

FRIENDS JOURNAL

A Quaker Weekly

VOLUME 4

DECEMBER 6, 1958

NUMBER 44

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TRUE Godliness does not
turn men out of the world,
but enables them to live better
in it, and excites their en-
deavors to mend it.

—WILLIAM PENN

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\$4.50 A YEAR

FRIENDS JOURNAL



Published weekly, except during July and August when published biweekly, at 1515 Cherry Street, Philadelphia 2, Pennsylvania (Rittenhouse 6-7669)
By Friends Publishing Corporation

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SUBSCRIPTION RATES: United States, possessions, Canada, and Mexico: \$4.50 a year, \$2.50 for six months. Foreign countries: \$5.00 a year. Single copies: fifteen cents. Checks should be made payable to Friends Journal. Sample copies sent on request.

Second Class Postage Paid at Philadelphia, Pa.

The Secularization of Love

By R. W. TUCKER

EVER more frequently, it seems to me, Friends are standing up in meetings for worship to give reasons why we ought to love God and try to do His will. I've noticed at least four arguments, all of them in terms of the material advantages that accrue to the spiritually-minded.

There's the argument of the professional pacifist, that if we love God, we'll be able to "apply creative non-violence to conflict situations," as the current jargon has it. We'll achieve a happier social order and solve the problems of a war-minded world.

There's the hedonist argument, that by loving God we'll integrate our personalities and be happy. This one is usually clothed in the worst "gobbledygook" of psychological theory.

There's the argument of Norman Vincent Peale, that if we abide in Christian love, we'll be popular with our neighbors and achieve success in business.

And there's the argument that by growing close to God we can come to understand His will for us.

Of all these arguments, two observations may be made. First, they're blasphemous, because they degrade the concept of love. Unless love is regarded as an end in itself, it isn't love at all but just barren, deluded sentimentality.

Love, to be sure, is indeed a means through which worldly goals can sometimes be attained. But it's a means accessible only to those who themselves regard it as an end, who seek first the Kingdom of Heaven.

Second, these arguments aren't even true; at least, they're not necessarily true. Saints throughout the ages by loving God and doing His will have been led not to worldly success, but to martyrdom; not to happiness, but to misery; not to popularity, but to being despised; to knowledge not of God's intentions, but of His inscrutability.

Jesus loved God more adequately than any of us. For him the path of creative nonviolence led to the cross. It was Jesus who said in the Garden of Gethsemane, "My soul is exceeding sorrowful, even unto death." Are these the words of a happy spirit?

Again in Gethsemane, Jesus asked the three men closest to him, Peter and John and James, to watch with him while he prayed. Matthew relates that they all three fell asleep, and that Jesus reproached them: "What, could ye not watch with me one hour?" But, of course,

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R. W. Tucker, a free-lance writer, is a member of New York Monthly Meeting.

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FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, DECEMBER 6, 1958

VOL. 4—No. 44

Editorial Comments

Are the Churches "Missing the Boat"?

SECRETARY OF STATE John Foster Dulles made a significant appeal at the conclusion of his public address at the World Order Study Conference of the National Council of Churches, held at Cleveland, November 18 to 21. He called on the large assembly of 600 clergy and laymen to work for the spiritual redemption of our nation, saying, "In terms of faith we seem unable to articulate a basic philosophy for our times which carries a deep conviction and strong appeal. In terms of works we seem to be treating freedom as an opportunity for license, and our productive power seems often dedicated to frivolities rather than fulfilling some human needs. In some respects we seem to be as materialistic as the Communists, but without their supporting philosophy and efficiency. Surely, when we concern ourselves with 'change' we must not ignore the need to change ourselves." His speech was remarkably free from some of the idiosyncrasies to which the public has become accustomed. His appeal to the churches to make a more convincing effort to remain in real communication with the people underlined inadvertently the question that one of the press releases from the Conference table asked about the future of the churches. Are they "missing the boat" in any way by the simple failure to communicate?"

