

# FRIENDS JOURNAL

*Quaker Thought and Life Today*

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NUMBER 23

*G*OD offers to every mind  
its choice between truth and  
repose. Take which you please  
—you can never have both.  
—EMERSON

## The Whole of Life

. . . . . *by Arthur E. Morgan*

## The Responsibility of Quaker Education

. . . . . *by Mildred Binns Young*

## Quakers—Yesterday and Tomorrow (I)

. . . . . *by Everett L. Hunt*

## A Change of Chairman

*Internationally Speaking: Declaration of  
Human Rights*

*Philadelphia Yearly Meeting: Adjourned Sessions*

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## FRIENDS JOURNAL



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## Internationally Speaking

## The Universal Declaration of Human Rights

By RICHARD R. WOOD

THE PRIMARY BUSINESS OF THE UNITED NATIONS is, as the Charter says, "to save succeeding generations from the scourge of war." As this function is effectively performed, conditions become favorable for the defense and development of human rights. For war and the fear of war tend to erode human rights: by the enforcement of conformity through social and official pressures; through depriving citizens of the information necessary for decisions by the democratic process; and through undermining economic security by the waste of material resources.

Yet it also seems clear that effective respect for basic human rights is at least a helpful contribution to stability in any community. The rights need not have been fully attained. Indeed, the ideal of human rights is probably unattainable; Elihu Root's phrase about gradually increasing awareness suggests a continual process of new and deeper insights, as each advance is made, into what is involved in right human relationships.

When the way seems closed to realization of faith in the dignity and worth of the human person, resentment and bitterness tend to grow, and violence becomes possible. But in an atmosphere of striving toward attainment, patience is possible even in the face of disappointment.

So the adoption, on December 10, 1948, by the United Nations General Assembly, of the Universal Declaration of Human Rights was an important contribution to peace as well as to human rights. We in the United States know how difficult is the achievement of certain basic human rights; yet awareness of the goals is a reassurance to those waiting in disappointment and hope, as well as an inspiration and a standard of judgment for those on whom depend the realizations of the hopes.

The Universal Declaration of Human Rights recorded a generous agreement, across national, racial, and ideological lines, about the standards of human rights, political and economic, toward which we should strive.

Fifteen years later there is still no agreement about how the ideals are to be realized. Communist countries seek freedom from the fear of unemployment by means which seem, to those in non-Communist lands, both ineffective in themselves and dangerous to other cherished rights. Yet general recognition of the obligation to seek

(Continued on Page 514)

Richard R. Wood, who is the FRIENDS JOURNAL's Philadelphia correspondent, was for many years editor of *The Friend*, Philadelphia. The date of the present article is November 9, 1963.

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# FRIENDS JOURNAL

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

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## *John Fitzgerald Kennedy*

*May 29, 1917 — November 22, 1963*

We meet here in an hour of grief and challenge. Dag Hammarskjöld is dead. But the United Nations lives.

The problem is not the death of one man . . . [Our nation] will either grow to meet the challenges of our age or it will be gone with the wind, without influence, without force, without respect.

Before my term has ended, we shall have tested anew whether a nation organized and governed such as ours can endure. The outcome is by no means certain. The answers are by no means clear.

What would we stand for in this country? Do we stand for a better chance for all our people? Do we practice what we preach? And I agree what we preach is difficult to practice, but we do preach it and we must practice it.

. . . I want above all else to be a President known . . . as one who not only prevented war but won the peace—as one of whom history might say: He not only laid the foundations for peace in his time, but for generations to come as well.

Courage—judgment—integrity—dedication—these are the qualities which, with God's help, this son of Massachusetts hopes will characterize our Government's conduct in the . . . stormy years that lie ahead.

. . . Ask not what your country can do for you—ask what you can do for your country.

In the long history of the world, only a few generations have been granted the role of defending freedom in its hour of maximum danger. I do not shrink from this responsibility—I welcome it.

*—From the public addresses of John F. Kennedy*

## The Whole of Life

By ARTHUR E. MORGAN

LIFE has unsuspected resources of creativeness which remain apparently nonexistent when men see their personal specialties and interests as largely separate from the interests of other men and of society. Then good purposes often defeat themselves. To the degree that men see life as a unity, its elements tend both to support each other and to reveal larger possibilities. This view of life has been expressed in words more often than in action.

Business sometimes behaves as though it were a world in itself, unrelated to the rest of life. As a marked example, studies in a half dozen countries have determined beyond all reasonable question that the death rate between forty and sixty, among heavy cigarette smokers, is twice that among nonsmokers. The answer of the cigarette industry has been to intensify both its advertising, which largely maintains college student newspapers, and its distribution of free samples among students. The latter practice seems to have shamed to a stop recently, but the attitude is characteristic.

In a thousand towns, attracting new industries has been a separate interest, often pursued in disregard of the other concerns of life. Chambers of Commerce go industry-hunting with little thought of the relationship of the industry to other values.

Churches often compete in membership, plant, and social status, with small concern for the total community life. Universities tend to think of scholarship as independent of the remainder of life. Artists, pursuing "art for art's sake," may end by declaring that life has no meaning.

If the concept of the unity of life is accepted, not just as a noble phrase, but as a working principle, great changes can result.

A down-to-earth example is what has happened in the village of Yellow Springs, Ohio. At the close of World War I, it was a typical small town of some 1400 "God-fearing" people, largely retired farmers. Health conditions were poor: no sewers, abundant flies. Local government was subservient to state politics. The town was a regional numbers-racket headquarters because paying for immunity here was less expensive than in a large city.

This article is a permitted abridgment of an article by Arthur Morgan, which accompanied a report he sent to financial supporters of the South Indian project, *Mitraniketan*.

Arthur Morgan, a member of Yellow Springs Meeting, has been first Chairman of TVA, President of Antioch College, member of the Universities Commission of the government of India, and was a member of the Executive Committee of the organization which presented the concept of the League of Nations to President Wilson.

Numbers-writers took more money from the community than did taxes. There was scarcely a trace of industry.

The town contained a broken-down college, serving less than fifty students of college level, having a total budget just about equal to the present-day salary of one professor. College buildings had scarcely a trace of plumbing and were in sad disrepair. Having killed the town by presenting no prospect but cityward migration to the young residents it educated, the college itself was dying. Being surrounded by thriving universities, it seemed to have no possible clientele or hope of survival.

At this point the college was taken over by persons who saw its one great asset. It was so sick that it would take any medicine offered. Had it been a thriving institution with many loyal alumni and a strong faculty enjoying professional tenure, it would have held tenaciously to its conventional course. Its existing disabilities were a lesser handicap to innovation than a previous conventional success would have been. It was completely reorganized, in an effort to give substance to the concept that life is one, that education should be concerned with the whole of life, sharing actually and practically in its various factors. In accord with this concept, Antioch students, instead of being men and women of culture only or vocational or professional specialists only, should be concerned with the whole range of human life. As one of the various expressions of this purpose, students would spend part of their time at work, in a wide variety of jobs over much of this country, and sometimes beyond, integrating academic study with practical living experience.

But if life is one, the reorganization of the college must involve the community. Teachers are human beings, with homes, families, and associations. They must have an environment that can nourish a full, normal life. If the community is to live, it must offer productive careers to its young citizens.

The effort was awkwardly experimental, supported by the slenderest of economic means. Health conditions were improved until they were excellent. Year by year the government was worked with until, with a nonpartisan council-manager organization, it is now one of the best local governments in America: thrifty, imaginative, and liberally administered. The school system, in an "exempted school district," has acquired distinctive quality.

A community needs an ample and wholesome economic base. But businessmen also have homes, families, associations. If living conditions make a full life possible



for the whole family, then discriminating, intelligent, ethical, socially-minded industrialists will want to go there.

In Yellow Springs we broke with the practice of pursuing industries with subsidies. Instead, promising young people were encouraged to explore, research, undertake. The town now has a dozen small, varied, technical industries, home-grown and home-owned, employing over a thousand persons, with aggregate income between twelve and fifteen million dollars a year. They not only make money. Many members of their staffs go a considerable distance toward seeing life as one, and have pioneered in good industrial and community relations.

To be awake and advancing, a community needs a spirit of inquiry, research, and adventure. A number of research projects were encouraged, beginning on a very small scale. These have grown until now there are more than a hundred full time research scientists in them and in the local industries. These, with their wives, in a village of 4000, provide a rich source of interest and activity in community affairs.

Especially for children, desirable outdoor environment is important. Beginning with the saving of a fine wooded tract about to be destroyed by short-sighted "developers," the college and community have acquired a thousand acres of beautiful forest and open land along its borders and have protected this land against pressure from highway authorities, for whom inexpensive right-of-way often is more important than the finest natural values. But for the concept that life is one, this precious resource probably would have been lost to the community.

Other elements of unified living are pursued—physical planning; recreation for children; the needs of old age; art; opening social and economic life to the under-

privileged. An unofficial village Community Council, with one delegate from each civic organization, coordinates aims and programs of the community, provides channels of communication between churches, clubs, and other organizations, and encourages an over-all view of community issues.

