

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.

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.

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

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

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

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

MICHIGAN

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

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

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 HAMPSHIRE

HANOVER—Meeting for worship, Sunday 9:30 a.m. June 17 through August 26, home of Dr. William Chambers, Chambers Road,

off Wyeth Road, South of Main St. Susan Webb, Clerk.

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, 10 a.m., from June 10th to Sept. 23rd inclusive. No First-day school until Sept. 30th.

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 3-6242.

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 Vail 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

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

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

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

PENNSYLVANIA

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

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

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

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

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

Central Philadelphia, 20 South 12th Street, Chestnut Hill, 100 E. Mermont 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.

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

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

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

UNIONTOWN—Meeting 11 a.m., YMCA, N. Gallatin Ave. Phone GE 7-5938.

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 32-74615.

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 8-6413.

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.

MELAN—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 4-9801.

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With Karoline Solnitz, M.S.S., Bryn Mawr, Pa., call LA 5-0752 between 8 and 10 p.m.

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