A comprehensive reply to this question would be too large an assignment. The critical observer at the Cleveland Conference is, nevertheless, in the happy position of stating that the churches are at least aware of the danger suggested in the query and are, as we believe, trying successfully to recover a prophetic message in the present international and social chaos. More than that, it was most heartening to see during these four days men and women from every section of the United States at work expressing their fervent religious conviction in convincing terms. They went about their business of dealing with complex international, social, and racial problems, including integration, in a most intelligent and broad-minded manner. It is not too much to say that the four study groups and their final statements were remarkable for their progressive thinking. No

"boat-missing" spirit was evident in any of these papers dealing with (1) "The Power Struggle and Security in a Nuclear Age," (2) "Overseas Areas of Rapid Social Change," (3) "The Changing Dimensions of Human Rights," and (4) "International Institutions and Peaceful Change."

Ralph W. Sockman thought that the clergy was still more concerned with peace of mind than peace in the world. That may be true, but the leadership active in all segments of the ecumenical church gives strong evidence that great changes are in the making. The documents, designed for study in local churches, minced no words about the higher loyalties to a God-given life that transcend the interests of the nation, notwithstanding our duty to our own people. Freedom, justice, and welfare are indivisible, and communism is, in part, a judgment upon our sins of omission and commission. The group was emphatic concerning the need of the U.N. to assume wider responsibilities. Military force should be used only through the U.N. Nuclear tests should at once be abandoned unilaterally by the United States, while negotiations for their general cessation should proceed. Conscription should be abolished; a U.N. police force should be created; and recognition of China should no longer be withheld.

A strong sense of the new realities of our time pervaded all meetings. No fewer than 700 million people in 21 nations have become free during the last 15 years. Economic assistance to underdeveloped nations may demand that we raise our contribution to one per cent of our national gross product, or about four billion dollars a year. Poverty anywhere is a threat to prosperity everywhere, just as the denial of human rights and freedom may become cause for international war.

These few remarks cannot do more than touch lightly upon some of the highlights of the Conference. (We hope to print a report in a later issue.) Suffice it to say again that the most encouraging and forward-looking spirit prevailed at all times. To state this is only fair, in view of our traditional reservation concerning the creedal clause for membership in the National Council that continues to irritate many individual Friends and Meetings. Friends had their share in the work at Cleve-

land and were well represented from various sections of the country.

The reports from the various Commissions are regarded as working papers to guide local church and study groups; they are not in any way official documents of the National Council. Ultimately, it will be on the level of the local church and Meeting that history will pronounce the verdict whether our churches "are missing the boat" or not. We have great hope that the spirit of the Cleveland Conference will impart itself to the 37 million church members everywhere, and we hope

especially that it will inspire Friends Meetings with its forward-looking thoughts.

Cleveland has made it abundantly evident that many, many church groups have as strong and intelligent a peace testimony as Friends may have had in the past. This is not to ignore the many problems still existing in the ranks of church membership. But we ought to beware of thinking that the hazard of "missing the boat" might possibly be confined to church groups and that it could never happen within the ranks of Quakerism at large.

A Simple Christmas

AS a Quaker mother at Christmas, I have a concern. Each year, with the advent of the holiday season, the question in our neighborhood becomes: "What do you want from Santa?"

In our family the children, who have until the moment of this question been getting along without complaint, start figuring out what they want this year. It is not easy. They explore the toylands and study the catalogues for inspiration. They all have bicycles or tricycles by now. Sleds, wagons, skates, fishing poles, dolls, and doll buggies spill from the closets, the basement, and the garage. We must have all but three or four of the games that were ever thought up and more records than anyone can listen to in a whole childhood. We have perhaps more accumulation than some, since almost from the birth of our first child there has been expectation of another for whom to save the smallest rocking horse and trike. Even so, most of what we have is considered standard equipment in a multitude of American homes, far less than standard in many that we know.

Two years ago, with the conclusion that Christmas as a time of giving was resulting in too much getting, we requested Santa Claus please to limit his generosity to the filling of our Christmas stockings. Since then our steadfast goal has been a simple Christmas, but we have not yet succeeded in freeing ourselves from the luxurious complexity which lies in the very atmosphere of the American holiday season. We have encouraged the children to use their gift money and we have used ours for CARE parcels, UNICEF, and such family projects as trimming a mitten tree. But still those weeks before Christmas are crowded with giant evergreens, parades, parties, glitter, and excitement. From Halloween until the New Year the beautiful, sacred music of Christmas blares forth from the radio, the supermarkets, and the

dime stores until it becomes a great, deafening noise. Santa Claus is everywhere, and the baby Jesus is scarcely to be found.