Antioch College, once near extinction, became a distinctive institution, rated in repeated appraisals as one of the top half dozen American colleges in the production of scholarship in proportion to student enrollment.

It has been distinctive, too, in the practical adjustment to life of its students. It has not been hurt by being ringed by large universities. The lack of a local clientele, once alleged a fatal handicap, has proved an asset, for the college is not clogged by unselected mediocrity.

This development was not the result of genius, but the working out of a conviction: the several elements of all-round living must be disciplined by the whole at the same time that they make their specific contributions.

Many possibilities remain unrealized. The community has its faults, and a catalog of the shortcomings of Antioch College would be impressive. The point is that even with meager resources and fallible vision, the greatest effectiveness is likely to come from trying to keep the total values and needs of life clearly in mind.

Wherever this vision is translated into action, it tends to ennoble lives by seeing life whole. This concept is an exportable spiritual commodity, applicable everywhere. It needs only persons who hold the concept clearly and will commit all they have to giving it expression. That is why at this moment I am devoting most of my resources and energy to helping an indigenous project in South India which is an exceptionally well conceived effort embodying this concept.

## *The Responsibility of Quaker Education*

By MILDRED BINNS YOUNG

IN the last few weeks the public excitement about the Civil Rights revolution has risen high, even so high that we occasionally meet in participating individuals, especially in those to whom interest in the problem is new, a euphoria that fails or refuses to appreciate the long struggle still ahead and the number of personal sacrifices that almost everybody will be called on to make. Yet this struggle will be won. The trend is as irreversible as tides and seasons. Each of us, whether we pray and work and suffer in the cause, or just work, or just suffer, or just pray, must pray that we shall now procure equal rights for all of us without piling up the heritage of bitterness that was piled up in the process of procuring this country's freedom from slavery. Such bitterness has to be paid for as we are paying for it now.

Furthermore, while engrossed in this struggle and exhilarated by it, we need also to look soberly and steadily to the quality of the prize struggled for, lest the runners in this contest receive at the goal only a dusty answer, a handful of ashes, a stretch of burnt earth. Paul Goodman, in his article "The Children of Birmingham" (*Commentary*, September, 1963), has described the prize with uncomfortable clarity:

God bless them, they will get an equal education, but it will be a bad one; they will grow up to vote but it will be for [what?]; they will have jobs (or equal unemployment) manning an expanding economy and galloping technology that we cannot cope with as it is; and they will drive cars in cities already choking to death with cars. They will drift like everybody else—in a world whose functional

community is kept from developing by an archaic power structure—right into nuclear annihilation.

There are many points at which the Society of Friends has a part to play in altering this picture of "burnt earth." In some areas Friends are effectively at work. But there is an area where we are not as effectively at work as we would be capable of. This is education.

Friends have a long tradition of concern for education. It dates back to schoolmasters among the first generation of Friends, such as Thomas Lawson, Richard Richardson, and Christopher Tayler; and to the schools at Waltham Abbey and Shacklewell, which George Fox set up to instruct boys and girls respectively "in whatsoever things were civil and useful in creation." Probably many who have been educated in Friends Schools, whether themselves Friends or not, would agree that Quakerism has a special affinity with the best in education. It has the advantage, for example, of being incapable of separating education from religion: i.e., it conceives education not as learning to make a living but as learning to live.

By imperceptible degrees, however, Friends education has come to a point where it contradicts its own spirit by being almost unavailable for any except gifted children from one layer of society. Because of scholarship endowments, it would not be true to say that it is available only for the well-to-do, though the tuition fees must discourage many from applying. But there are other forms of poverty besides financial poverty: there is poverty of mental equipment, poverty of psychological fibre, and poverty of cultural background.

What has become of the responsibility of Quaker education for those with low I.Q.'s or other handicaps?

The high pressure in our "good" secondary schools and in our colleges—and even in the primary schools—creates neuroses and psychoses, but the schools and colleges have very little help for those who succumb. What responsibility does a religiously based education have to such victims?

The problem is complex. Every year, our economy has a smaller and smaller percentage of jobs for uneducated persons. Therefore, pressure to become educated becomes more intense. Yet figures show that one third of the persons born are not capable of being taken through today's high school curriculum. A recent study of the scarcity, an increasing scarcity, of jobs for manual workers, comments ". . . we have not learned how to

transform a majority [of the babies born] into adults who can perform mental rather than physical labor for hire." (James S. Coleman, *Nation*, May 25, 1963). What responsibility does Quaker education have to this sector of our own membership, not to speak of society at large?

If we look over the records of the Society of Friends, we cannot help perceiving that some of the most valuable Friends, persons who plumbed the depths of Christian spirituality, and were mainstays of their Meetings and communities, were not intellectual enough to have grappled with the education that is now considered normative for a Friend. It was often such persons as these who did the jobs requiring human warmth and sympathy and years-long patience: work with little children, with the sick and maimed, and with old people. We are sadly short of such workers now. How much of the human resources of our Society are we losing—how much is society at large losing—through inattention to youngsters of small or uneven mental equipment? Apart from the loss to society, what about the torment suffered by these rejected persons?

Nobody doubts the efficiency of our Friends schools and colleges in preparing the well-endowed for the plentiful jobs awaiting them. But is this a sufficient function for Quaker education? Are we justified in reserving so much of the resources of the Society of Friends to endow, support, and man our schools and colleges, unless we can bear a hand in the increasingly urgent task of reclaiming a place for the less gifted and for the unfortunate, and in preparing them also to live with honor, usefulness, and happiness? Are we doing right even by our gifted young persons, if we take it for granted, and allow them to take it for granted, that the primary object and reason for existence of their parents and elders is to see to it that they are educated for success in a world where human values, and certainly the values affirmed by Quakerism, have gone topsy-turvy? Do we not need to change the chilly climate of opinion in which intellectual achievement has come to be looked on as the only worthy achievement?

This is not the place to propose solutions, and solutions will not be easy to find. But seeking such solutions is a Quaker obligation if we are to stand to our affirmation that some part of every person born is *of God*, and the person infinitely precious.

*Sometime in the heroic future, some nation in a crisis will be weighed, and will act nobly rather than passionately, and will be prepared to risk national extinction rather than continue existence at the price of killing myriads of other human beings, and it will oppose moral and spiritual forces to material forces, and it will overcome the world by making gentleness its might:*

—GEORGE W. RUSSELL (AE)

Mildred Binns Young, who, with her husband, Wilmer Young, is in residence at Pendle Hill, Wallingford, Pa., is the author of numerous articles and pamphlets on Quakerism. The present article is her own adaptation and expansion of portions of the talk she gave in June, 1963, at the Traverse City (Mich.) General Conference of Friends.

## Quakers—Yesterday and Tomorrow (I)

By EVERETT L. HUNT

NOT many freshmen elected to go to Harvard this fall because it was founded in the hope of saving the Congregational church from an illiterate ministry. And they are not worried because Harvard so soon went Unitarian. Amherst freshmen seem largely indifferent to the fact that Amherst was founded to combat the heresies that were growing up on the Harvard campus. If they have read their college history entitled *From Piety to Intellect at Amherst*, many of them are glad that piety has been outgrown, and they have yet to develop any doubts about the intellect.

Not many elect to come to Swarthmore because of its Quaker origin, although I do see in the student directory some Quaker names that have been prominent for several generations, and there is a great deal of loyalty to Quaker traditions among older Friends. And from time to time there are evidences of it among the students. When some years ago I had the sometimes unhappy task of reminding students of some rules in the catalogue, I was occasionally asked, "But don't you know that Quakers have always been non-conformists? Their beloved leaders are best known as rebel saints, and the entire Quaker tradition is one of revolt. Would you have us ignore our forebears?"

These rebel students, so suddenly loyal to tradition, interested me in the paradoxical relation between the tradition of a guarded education, meant to preserve an ancient faith, and the constant aspiration of this faith to reform the evil ways of the world—which have never seemed more evil than in our own times. What does the tradition of revolt of George Fox in the 17th Century mean for the future of the society in which we will live? This is a much larger question than can be answered in a Collection address, and I should like to refer to the courses and books of Professor Frederick Tolles of the Swarthmore faculty. In his recent short and very readable volume, *Quakers and the Atlantic Culture*, there are not merely "denominational annals, directed primarily to a limited audience of Friends," but "a broad consideration of the universal problems of Christianity and civilization."

If I quote now from the conclusion of his book, I shall give the conclusion of my speech in advance—but you will then know better what I am driving at.

Freedom was of the essence of the Quaker way of life

Everett L. Hunt, a member of Swarthmore (Pa.) Meeting, is dean emeritus of Swarthmore College and author of the just-published *Revolt of the College Intellectual*.

His article is adapted from a Collection talk given recently at Swarthmore College. Part two will appear in our next issue.

as it developed within the matrix of the Atlantic culture. If men were to seek and follow the leadings of the Inward Light, they must be free from outward coercion by church or state, free from the mental strait-jacket of creed, from the imposed necessity of conforming to a prescribed ritual. . . . Wherever Friends lived and traveled throughout the broad Atlantic of the 17th and 18th Centuries they sought to create an atmosphere of outward freedom not only for themselves but for all men.

Yet liberation from outward coercion and bondage did not exhaust the meaning of the term freedom for the Friends of the Atlantic community. To "Live in the Light," to bring one's life fully under the dominion of Truth inwardly revealed, was to enjoy a further and paradoxical kind of liberty. It was a freedom to live one's own life in perfect obedience to God's law as set down in Christ's Sermon on the Mount. Just as it was possible for Roosevelt and Churchill, in composing the Atlantic Charter, to translate the highest aims of the Atlantic Community into four great freedoms, so may we express the basic Quaker testimonies—simplicity, equality, community, peace—in terms of four inward freedoms: Freedom from materialism, from the reliance upon *things*, which deadens the soul; freedom from pride, from an unwarranted sense of superiority, which leads to unjust discrimination among men; freedom from self-centeredness, which denies our interdependence among men; freedom from hatred, which leads to violence and war.

We of the Atlantic Community in the 20th Century are far from having realized these freedoms in our individual and national lives; nor can the Friends themselves either in their early years, or in these latter days, be said to have realized them fully. Yet whatever their failures in practice, it was given them to glimpse a vision of perfection, and, by striving to achieve it within the condition of their culture, to hold it up as a goal for the Atlantic Community of their day and ours. That is the real significance of the Quakers in the civilization of the Atlantic world.

Only a small minority on this campus now are Quakers, and all this is not meant to overlook the achievements of other faiths in the development of our culture, but to try to understand the ideals of the little group of peculiar people who founded this College, and to suggest that their spiritual significance has not disappeared with their peculiar costumes.

The costumes of the Amish people, among the Pennsylvania Dutch, have outlived the Quaker garb, and a recent scholarly lecturer on folk ways at the annual Dutch festival in Kutztown recently said that Pennsylvania is no longer well known as the Quaker state; it is now the Amish state. He supported this statement by saying that all the bus excursions starting out from New



York City to observe quaint ways in the hinterlands, go to York and Lancaster to see the horses driven to meetings on Sunday, and pulling plows in the week; to see the beards and hats and bonnets and shawls—to see the ways of this prosperous people who reject indoor plumbing and condemn state-supported school buildings as too worldly. These people are picturesque and placid, and New Yorkers with understandable moods of nostalgia will love the serene faces and unhurried ways of the Amish.

I would not wish to belittle the characteristics of a small and peculiar people in producing a religious faith and fervor that gives inward peace. The exaltation of the Hebrew poets and prophets came largely from the sense of being a chosen people living in a small area where the mountains and desert and sky gave them a sense of the nearness of God. The history of the religions of the world shows that they have been given their noblest expressions by simple people near to nature but always threatened by cosmopolitan and sophisticated cultures, which in turn breed world-weariness and a longing for a return to the primitive. The typical Navaho family has been described as a father and mother and three children—and an anthropologist, who teaches them how to remain primitive.

Where do these idyllic rural communities belong in the history of the Quakers and in the shaping of this simple rural college, whose students now tour the world, and who complain that Philadelphia is such a provincial town?

When George Fox rebelled against established creeds and rituals and steeplehouses and the worldly status-seekers of the 17th Century, he and his followers were for the most part villagers and farmers, but they had no intention of remaining a people apart. Fox felt that he was reviving the early Christianity before it became the victim of hierarchies and dogmas. And he hoped to spread his gospel into all the world. He and his followers traveled on foot and on horseback over Europe and America. Their zeal was fanned by the persecution they suffered. It is a little hard for us to understand their persecution today, but it was in part political as well as religious. The Quakers seemed to threaten the stability of government, whether Royalist or Puritan. Their meetings for sufferings kept accurate account of all the imprisonments, and this led to their early interest in reforming the care and treatment of prisoners. They were comforted by the words of Jesus, "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of Heaven."

They had so many similarities to the Puritans that the essential difference is not always clear. Both took a strong stand against natural pleasure, enjoyments of the

world and the flesh. They attacked fashions and the arts as leading to sensuality and selfishness. They praised thrift and industry. But they had irreconcilable differences about divine revelation. For the Puritans, revelation was a miraculous projection of God's word and will from the supernatural into this world. This revelation was closed, and no more could be added or anything subtracted. The work of the minister was to interpret this divine revelation. For this he needed theological training to discover the truth, and he needed a liberal education to be able to impart it.

But, for the Quaker, revelation had never been closed. God eternally directly enlightens every soul in the world. He illuminates the conscience with a clear sense of right and wrong for all who are sensitive to the Inner Light. The minister, then, was no mere interpreter of a past revelation; he was a revealer of present truth, and he needed no special education. He was a prophet who, like Amos, could come directly from herding his sheep.

It might seem that this Quaker religion had at least as good a chance of dominating the American colonies as the Puritans had. And as long as the Puritans kept up their persecution, the Quakers held up their end. When Mary Fisher, one of the first two Quakers to come to America, arrived, she was about the age of some Swarthmore students who have gone South to join the freedom riders. And she met with about the same reception, which only increased her zeal and dedication. The Quakers were tolerated in that home of liberty, Rhode Island, but they were not content to remain there as long as there was persecution to be found and faced in Massachusetts. The high court of Massachusetts had taken all the possible steps to end the inroads of this pernicious sect—whippings, fines, ear croppings, and imprisonments—and still they came rejoicing. The only recourse left was the death penalty, which the court decreed. "Any person convicted of being of the sect of Quakers shall be sentenced to banishment, upon the pain of death." Mary Dyer could no longer stay safely in Rhode Island with her husband and children. She came to Boston, faced a sentence of execution, and marched to the gallows band in hand with two fellow prisoners, two young men, and said, "This is to me the hour of the greatest joy I have ever had in this world." The doomed men were hanged, but Mary Dyer, who stood with a rope around her neck, was ordered to return to prison, and was then put on horseback and carried to Rhode Island. After a short time there "the fire and the hammer were again in her soul," and she returned to Boston to tell Governor Endicott that he must repeal the law. Again she was sentenced to the gallows, and again as she stood on the ladder, she

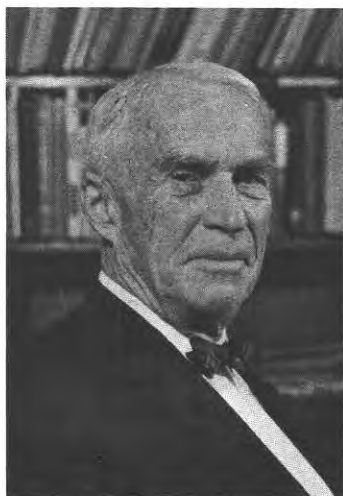
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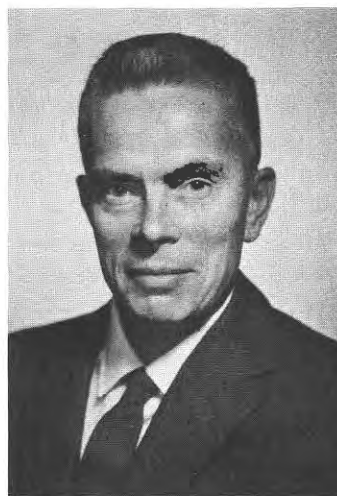
## A Change of Chairman

*The Annual Meetings of the American Friends Service Committee took place at the Race Street Meeting House in Philadelphia November 22 and 23, at which time Gilbert F. White succeeded Harold Evans as chairman.*

Harold  
Evans



Paul Buck, AFSC



Gilbert F.  
White

Fabian Bachrach

A COURTEOUS and scholarly Philadelphia lawyer, an able man of affairs, and a concerned benefactor of hungry children—such has been the Chairman of the American Friends Service Committee for almost four years. Harold Evans is a member of the Religious Society of Friends by right of birth, but he has earned his membership by strength of conviction. He grew up in Germantown Friends School, continued through Haverford College, and received his LL.B. from the University of Pennsylvania. He is a member of Germantown Monthly Meeting of Philadelphia Yearly Meeting.

His great qualities have been worthily used. Quite aside from his success as a lawyer, his civic responsibility and his contribution to Friends have been careers in themselves. The list of his public service in such fields as education, relief, and civil liberties is long, including membership on the Board of Managers of Haverford College (1942 to date).

Friends will be more interested in his many humanitarian and Friendly activities. He served with the AFSC's program in Germany initiated by Herbert Hoover and begun in February of 1920. Before the program ended, it was feeding 1,000,000 children a day.

In 1941, the AFSC Board of Directors discussed the possibility of sending to Germany two Americans who would (a) unofficially explore the possibilities of ending the war, (b) find the factual needs and flow of food in the Occupied Zones of Western Europe, and (c) intercede for the children. President Roosevelt was enthusi-

*(Continued on Page 516)*

SOME years ago, Clarence Pickett was telling Friends to keep their eyes upon a certain young man in Washington, as a coming young man. His name is Gilbert F. White. Friends no longer need to be alerted; Gilbert White can be seen from a considerable distance.