The building up of wants, the availability and abundance of material wealth, along with the "buy-buy" pressures which encourage unneeded needs are indeed cause for alarm. Most of our children will grow up never having needed anything.

As a child, I was admonished to eat all the food on my plate: "Think of the starving children in China." Starvation was altogether outside my experience. Even I could see that whether I ate my food or not would have no effect on those hungry, faraway children but only on the dog, who would get whatever I left. So it is when I tell our Peter that his three-year-old, third-hand bike cannot be replaced: "Think of all the little boys in the world who can never even think of wishing for a bicycle." A boy without at least hope of a bicycle is not within his experience. But to get this bikeless boy, who also needs such ordinary American things as shoes, vaccinations, and milk, within the comprehension of Peter and the others is what I am concerned about.

The splendid, carefully planned American Friends Service Committee packets, "Days of Discovery" and "Friendly Things to Do," as well as the many other ideas for children's sharing activities and projects worked out these past years by the AFSC are invaluable for family use, as, of course, they are for Scout, club, and school groups. Another meaningful thing for our children has been hearing stories about and seeing colored slides of the boys and girls my husband and I have known in children's institutions and child-welfare agencies where we have worked during the past thirteen years. They like hearing about the many stockings there were to fill at Christmas in the Ithaca Children's Home, and especially they like the story of our Christmas cele-

bration with the many boys and girls in the Children's Village in Bad Aibling, Germany, where we were working with the AFSC in 1949 and in 1950, when our own first child was born.

We used to talk of and plan for a world where there would be "freedom from want." By that I think we meant freedom from the want of food, shelter, clothing. But now we in our plenty, rather than becoming free from want, have become imprisoned by new wants, always wanting the next thing on the list. Meeting such a want leads only to more wanting.

Perhaps now is the time to turn about to discover with our children how much we can have even if we make no new lists at Christmas. Perhaps it is time to find a way to help our children to learn and to teach ourselves *not to want*, for so long as there is still some one thing more we think we want, one thing the having of which we consider essential to our happiness, we cannot even begin to be free to see the real want that remains so apparent in the wider world.

I begin feeling sorry about Christmas in October, when the unsolicited little gift catalogues begin to arrive. Giving among Americans has lost its spontaneity. It has become at times a duty, at times a business obligation—"good business," the catalogues say—and less often a simple, clear expression of friendship and love. Hence it has become a problem to be solved by experts. These gift houses spend all year creating jeweled bottle openers, musical alarm clocks, monogrammed safety pins for Americans to give to fellow Americans who already have everything else. And then comes the morning of Christmas, when, after an almost sleepless night, wrappings and ribbons are torn off, and new acquisitions compared. The tensions and excitement of weeks are released, they subside, and one can almost hear a murmured "Is that all?"

Why "Is that all?" in the midst of what seems too much? What is the "all," the whole of Christmas? This is not for me to say, but I think I know at least some of the parts. Christmas is the time when God shared Himself with the world, and so it is a time for us to share. It is the birthday of Jesus, who lived to enlighten us, to teach us a way of love, whose birth brought the promise of peace and good will among men everywhere. So for us it is a time to seek new ways to show our enlightenment and our love, and to help in the fulfillment of the promise. Christmas is a time of joy, of praise, yes, but a time when we must not forget that the miracle of the birth, the joy of it, was followed by overwhelming suffering, overcome by overwhelming love.

Perhaps my feeling of urgency is greater this year because of the ever-increasing efforts being directed to-

ward keeping and adding to the already absurd proportions of material wealth in this country, of clutching it to ourselves, while our sharing in any generous way is as usual bound up with military and who-is-on-our-side considerations. At the same time I—and perhaps many others, too—are burdened by a sense of impending disaster, nagged by a persistent feeling that there is surely something we ought to be doing, that we are capable of doing, if we could only quickly enough remember what it is.

All of us, I think, long to give of ourselves and our goods to show our love and our adoration, as did the shepherds and the Magi; but for the most part we fail, or find only small successes in small, unimaginative ways. To find new ways, creative ways, is the concern that I have, to get ourselves unentangled from the accessories of the season so that we can be free to seek the miracle of love that is at the center.

NATALIE PIERCE KENT

The Secularization of Love

(Continued from page 706)

they couldn't; in the end he was all alone, where no friend could help.

Finally, on the cross he said, "My God, my God, why hast Thou forsaken me?" These are not the words of one to whom love of God has brought full understanding of God's purposes.