Born in Chicago, he is a member of 57th Street Monthly Meeting, and is thus a member of two Yearly Meetings: Indiana (General Conference) and Western (Five Years). He holds three degrees in geography—B.S., M.S., Ph.D.—from the University of Chicago. He also speaks fluent French and can find his way around in German.

Between 1934 and 1940 he was engaged in research work for departments of the federal government in Washington on problems related to drought, water supply, and hydrology. In 1941-42 he was with the Bureau of the Budget, Executive Office of the President, reviewing and appraising proposed legislation or reports relating to land and water conservation.

In May of '42 Gilbert White joined the AFSC relief work in France, then doing supplementary feeding of school children, distribution of milk for infants, and work with internees. When France became totally occupied, he and the eight other AFSC workers were interned at Baden-Baden. They were treated well because, as one of the German guards, remembering the child-feeding days, said, "We know some day you'll be coming back again." In March of 1944 they were released.

A month later he became administrator of the China-

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## Internationally Speaking

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ways of making it possible for frugal and industrious people to attain a reasonable degree of security from want creates an atmosphere in which solutions of the problems of social security can be sought with the minimum risk of interruption by revolt arising from despair.

Because of the ideological and technical difficulties of reaching agreement about how to achieve the rights desired—and perhaps because there may be several ways of attaining them—it has so far been impossible to supplement the agreement about ideals recorded in the Universal Declaration of Human Rights with a Covenant of Human Rights which would involve obligations about how to proceed. This failure has disappointed many generous-hearted people; yet it may not have been a real obstacle to progress. If there are several possible ways to approach a desired goal, it may be better to explore them all than to waste time, energy, and good will in trying to agree on one.

The Universal Declaration of Human Rights stands as a symbol of world unity in aspiration and as an inspiration to cooperative competition in striving toward the realization of the aspiration. By maintaining faith in the ideals of freedom, human dignity, and general welfare, it has reduced the danger of destructive desperation and is thus aiding the United Nations in its basic task of maintaining dynamic peace.

## Philadelphia Yearly Meeting

### Adjourned Sessions, 1963

*American Friends Service Committee*

THE FIRST ADJOURNED SESSION of Philadelphia Yearly Meeting, held at 2:00 p.m. on 11th month 1st, 1963, at Fourth and Arch Streets, opened with a meeting for worship. Visitors were recognized and warmly welcomed. As part of the report of the AFSC, Colin Bell asked the following questions:

How is the AFSC to live in the life of the Spirit? Our assignment is to serve. How can our deeds be eloquent of our faith? Are we close enough to the religious roots from which we sprang? How do we witness in action to the faith of members of a religious society who do not subscribe to any written creed?

Is it our business to be initiators as we are guided, or to do only those things of which most Friends across the country approve?

Specifically: (1) How are we to witness in the whole troubled area of civil rights, including work for integrated and equal educational opportunities for all, for employment on merit, for removal of discrimination against the socially or economically underprivileged, for integrated

housing patterns? What about vigils, demonstrations, direct action? (2) How shall we witness to the peace testimony of Friends? Are Friends clear in condemnation of the arms race, the cold war, and in support of positive peace measures, support of UN, rejection of the "devil" theory? (3) Are we right in working to create occasions of real, deep, sensitive conversation with those from whom we are ideologically estranged, including those who reject God? (4) Are we failing to witness in vital areas—for example, in the area of the population explosion?

Do you individually feel satisfactorily related to the life of AFSC? If not, why not? Ought we to divert more time, energy, and money from program to interpretation and to consultation with Meetings? Are we keeping the right balance between outreach to the world and inreach to our Meetings?

What criteria, in the religious sense, should be applied in recruitment of our committee members, staff and appointees?

What are your hopes, fears, questions, aspirations, for your Service Committee?

We hope you will speak in love and candor with us.

During discussion, reference was made to the high spiritual quality of the report and to the work of AFSC as a challenge to the whole Yearly Meeting; that we might better ask guidance of the AFSC than be asked to give it. The term "devil theory" was challenged; the term was explained as implicit in the attitudes of those who claim that our so-called "enemies" are beyond redemption—a wrong attitude for Friends. The suggestion that the Service Committee might do more in China was answered by the assertion that the Committee is searching for a qualified person to do research, looking toward action in this area. Several expressed a concern that the Service Committee do more about the population explosion. Others felt a desire to see the Service Committee concentrate more on the effort to preserve the UN. A real problem is how to get our young people interested in working for the Service Committee. It was announced at 3:25 p.m. that the plane which bore four Quakers and relief supplies had landed at Havana. It was also announced that a group of young Russians are expected to come to this country in January, 1964. Russia will pay traveling expenses to and from this country, but the Committee on Nonviolent Action will have to pay all expenses here; and they have no money.

### *Friends General Conference*

The mood of the evening was one of inreach. In the words of Rufus Jones, quoted in the annual report of Friends General Conference, we were queried as to whether our small religious society is a living organ of the spirit. Are we willing that our bodies be offered as a living sacrifice? How are we to recover a lost radiance of which Alexander Purdy spoke at Five Years Meeting?

While many associate the Friends General Conference almost entirely with its biennial meetings, both its membership and its activities have increased fifty per cent in the past ten years. At present it serves 32,501 Friends in 291 Monthly Meetings comprising eight Yearly Meetings and one Quar-

terly Meeting. In today's climate of anxiety and fear, Friends General Conference endeavors to support the unique in our Quaker tradition through numerous ongoing services and programs. Quaker Dialogue sessions have helped hundreds of Meetings to cultivate more deeply their corporate resources of the spirit. The Religious Education services and publications of FGC are well known. With an enlarged staff and the creation of a new Religious Life Committee, the Conference is increasing its services to Friends, particularly through the opportunity for staff visiting and counsel. A Fellowship of Non-resident Friends is being organized. A General Conference for Friends held at Traverse City, Michigan, in June, 1963, marked the start of a new biennial series to continue in alternate years with the older and larger Cape May gatherings.

The year 1963 has been one of evaluation of FGC. Advice on new directions is solicited. The brief oral reporting of ecumenical relationships through the World Council of Churches in which Friends General Conference representatives have participated is supplemented in reports available from the Conference office. The evaluation summaries from the 1962 Cape May Conference are available, also.

#### *Representatives to 1963 Five Years Meeting*

Sixteen Philadelphia Friends were official fraternal delegates at the sessions of Five Years Meeting, Richmond, Indiana, in Seventh month. Friends spoke in glowing terms of the richness of this experience in the general sessions, the worship groups, the workshops, and the community life during the week on the campus of Earlham College. The ecumenical spirit is alive among Friends, yet there are real problems to be faced. Mere uniformity would be undesirable, and only Love can achieve unity among Friends.

#### *Friends Committee on National Legislation*

On Saturday morning, following a period of worship, Charles J. Darlington, general chairman of the Friends Committee on National Legislation, introduced the report of that organization. He spoke of the "Friend in Washington" program, describing it as presenting an opportunity for individual Friends from all parts of the country to give their views on current legislative matters to members of Congress. Three Friends who have shared in this program spoke briefly of their experiences: Fred Cooper, a member of Central Philadelphia Monthly Meeting, who interviewed seven senators in support of the Test-han Treaty and the Administration's Bill on Civil Rights; JoAnn Seaver of Germantown Monthly Meeting, who described the formation of a "telephone chain" among the members of her Meeting; and Richard Taylor, the present "Friend in Washington," on leave from the faculty of Coe College, who is working particularly for the passage of the President's Civil Rights Bill. Charles Harker, administrative secretary of the FCNL, spoke in appreciation of the Anniversary Dinner in Philadelphia and of the substantial amount of money contributed to the Committee's Reserve Fund on that occasion. He further gave frank expression to the Committee's concern for its financial future and urged continued active support in this area.

E. Raymond Wilson, executive secretary emeritus, outlined

six issues which will occupy the attention of the Committee during the next six months: (1) civil defense; (2) food for peace; (3) United States Arms Control and Disarmament Agency; (4) foreign aid; (5) military spending; and (6) an omnibus resolution on "Goals of the United States in a Disarmed World." He urged Friends to write their Representatives in Congress at the appropriate times in support of the Committee's position on proposed legislation in these fields.

#### *Pendle Hill*

The Pendle Hill report was given by the director, Dan Wilson, who introduced several of the students from other countries with a word about their purposes in coming to Pendle Hill and their impact on Pendle Hill and upon the Society of Friends. He spoke of the need of returning Peace Corps and VISA workers (AFSC) to have a place to adjust their lives to the new insights received during their terms of service and said that a project to fill this need is being set up at Pendle Hill. He told of the very successful Meeting Workers' Institute held this fall and of the needs of local meetings discovered there. Finally, he commented on Pendle Hill publications, including a new book just appearing which will contain three of the best known of Howard Brinton's essays, all of which are currently out of print.

Many expressions of gratitude for Pendle Hill and its work came from the body of the meeting at the conclusion of the report.

#### *Friends World Committee*

"In order to love each other we must know each other, and to know each other we must meet each other," quoted from Douglas Steere at the Ecumenical Council in Rome seems a fitting summary of the Saturday afternoon session.

Gladdened by the presence of several Friends from Japan, and knowing that several Friends from Philadelphia would be present at Japan Yearly Meeting to be held the weekend of November 9, the Meeting heartily approved sending a letter of affectionate greeting to Friends in Japan.

In many ways the Friends World Committee for Consultation encourages the meeting of Friends from different parts of the world; through their work we are helped to an awareness that the Society of Friends, for all its regional variations, is a great family. Last summer an all-European Conference held at Woodbrooke was attended by 240 Friends from twenty countries.

In this hemisphere also the life of our Meetings is enriched by visits from Friends from other Yearly Meetings, both American and foreign. The World Committee arranges itineraries for traveling Friends and is especially sensitive to the needs of the smaller, isolated Quaker groups.

Two summer projects to help Friends know more about Quakerism are the Summer Study Tours and the Quaker Youth Pilgrimage in England.

The next Triennial meeting of the World Committee will be held in Ireland in 1964 and will center on a theme concerning the place of mystical religion in a world of materialism.

While the encouragement of communication among Friends has been the chief purpose of the World Committee, increas-



ingly it is helping the Society of Friends to meet others beyond its membership. One facet of this work is carried on by the Wider Quaker Fellowship. The Yearly Meeting recognized with gratitude the long and devoted service of Emma Cadbury in this cause.

The World Committee also makes it possible for our Society as a whole to be represented at great international Christian gatherings. Since 1960 observers have been sent to the Christian Peace Conference, an assembly privately organized in Czechoslovakia, where Eastern and Western churches are represented. Friends have also been privileged to have an observer-delegate at the Vatican Ecumenical Council.

#### *Friends Journal*

Carl F. Wise, acting editor, spoke with appreciation of the extraordinary services of William Hubben during his twenty years as editor. The JOURNAL is doing financially better due to the generosity of individual Friends and the receipt of two bequests. Carl Wise compared each issue of JOURNAL to a meeting for worship in which there is a central theme to which everything else contributes. Appreciation was expressed for the JOURNAL, which endeavors to represent all unprogrammed Friends in the U.S.A.

After the minutes of this final session had been read and approved, the sessions closed with a period of worship.

#### **Quakers—Yesterday and Tomorrow**

*(Continued from Page 512)*

was offered her life if she would return home. But she said, "In obedience to the will of the Lord I came, and in His Will will I abide faithful unto death." And she was hanged.

Such events fanned the zeal of the Quakers to many journeys and attracted many converts. But with the repeal of the laws against them they subsided to more quiet lives, content to follow their own ways in their own communities.

A second reason for the Quaker failure to grow in numbers was their withdrawal from public life. As members of Colonial legislatures in a controlling majority, they were expected to appropriate money to help the English carry on their wars. After some subterfuges and compromises they heeded the epistle from the London Yearly Meeting, resigned their posts, and kept to their conviction that as Quakers they would hold no offices which would compel them to compromise their principles.

A third reason for the decline of the Quakers, writes Rufus Jones, was their failure to appreciate the expansion of human personality by education. If there could have been established along the Atlantic coast institutions adapted to the training of Quaker youth, as Harvard and Yale were to the education of Puritan youth, there would have been a different story. But the Quaker youth were cut off from the currents of culture; they had no construc-

tive leaders; they withdrew from civic tasks and lost all idea of reshaping the world. Their Meetings furnished a spiritual climate that was sweet and wholesome, but there was nothing to lift the youth to a sight of new horizons. The communities devoted themselves to enforcing minor orthodoxies of dress and deportment. Thousands were read out of Meeting for marrying non-Quakers. My grandfather was dropped because of his beard. There were plenty of full beards in the Meeting, but he, apparently something of a dandy, adopted the current style of shaving the front of his chin and letting the beard grow long underneath. This, he was told, was selfish ostentation, and he was told to grow the entire beard, or to shave it all. After some months in exile, he shaved.

#### **Harold Evans**

*(Continued from Page 513)*

astic, and the Service Committee selected Harold Evans and James Vail. Stopping at Copenhagen on their way to Germany via Norway, they found severe food shortages throughout Western Europe. During this same year, Harold Evans was chairman of the executive committee of the Civilian Public Service section of the Service Committee.

In 1948 Harold Evans was named Municipal Commissioner of Jerusalem by United Nations appointment, and went into that troubled situation with Count Folke Bernadotte, who was later assassinated. In 1950, when the AFSC was giving its particular attention to the "cold war," Harold Evans was sent to Yugoslavia and Greece to "acquaint the Committee further with problems there."

He has been connected with AFSC in one way or another almost from its inception, and in 1960 he became its chairman. He has been a working chairman, in and out and always on call. Now, after 46 years of service, he is laying some of his duties down, but not his interest in the AFSC. Happily for us all, he will continue to serve on several of its committees.

#### **Gilbert F. White**

*(Continued from Page 513)*

India program, established to alleviate the destitution from the Bengal famine, and spent a short time in India in relation to this assignment. From June of 1945 to September of 1946 he was assistant executive secretary of the AFSC.

In 1946, at the age of 35, he became President of Haverford College, a post which he held for almost ten years. He returned to his alma mater as Professor of Geography in 1956. Currently he is also a member of the committee named by the National Academy of Sciences to advise the President on research on natural resources.

This, in brief outline, is what Clarence Pickett saw as he kept his eye on "the young man in Washington." We now welcome him to the company of his distinguished predecessors as Chairman of the American Friends Service Committee's Corporation and its Board of Directors.

## The Delhi-to-Peking Friendship March

By CHARLES C. WALKER

**F**OLLOWING the border conflict between India and China, there was spirited discussion in the ranks of the Gandhian movement as to what the Indian response should be. As one outcome of this discussion, the Shanti Sena, a Gandhian organization of volunteers for nonviolent action, invited the World Peace Brigade to sponsor and conduct a "friendship march" from Delhi to Peking in order to carry the message of non-violence.

Such a march left New Delhi last March 1, at a large send-off meeting at the Gandhi shrine. Prime Minister Nehru called it "a brave venture." Another high official said privately: "This is one of the most significant things going on in India today."

The group numbered about fifteen men and women from five countries: India, Japan, England, Austria, and the United States. Three of the five American participants were Friends: George Willoughby, Albert Bigelow, and the writer.

On a typical day, the marchers enter one of the industrial cities in Eastern India. At the outskirts of the city we are joined by members of the Shanti Sena, many well-wishers, a swarm of children, city and organization officials, and a seven-piece band. As happens several times each day, we are greeted and garlanded.

After the usual welcoming ceremony and response by our "marshal" of the day, we hold a fifteen-minute meeting for the children. This invariably goes over well and starts the day on a happy note. Later in the day there are meetings with women, with Sarvodaya workers, and with government "block workers." In the evening, perhaps 2,000 people come and listen attentively for two hours.

Such is a typical day for the March. Occasionally there is an opportunity to speak before a bar association or Rotary Club. Crowds at the public meetings are invariably large, generally numbering over a thousand. There are few signs of overt hostility.

District Sarvodaya workers (Gandhians engaged in a great variety of social and educational activities) planned and carried out local arrangements: food, lodging, meeting places, transport, equipment, etc. This represented a considerable effort, since the group stayed in a different town or village each night.

Sometimes the welcoming parties shouted slogans with a kind of antiphonal response by the villagers. School children

often lined both sides of the road as the group entered a village, and by the time the caravan had arrived at their lodging place, the crowd might quickly have swelled into the hundreds. Each day thousands watched us go by: women peering from behind folds of their saris, men looking down from bullock carts, children shouting to their friends to come see the parade, many giving us a smile and a greeting. On one occasion about 100 armed and uniformed Home Guardsmen lined the highway and saluted the Marchers as they went by.

The most earnest and spirited discussions usually took place in the afternoon meetings with the most interested local people. Sometimes government officials came and pressed their case for the military buildup. While the proper names were different, the same basic questions arose that one hears anywhere in the world.

One night the Jan Sangh, one of the very disruptive ultra-nationalist organizations, had 200 people ready for a Black Flag demonstration. At Varanasi they had paraded around in front of the stage blowing trumpets and shouting such slogans as, "The peace march is a fraud" and "Push back the Chinese agents." They subsided after half an hour, joined the audience, and permitted the meeting to continue. Such an event is usually enough to dominate the meeting. So when a note was passed around the speakers' platform, "Black Flag coming," we were wary. The demonstration never materialized and later we found out why.

The head of the district organizing committee was a respected leader in the national Sarvodaya movement. A grey-haired, chubby, unobtrusive man, one of those who made daily arrangements for us, he swung into action as soon as he heard of plans for the demonstration. He went into the section of town where the Jan Sangh was strongest, going from door to door, asking for contributions for local expenses of the March. He obtained response from about a quarter of the people who favored the March, but even got contributions from opponents. Some said, "I'll give to you but not to the March." He replied, "Some other time I'll ask for money for my work. Now I want you to give to the idea of the March, or I can't accept your gift." Only a few took their money back. So effectively did he take the initiative, so large was the crowd, and so thoroughly organized did the situation appear, that the Jan Sangh was deterred from holding the demonstration.