We can freely hope, then, that our love of God will bring us many things. But we can't assume it will bring us other than failure, despair, loneliness, and bewilderment. A Quaker ministry that suggests anything else is a false ministry, as well as a blasphemous one.

There remains one valid argument for the life of the spirit, the argument that reasserts that love is an end, in fact, our only end; that our purpose, the nature of our being, is to love God; that insofar as we do not fulfill this destiny we pervert our function in creation and are less than whole human beings.

This is a demonstrable argument. Theologically, for instance, it's the whole core of the teachings of Thomas Aquinas. Some modern psychologists teach it. Above all, it's an approach that we can intuitively recognize as true when we search our hearts. I recommend it to those Friends who feel they must rise in meeting to cite reasons for loving God.

But I suggest that in most cases they'd do better by not rising at all. Most people who come to meeting are already persuaded that the inward life is worth cultivating. What they're really looking for is an atmosphere of reverent silence in which to cultivate it.

Books

THE YOKE OF CHRIST AND OTHER SERMONS. By ELTON TRUEBLOOD. Harper and Brothers, New York, 1958. 192 pages. \$3.00

These eighteen short sermons are interesting and edifying. Each throws fresh light on the meaning of a difficult New Testament passage. Each indicates, sometimes discomfortingly, applications today of principles set forth 1900 years ago.

Elton Trueblood is deeply concerned that professing Christians gain a sense of the urgency and devotion of their faith. He persists in reminding them of their responsibility to witness to the faith they profess. He writes: ". . . My task is not to talk about my virtue, which in any case is nonexistent, but about the love of Christ to which, unworthy as I am, I can announce my dedication in the hope that others may be influenced to do the same. . . ."

While he appreciates the necessity of times of retirement and solitary recollection, Elton Trueblood holds that the small, devoted group is the necessary unit of an effective Christian movement.

For personal study and worship and for groups these vigorous, brief sermons will be found helpful, interesting, and stimulating.

RICHARD R. WOOD

THE FATHER OF THE BRONTES. By ANNETTE B. HOPKINS. The Johns Hopkins Press, Baltimore, 1958. 130 pages, plus 40 pages of notes, and an index. \$4.50

This Quaker writer has made a real contribution to the better understanding of one of England's more unhappy literary families. The publishers suggest that the book was written to correct the popular impression that Patrick Brontë was an eccentric, tyrannical, possessive master who warped the minds of his daughters. The book is an honest and workmanlike attempt to understand an individual by taking up each prejudice in turn and examining it under the light of presently available knowledge. Somehow this re-examination leaves the reader without any feeling of real warmth for this man, who must have left his imprint on literary history. Annette Hopkins has tried to summon all the evidence she could find, and has presented her case before the bar of justice well; but the father of this writing family emerges as a fairly grim person.

SYLVAN E. WALLEN

IF THE CHURCHES WANT WORLD PEACE. By NORMAN HILL and DONIVER LUND. The Macmillan Company, New York, 1958. 150 pages. \$3.00

"What can the churches do about it?" are the opening words of this provocative book. Total war places the Christian church on the defensive, as it reflects the absence of Christian virtues and calls for hatred and murder. Continually from 1846-48, in our war with Mexico, clergymen have been responsible for many attitudes asserted as Christian. The authors take us through the League of Nations, the two World Wars, the United Nations, up to the great ecumenical movement culminating in the World Council of Churches, citing the various stands church leaders have taken.

They feel strongly, however, that the clergy need to be warned against underestimating the immensity of the problems faced by our government in making foreign policy and against the temptation to offer ready, often ill-considered solutions. While pressure on the government is the right and privilege of any group in a democracy, the churches are amateurs. Only after deep study on the principles of international politics can sound pronouncements be made.

The clue to the opportunity of the church in foreign affairs is to give the people character, shaping their philosophy and making men of quality play their proper role in foreign affairs. "True honest-to-goodness Christianity in the hearts and minds of the people will work its alchemy in foreign policy as surely as a base will neutralize an acid."

A wealth of material from the World Council of Churches, many references to Quakers as well as the Friends Committee on National Legislation, and sound advice that may help in our too frequent pressures make this book a most important one to read.