The theme of the speeches at the public meetings was for a nonviolent approach. No doubt the country is faced with difficult choices; but if the military buildup continues, India and China will be involved in a disastrous arms race in both atomic and conventional weapons, a race that would presage tragedy for all of Asia and the world. Only a rebirth of the Gandhi idea is adequate to the challenge that communist China poses. Shankarrao Deo, former General Secretary of the Indian National Congress, who is a senior member of the team, said: "Gandhi applied nonviolence to the political problem of independence. Vinoba is applying it to the economic problem. We claim that nonviolence must also be applied to international problems, and we have embarked upon a humble search in that direction."

In the early days of the March, when war feeling was

Charles C. Walker, a member of Concord Meeting, Concordville, Pa., is college secretary of the American Friends Service Committee's Middle Atlantic Region. He recently spent two months in India—one on the March, and another studying a training program for nonviolent action.

higher, this message was seen by some as harmful to public morale. But as the crisis atmosphere subsided, the talks were heard attentively. There has been spirited argument but not bitterness. And there has been a heartening amount of assent.

To the frequent question, "Why did you start in India, not in China?" the reply is, "The Indian Shanti Sena invited the World Peace Brigade to conduct this project; we who believe in nonviolence have ties with the Gandhian movement in India, but no such ties with China; if and when we get to China, we shall appeal for the right of groups dedicated to nonviolence to organize and propagate their view there."

Another question is, "Why do you walk? Why not take a plane to Peking?" The reason is that we wish to speak to the people in the villages and towns, so they may think about these matters, rather than leave them solely in the hands of government officials. We plead for a common bond of humanity that will endure between two great peoples in spite of the warring differences of their governments at this moment.

One day a little girl came to the local school house where the Marchers were staying, looking for "the people who are walking to China." She was asked: "Do you know why we are walking to China?" "Yes," she replied, "because some people are fighting and hurting each other and that's bad." "But," prompted the Marcher, "when people are very angry with each other, what else can they do?" Using a figure once evoked by an Indian poet, the girl said, "If someone gives you a thorn, give him a flower."

The Marchers have reached the border of Burma. Thus far they have not been granted permission to enter the People's Republic of China. Hong Kong authorities have also denied visas, but negotiations continue. It is likely that the group will be in India for another month, probably walking toward Calcutta.

While the final outcome is still uncertain, many thousands of people in India have heard a message of nonviolence. The full significance of the project will not be seen until it has been completed, whenever and wherever that may be.

## Friends and Their Friends

The review of the Philadelphia Yearly Meeting Adjourned Sessions which appears in this issue was made possible by the careful and prompt reporting of the following Friends, to whom the JOURNAL's editors are most grateful: Paul Goulding, Frances Richardson, Hannah Stapler, D. Herbert Way, and Anne Wood.

Father Pire, Dominican priest from Belgium, who was awarded the Nobel Peace Prize in 1958, is in the United States for talks with small, selected groups on world peace and on fundamental changes he feels should come about in our way of life and our concern for other peoples if peace is to be achieved. Father Pire has personally developed two of his own major concerns, the University of Peace in Belgium and the Island of Peace in West Pakistan. Clarence Pickett, although not personally acquainted with him, says he knows well his "reputation for saintliness and yet worldly wisdom and his passionate devotion to the cause of peace."

Father Pire will be in the New York area until mid-December. Clarence Pickett has suggested that Friends in the New York area might "if and as they hear about his presence . . . avail themselves of the privilege of meeting and talking with him."

A Midwinter Institute on the Religious Life will be held at Pendle Hill, Wallingford, Pa., from December 29 to January 1 under the auspices of the new Religious Life Committee of Friends General Conference. Dean Freiday, of Shrewsbury Monthly Meeting, New York Yearly Meeting, serves as chairman of this new standing committee. The Midwinter Institute will offer a program for Meeting representatives and concerned Friends similar to those of Pendle Hill Institutes in other years, but oriented toward launching the work of the Religious Life Committee. Inquiries and registrations (\$2.00) should be addressed to Midwinter Institute, c/o Religious Life Committee, Friends General Conference, 1520 Race St., Philadelphia, Pa. 19102. Payment for room and board (\$16.00) may be made upon arrival at Pendle Hill. A limit of 40 persons applies to the Institute this year.

Indiana University, Bureau of Studies in Adult Education, has announced availability of fellowships for persons who plan to pursue adult education careers in religious institutions. The fellowships are made possible by a \$25,000 grant from Lilly Endowment, Inc., Indianapolis.

Specifically the grant provides that the fellowships be awarded to responsible, qualified students who: (1) give reasonable assurance that they will pursue professional careers in the field of religious adult education; and (2) propose to complete advance degrees in adult education at Indiana University. Preference will be given to advanced students studying for the doctor's degree, but well-qualified candidates for the master's degree may be appointed. Stipends may vary in amount from \$500 to \$1,500. The first fellowships were awarded in April, 1960, for the 1960-61 school year. Applications for 1964-65 should be sent to the Bureau of Studies in Adult Education, Owen Hall, Indiana University, Bloomington, Ind., before February 15.

J. Duncan Wood, a representative of the American Friends Service Committee and of the British Friends Service Council in Geneva, was one of two persons recently to receive the 1963 Nansen Medal on behalf of the International Council of Voluntary Agencies.

The medal was presented by Felix Schnyder, United Nations High Commissioner for Refugees, to Duncan Wood, organizer and first president of the ICVA, and to Charles Jordan, newly elected president, in a ceremony at the Palais de Nations, Geneva, on October 10.

The Nansen Medal, named after Fridtjof Nansen of Norway, statesman, humanitarian, and first League of Nations High Commissioner for Refugees, is awarded each year for outstanding service to refugees.

U Thant, Secretary-General of the United Nations, commenting on the award, cited the work of the ICVA as "a striking



ing example of joint action at the governmental and private levels."

The ICVA was formed in March of 1962, by the merger of the Standing Conference of Voluntary Agencies Working for Refugees and the Conference of Non-Governmental Organizations Interested in Migration. The AFSC has been an active member of the latter from its inception. In all, some 74 organizations join together through the ICVA to discuss problems of common interest concerning refugees. Among matters considered by the ICVA during its first year of operation have been the resettlement of Algerian refugees, the plight of Angolan refugees in Mozambique, and the problems of the Chinese refugees in overcrowded Hong Kong.

An English Friend, Duncan Wood served with the Friends Ambulance Unit in China during World War II. After the war he taught for a time at the Leighton Park School in England. Since 1952 he has been in Geneva as director of the Geneva Friends Center, jointly sponsored by the American Friends Service Committee and the British Friends Service Council, and more recently as Quaker International Affairs Representative.

Friends in the New York Yearly Meeting have established a regular meeting for worship and business at Old Chatham, N. Y., in connection with Powell House, the Quaker retreat center. The new Meeting was approved on October 13 by the Quaker Street Half-Yearly Meeting, in whose region Old Chatham is located. Formal organization of the Meeting, named the Old Chatham Monthly Meeting, took place at Powell House on October 20.

The Meeting will continue the service of worship which is conducted each Sunday at 11 a.m. and will hold monthly meetings for business and a series of Wednesday evening meetings for spiritual fellowship and exploration into the meaning of Christianity and Quakerism for today. Those interested in attending may secure further information from Francis Hall, director of Powell House, Old Chatham, N. Y.

Herbert Hoover, former President, has accepted the honorary chairmanship of the Wilmington College \$2,250,000 Hermann Challenge development fund.

Grover Hermann, chairman of the board of the Martin Marietta Corporation, pledged a \$740,000 gift to the college if other friends match his gift on a two-for-one basis.

A new library extension, first on the list of proposed projects, was begun October 20. The \$400,000 addition will double the present library's seating capacity and triple its shelf capacity.

Starting in April or May, 1964, Flushing (N.Y.) Meeting plans to entertain World's Fair visitors in its 300-year-old meeting house, provided a competent host or hostess can be found, to coordinate the work of a corps of volunteers who will assist in welcoming visitors and interpreting Quakerism to non-Friends.

It is hoped that during the twenty-five weeks of the Fair the meeting house can be open four days a week, including Saturdays and Sundays, from 2 to 8 p.m. Much depends upon

finding the right person to serve as host or hostess, and the Meeting will welcome suggestions, which may be sent to Mrs. Elliott Zeitlin, 69-17 182nd Street, Flushing, N. Y.

Friends in Germany have just published an appealing calendar for 1964. Each month is allotted two pages with a suitable quotation from Quaker classics, old and contemporary, that are detachable and can be mailed as post cards. The calendar will please Friends who have a command of elementary German. It is available for one dollar (incl. postage) from Quäker Verlag, 328 Bad Pyrmont, Bismarckstrasse 37, Germany.