LYDIA B. STOKES

Book Survey

Broken Blossoms. The Story of Our Son Art. By Avery D. Weage. Dorrance and Company, Philadelphia, Pa., 1958. 116 pages. \$2.50

This is a minister's tender and unpretentious tale of family life centered upon the loss of a promising son in early manhood.

What's Right with Race Relations? By Harriet Harmon Dexter. Harper and Brothers, New York, 1958. 240 pages and index. \$4.00

This thoughtful and sympathetically written book may bring more information about the progress made than real enthusiasm for it. Mrs. Dexter is now a teacher and counselor of girls at Northland College. She has gotten into a minimum of pages a maximum of information. All of us who are active or interested in better human understanding will be thankful for this resource book. Her reporting covers the experiences of a number of minority groups, with most emphasis, as would be expected, on case histories of adjustments of differences between Negroes and whites. From "close to home" is her account of the Concord Park Homes, Greenbelt Knoll, and Suburban Housing, Inc. To those of us who are not antagonistic but just weary and dismayed, many of the recounted accomplishments will be hopeful rather than as cheering as the title suggests.

Temporal and Eternal. By Charles Péguy. Translated with an Introduction by Alexander Dru. Harper and Brothers, New York, 1958. 158 pages. \$3.50

This is the first volume of Péguy's social thought to appear in English and the first of a projected three or four volumes which will cover the main body of his nonpoetic works. These two essays by this Catholic writer will be of interest to many Friends.

Approach. A Literary Magazine published four times a year. Editors: Albert and Helen Fowler, 114 Petrie Avenue, Rosemont, Pa. Spring Issue, 1958. 32 pages. 50 cents

When You Lose a Loved One. By Ernest Osborne. Public Affairs Pamphlet (22 East 38th Street, New York 16, N. Y.). 28 pages. 25 cents

news of the U.N.



FRIENDS GENERAL CONFERENCE
1515 CHERRY STREET, PHILADELPHIA 2

VOL. 2 — NO. 4

From Our U.N. Representative

Here in Bali, Indonesia, it is more beautiful than one can imagine. Men and women, wearing sarong-type skirts and gay blouses, walk along the palm-shaded roads, balancing heavy loads on their heads. Many beautiful temples, some with pagodas of thatch, add much to the landscape. The cultivation of neat rice paddies on the terraced mountain sides indicates the energy of the people. But in the midst of the beauty and plenty on this island there is so much poverty.

This country, newly independent after 400 years of Dutch rule, needs much help. Technical assistance and capital are needed in order to use the resources of rubber, oil, and tin, and to train people in various essential skills.

We are endeavoring to learn as much as possible about the help that is given by the United Nations. This morning we discussed the leprosy situation with Dr. Boenjamin, who is in charge of the leprosy Institute in Djakarta, and with Dr. Blanc, the World Health Organization expert who gives technical advice. Unsanitary conditions cause leprosy. The doctors stated that more than 100,000 persons are suffering from leprosy in this country. It is contagious and difficult to detect. The United Nations Children's Fund is promoting an antileprosy campaign; for this it is supplying a new drug, D.D.S.

Here in Denpasar, where we are staying, there is a UNICEF Mother and Child Health Center. When we stopped in this morning, there were many mothers with babies, and sometimes older children were carrying little babies. They had come for consultation or treatment, and to get the bottle of milk, available to each. In some cases particular formulas had been prepared for particular babies. To see such need and the help that mothers are receiving in a place like this makes one realize the importance of supporting the work of UNICEF. It really affects one deeply.

We had an opportunity to visit a family in their home, accompanied by members of the staff. The mother had used the facilities of the Center, and the midwife had come to her home. There is a three-year period of training for midwives; much of the time is spent assisting in hospitals.

When we were in Djakarta, we had an opportunity to attend the opening session of a seminar at the Fundamental Education Center, located some distance from the city. We were

accompanied by Manuel Arnalso, United Nations Educational, Social and Cultural Organization Chief of Missions. Representatives had come from different parts of the country to confer on the techniques and the production of reading material for new literates. There was much enthusiasm for this new program. The Dutch had done nothing to promote education beyond the beginning school years.

The houses in this Center were built by the local people; the government is building new high schools.

The Specialized Agencies of the United Nations are assisting the peoples of Asia in setting up new programs. In Viet Nam we visited the new Fundamental Education Center, which opened in May. In cooperation with the government, it is developing a program along the lines of the famous Patzcuaro Center in Mexico. Three students from Viet Nam leave soon for Mexico for further training.