In the October issue of *Quaker Life* Elton Trueblood proposes a new category of membership for those Friends who are too active in international, national, or yearly-meeting activities to be able to attend the Monthly Meetings to which they belong, as well as for those Friends who wish to remain Friends but live too far from any Meeting to be able to attend one. He proposes the formation of a National Monthly Meeting. Friends outside the Five Years Meeting may find it profitable to turn over this interesting suggestion in their minds.

Virginia Quarterly Meeting, held at Somerton Meeting in Nansemond County, Va., on July 13, was the occasion for the dedication of a granite marker to commemorate the visit of George Fox to the area in 1672. A bronze plaque, atop the stone, bears the inscription: "George Fox—Founder of the Religious Society of Friends (Quakers)—visited this area and held a meeting in 1672. As a result Somerton Friends Meeting was soon established. Erected by Young Friends of Virginia Quarterly Meeting, 1963."

In Iowa, the governor assisted in the commemoration of the 100th anniversary of Iowa Yearly Meeting by proclaiming as Quaker Week the week in which the Yearly Meeting was in session.

A Friend, W. Russell Brain, has been elected president of the Council of the British Association for the Advancement of Science for the coming year.

### *Friends in Print*

*Multum in Parvo*, by Philadelphia Friend William Bacon Evans, author, poet, ornithologist, and puzzle-maker, is a compilation of favorite quotations (mainly poetic) garnered to "provide a wealth of entertainment for leisure hours." Published by the Christopher Publishing House, Boston, Mass., it is available from the Friends Books Store, 302 Arch Street, Philadelphia 6, Pa., for \$2.95.

Bess Lane, a member of Swarthmore (Pa.) Meeting, has dedicated her pamphlet, *Character Education—A Force for Peace*, to the Women's International League for Peace and Freedom. Developing goals and resources in the education of the individual in understanding "people and peoples," the pamphlet takes as its theme the statement that "anything that

contributes to human understanding, mental and emotional well-being, and personal and civic responsibility is character building and a force for peace." It is available from the John Woolman Press, 4002 North Capitol Avenue, Indianapolis 8, Indiana, for 75 cents.

From the Associated Executive Committee of Friends on Indian affairs comes a packet consisting of a leaflet, *Friends Among Oklahoma Indians*; a mimeographed story of *Quivering Arrow Camp*, "as told by Frisky" (a squirrel "who says he lives at Council House Friends") and "interpreted" by Corona Rayle Cook, with illustrations by boys and girls of Central City Meeting and Arborville Congregational Church; and an attractive poster to be used in collecting "buffalo nickels" for the work of the Committee. Information about the packet is available from Lindley J. Cook, Central City, Nebraska 68826.

May Barclay Schwalm's *From Me to Thee*, a collection of brief inspirational pieces, some of which first appeared in *FRIENDS JOURNAL*, is available from the author at 201 Garvin Boulevard, Sharon Hill, Pa., for \$2.25 plus 10 cents for postage and handling.

Sydney Monthly Meeting, 119 Devonshire St., Surry Hills, N.S.W., Australia, has printed the complete text of three fellowship talks by members. Dr. Rudolph Lemberg spoke on "Religion, Science, and the Scientist" in both Sydney and Canberra; and at public forums in the Sydney Meeting House Jean Richards took as her subjects, "Christ's Way to Peace" and "The Just War in the Nuclear Age."

Copies are available for 1 shilling each postpaid, and all three may be obtained for 2/6. Sea mail takes about six weeks. Since Unesco book coupons are not valid in Australia, international postal reply coupons are suggested as a means of sending small remittances. For bulk orders the treasurer can accept checks on overseas banks, drawn to the order of the Religious Society of Friends.

*Correction:* The price of Edward Cope Wood's *A Personal Testimony of Life After Death* is \$2.75, not \$1.75 as stated in the November 15 issue.

## Letters to the Editor

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

Enthusiasts for disarmament are in some danger of increasing the difficulty of achieving it.

The news item on page 473 of the *JOURNAL* (Nov. 1, 1963) mentions 1,500,000 civilians whose employment would be affected by immediate disarmament. The figure seems low. But the paragraph does not mention the increased spending for other kinds of goods and services which would immediately follow reductions of Federal taxes which should result from and accompany each step toward disarmament. Disarmament should be considered as causing change rather than reduction in production and employment.

It is unfortunate to suggest that a total system of government spending is necessary to replace the present spending on armaments, before we can afford to start toward disarmament.

To do this is to invite opposition to disarmament from all those who fear totalitarian government. It is also to give the military program undeserved credit as a contributor to the economic welfare of the nation. It begins to appear that in fact the present military budget is tending to retard the economic growth of this country.

Riverton, N. J.

RICHARD R. WOOD

I feel moved to express to you my shock at discovering, in the review of *Nantucket Rebel* in the September 15 issue of the *JOURNAL*, that there was ever such a thing as a "Quaker whaling community." It had never occurred to me that Friends would ever have engaged in the torture and murder of one of the noblest of sea creatures.

Claremont, Calif.

HUGH J. HAMILTON

*(Inquiry into Quaker history definitely confirms that a Quaker whaling community did exist in New England.—EDITORS)*

*Correction:* In the "Letters to the Editor" column of November 15, Eleanor S. Holmes' address was incorrectly given as "W. Va." Her correct address is 2450 Cortland Street, Waynesboro, Virginia.

## Coming Events

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

### DECEMBER

1—Millville-Muncy Quarterly Meeting at Millville, Pa., 10 a.m. George Lakey, executive secretary of the Friends Peace Committee of Philadelphia Yearly Meeting, is expected to be present.

1-7—General Assembly of the National Council of Churches, Convention Hall, Philadelphia. Three sessions open to the general public: Sunday, December 1, 7:30 p.m., procession of delegates, worship, and message by J. Irwin Miller, president of the Council; Tuesday, December 3, 8 p.m., President John F. Kennedy, followed by Philadelphia Orchestra and Singing City Choir. (Tickets should be obtained if possible.) Thursday, December 5, 8 p.m., John Karefa Smart, delegate to the UN, Sierra Leone.

The Five Years Meeting and Philadelphia Friends are jointly sponsoring a breakfast, followed by a meeting for worship, on Tuesday, December 3, at 7 a.m., Fourth and Arch Streets Meeting House; a Quaker "denominational" dinner at 6 p.m., Thursday, December 5, at International House, 15th and Cherry Streets, for registered attendees at the Assembly; and a joint Quaker exhibit, "Religious Society of Friends," at Convention Hall, in cooperation with the FCNL and the AFSC. Further information is available from the Philadelphia Yearly Meeting Office, 1515 Cherry Street, Philadelphia, Pa. 19102.

2—Pendle Hill lecture by Howard Brinton, "The Mystical Element in the Society of Friends," tenth and final lecture in the series, "The Mystical Elements in Religion," 8 p.m.

7—Haddonfield Quarterly Meeting at Moorestown, N. J., 3 p.m.

7—Salem Quarterly Meeting at Mickleton, N. J., 10:30 a.m.

7—Nottingham Quarterly Meeting at Little Britain Meeting House, Penn Hill, Wakefield, Pa. Ministry and Counsel at 10 a.m., followed by meeting for worship and meeting for business. Luncheon, served by the host Meeting. Conference session in the afternoon.

7-8—North West Quarterly Meeting at Bennington, Vt. Henry B. Williams, clerk, Hanover, N. H.

8—Haverford Quarterly Meeting at Haverford (Pa.) Meeting House, Buck Lane. Worship and Ministry at 10 a.m.; meeting for worship at 11 a.m. (Children will accompany parents, later adjourn

to classes with children of Haverford Meeting.) Luncheon (donation basis) at 12:15 p.m.; meeting for business at 1:10 p.m.; report from Francis Bosworth on expanding accomplishments of Friends Neighborhood Guild at 2 p.m. Afternoon activities are planned for children. Prompt registration is requested, to LaRue M. Egan, Fishers Road, Bryn Mawr, Pa. 19010.

10—Philadelphia Quarterly Meeting, Race Street west of 15th, Philadelphia. Meeting on Worship and Ministry at 2:30 p.m. Worship and meeting for business at 4 p.m. Supper at Friends Select School at 5:45 p.m. (Please make reservations. If necessary to cancel, call LO 3-9150.) Frank S. Loesch, member of Radnor Meeting, will speak on "Learning by Doing in Local Politics," at 7 p.m., in Friends Select School auditorium.

## 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), 3625 East Second Street. Worship, 11 a.m. Harold Fritts, Clerk, 1235 East Seneca, MA-41987.

**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, Harriet Schaffran, 525-5773.

**CARMEL**—Meeting for worship, Sundays, 10:30 a.m., Lincoln near 7th.

**CLAREMONT**—Meeting for Worship and Sunday School, 9:30 a.m. 727 Harrison Ave. Garfield Cox, Clerk, 415 W. 11th St.

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

**LOS ANGELES**—Meeting, 11 a.m. 4167 So. Normandie. Visitors, call AX 5-0262.

**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**—2620 21st St. Discussion, 10 a.m., worship, 11. Clerk: 451-1581.

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

**SAN JOSE**—Meeting, 11 a.m.; children's and adults' classes, 10 a.m.; 1041 Morse Street.

### Colorado

**BOULDER**—Meeting for worship at 10 a.m.; First-day school at 11:00 a.m. Hans Gottlieb, HI 3-1478.

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

### Connecticut

**HARTFORD**—Meeting for worship at 10 a.m., First-day school and adult discussion at 11 a.m., 144 South Quaker Lane, West Hartford, phone 232-3631.

**NEW HAVEN**—Meeting, 9:45 a.m., Conn. Hall, Yale Old Campus; phone 248-5432.

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

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

**WILTON**—First-day school, 10:30. Meeting for worship, 11:00 a.m., New Canaan Road, Wilton, Conn. Phone WO 6-9081. Bernice Merritt, Clerk, phone OL 5-9918.

### Delaware

**NEWARK**—Meeting at Wesley Foundation, 192 S. College Ave., 10 a.m.

**WILMINGTON**—Meeting for worship: at Fourth and West Sts., 9:15 a.m.; and 11:15 a.m.; at 101 School Rd., 9:15 a.m.

### District of Columbia

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

### Florida

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

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

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

**MIAMI**—Meeting for worship at Sunset and Corsica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day school, 10 a.m. Miriam 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 3-5357.

### 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 at 7:30 p.m. BU 8-3066 or 324-1775.

**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 2-8723.

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

### Iowa

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

13—Philadelphia Quaker Women at Race Street Meeting House, west of 15th Street, Philadelphia, 7:45 p.m., with Sarah Patton Boyle, author of *The Desegregated Heart*, as speaker, on the topic "Religion in Action." Sponsored jointly with Philadelphia Yearly Meeting Committee on Race Relations; AFSC Middle Atlantic Region; and Philadelphia Fellowship House. All Philadelphia Yearly Meeting Friends, both men and women, are urged to attend and to bring their friends.

13—Country Fair, sponsored by Newtown (Pa.) Meeting, in the Alumni Gym at George School, 3-8 p.m. Christmas gifts will be on sale for benefit of the new Walton Center.

29—January 1—Midwinter Institute on the Religious Life, Pendle Hill, Wallingford, Pa. (See newsnote.)

### Kentucky

**LOUISVILLE**—First-day school, 10 a.m. Meeting for worship, 10:30 a.m. Neighborhood House, 25th Street at Duncan Street. Phone TW 5-7110.

### Louisiana

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

### Maine

**CAMDEN**—Meeting for worship each Sunday. For information call: 236-3239 or 236-3064.

### Maryland

**EASTON**—Third Haven Meeting and First-day school, 11 a.m., South Washington St.

### Massachusetts

**ACTON**—Meeting for worship and First Day School, Sunday, 10:00 a.m., Women's Club, Main Street, Acton, Mass.

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

**SOUTH YARMOUTH, CAPE COD**—Worship and First-day school, 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

**ANN ARBOR**—Religious education for all ages, 10 a.m. Meeting for worship, 11 a.m., Meeting House, 1420 Hill St., call 683-3856.

**DETROIT**—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Wlona. 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**—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

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

### Missouri

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

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

### Nebraska

**LINCOLN**—Meeting for worship, 10:45 a.m., 3319 South 46th Street.



**Nevada**

**RENO**—Meeting Sunday, 11:00 a.m., 210 Maple Street. Phone 329-4579.

**New Hampshire**

**HANOVER**—Eastern Vermont, Western New Hampshire. Meeting for worship and First-day school, 10:45 a.m., Sunday, D.C.U. Lounge, College Hall, except 9:30 a.m., on Dartmouth College Union Service Sundays. William Chambers, 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, 11 a.m., First-day; First-day school, 9:45 a.m., Lake Street.

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

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

**MOORESTOWN**—Meeting for worship, First-day, 11 a.m., Main St. and Chester Ave. First-day school, 9:45 a.m. Midweek Meeting with school, 10:15 a.m. Fifth-day.

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

**New Mexico**

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

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

**New York**

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

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

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

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

**NEW YORK**—First-day meetings for worship, 11 a.m. 221 E. 15th St., Manhattan  
2 Washington Sq. N.  
Earl Hall, Columbia University  
110 Schermerhorn St., Brooklyn  
137-16 Northern Blvd. Flushing  
3:30 p.m. Riverside Church, 15th Floor  
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about First-day schools, monthly meetings, suppers, etc.

**PURCHASE**—Purchase Street at Route 120 (Lake St.). First-day school, 10:45 a.m. Meeting, 11 a.m.

**SCARSDALE**—Meeting for worship and First-day school, 10:30 a.m., 133 Poplham Rd. Clerk, Lloyd Bailey, 1187 Post Road, Scarsdale, N. Y.

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

**North Carolina**

**CHAPEL HILL** — Meeting for worship and First-day school, 11:00 a.m. Clerk, Claude Shetts, Y.M.C.A., Phone: 942-3755.

**CHARLOTTE**—Meeting for worship, 11 a.m. First-day education classes, 10 a.m. 2039 Vail Avenue; call 333-3979.

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

**Ohio**

**E. CINCINNATI**—Sunday School for all, 9:45 a.m. Meeting, 11 a.m., 1828 Dexter Ave., 861-8732. Horatio Wood, Clerk, 751-6486.

**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.

**SALEM**—Sixth Street Monthly meeting of Friends, unprogrammed. First day school, 9:30 a.m., meeting, 10:30 a.m. Franklin D. Henderson, Clerk.

**WILMINGTON**—Campus Meeting of Wilmington Yearly Meeting. Unprogrammed worship at 11, First Day School at 10, in Thomas Kelly Center, Wilmington College. Helen Halliday, clerk. Area code 513-382-0067.

**Oregon**

**PORTLAND-MULTNOMAH**—Friends Meeting, 10 a.m., 4312 S. E. Stark Street, Portland, Oregon. Phone AT 1-4656.

**Pennsylvania**

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

**CHESTER**—24th and Chestnut Streets, Chester. Adult forum, 10:30 a.m., meeting for worship, 11 a.m.

**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, 10:30 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, Race St., west of 15th.  
Chestnut Hill, 100 E. Mermaid La., 10 a.m.  
Coulter Street and Germantown Avenue.  
Fair Hill, Germantown and Cambria, 10 a.m.  
Fourth & Arch Sts., First- and Fifth-days.  
Frankford, Penn & Orthodox Sts., 11 a.m.  
Frankford, Unity and Walm Streets, 11 a.m.  
Green Street, 45 W. School House Lane.  
Powelton, 36th and Pearl Streets, 11 a.m.

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

**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.

**SWARTHMORE**—Whittier Place, College Campus. Adult Forum. First-day School, 9:45 a.m. Worship, 11:00 a.m.

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

**Tennessee**

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

**MEMPHIS**—Meeting, Sunday, 9:30 a.m. Clerk, Virginia Schaefer. Phone 32-74615.

**NASHVILLE**—Meeting and First-day School, Sundays, 10:30 a.m., Scarritt College. Phone AL 6-2544.

**Texas**

**AUSTIN**—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 3014 Washington Square, GL 2-1841. John Barrow, Clerk, HO 5-6378.

**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.

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

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

**Washington**

**SEATTLE**—University Friends Meeting, 4001 9th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEIrose 2-7006.

**West Virginia**

**CHARLESTON**—Sunday worship, Y.W.C.A., 10 a.m., discussion, 11 a.m. Corres., Ervin Kampe, St. Albans, phone 727-0253.

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## The Wilderness Community of Lake Nineveh

The Wilderness Corporation announces acquisition of nearly the whole remaining shore-line of Lake Nineveh in Mt. Holly, Vt. The lake is over a half-mile across. Good sailing, fine canoeing and boating.

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Half of these one-acre plots, non-divisible, have been sold to Friends and like-minded people, parents of campers at the Farm and Wilderness Camps. The remaining 15 for immediate sale. Several lake-view cottages, built previous to these purchases, for rent or possible sale with privileges of the Wilderness Community. We invite correspondence and/or a visit this fall.

**KENNETH B. WEBB**  
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and 10 p.m.

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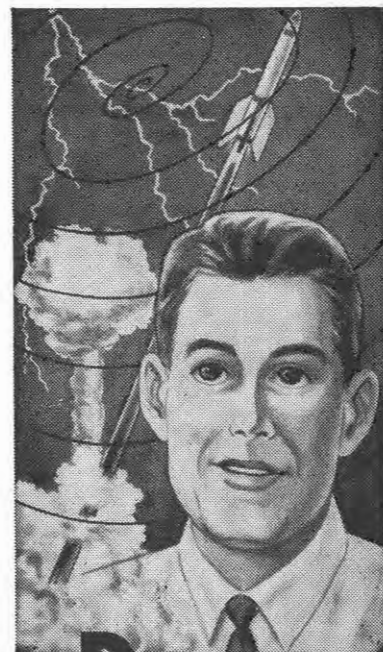
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1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th	17th	18th	19th	20th	21st	22nd	23rd	24th	25th	26th	27th	28th	29th	30th	31st
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