One of the most valuable institutions which we have visited in Asia is the Children's Hospital in Saigon. WHO and UNICEF are combining their efforts in this large hospital, which is serving thousands of people. There is only one social worker, however, who makes visits to homes and assists in planned parenthood.

In conclusion I quote from Dr. Ali Sastroamidjojo, Indonesia's Permanent Representative to the U.N.: "What we must hope for in the future is that the West will approach the East in a new spirit that will be both bold and patient. Such a spirit coming out of, and reflecting, the scientific West would find its counterpart in the revolutionary East. Moreover, it would act as a challenge to Asia to maintain the momentum of its social upheaval and to direct the forces that are released along humanitarian and constructive channels."

October 25, 1958

ESTHER HOLMES JONES

If we want an abiding peace we must build an international community. It is a vast task and the building will take a long time. But we can lay the cornerstone and can set up an organization to continue the job of construction.—ROBERT MACIVER, *Toward an Abiding Peace*

Friends at the U.N.

Friends from Kenya on the U.N. Quaker Team

It looks more like divine planning than coincidence that, as members of the first intervisitation program, two Friends from Kenya Yearly Meeting have been sent to Europe and the U.S.A., and in particular to the U.N., precisely at the moment when an Economic Commission for Africa is at last being set up. After years of recognition of the need for such an authorized group and after long debate, last year's session of the General Assembly voted its creation. The offices of the new Commission, in charge of coordinating all efforts for the development of Africa, are presently being organized at Addis Ababa in Ethiopia, neighbor to Kenya.

Friends in Kenya, as I learned from the charming and distinguished couple, Jotham and Rhoda Standa, knew little about the U.N. The participation of Jotham Standa in the Bad Pyrmont Conference of Friends, held in Germany in September, gave him a needed and wanted contact with Friends from all over the world. It also revealed to him the activities of the U.N., as well as the concern of Quakers in its programs for furthering peace and improving the conditions of life for all mankind.

The Standas are now in New York, where they are members of the team of the U.N. Quaker Program, whose Director, Elmore Jackson, has recently returned from a Friends assignment to the Middle East. He and Beth Jackson are again hosts at Quaker House, where Jotham and Rhoda Standa are able to meet and talk with delegates and officials of the U.N. With the other members of the team, Elton Atwater and Virginia Williams, they attend the meetings of the General Assembly's 13th session.

Jotham, like most of the inhabitants of Kenya, is a farmer and lives in Lugulu. He sells his crops of corn and millet, coffee, oranges, and lemons to the Farmers' Cooperative of the region. He has at the same time been a teacher at the Mihuu Friends School for several years. Lately he has become the General Supervisor of Friends Schools.

His wife, Rhoda, also a teacher, obtained her diploma after her second child was born, taking care of her household duties besides following the course, while her husband was baby-sitting for her, farming, and teaching school, all at the same time. Rhoda may well be able to tell us a secret formula of youth, looking, as she does, like a beautiful teen-ager, although she is the mother of eight children.

Friends in Kenya seem to have both the energy and the will to attend meetings for worship. The Standas, more fortunate than most of their neighbors, have a car, but some Friends in Kenya have to walk seven miles to attend meeting, and they rarely miss one, I was told. Friends living in villages have two worship periods on First-day, one at 7 a.m., and later, after having gone home for breakfast, they come back to the meeting house at 10 a.m.

I feel deeply that with leaders of the moral integrity and

spiritual understanding of Jotham Standa, Friends Meetings in Kenya must have spiritual guidance that is responsible and of a high level.

At the U.N., Jotham Standa has attended meetings of the Fourth Committee of the General Assembly, which is concerned with Trusteeship matters. This Committee does not deal with the problems of Kenya, as this country is a British Crown Colony. Its discussions have centered up to now around South-West Africa, but petitioners coming from Trust Territories, such as the Cameroons, Togoland, and others, were also heard. Jotham said that the petitions reflect situations similar to those prevailing in his country, viz., lack of medical services, poverty, tense racial relations, and shortage of educational facilities. When I asked what was their greatest need in order to raise their standard of living, Jotham's answer was prompt: "Land!" The black population of Kenya lives on overcrowded reservations. Since this is a problem and a responsibility of the British government, I went on to the next question: "What could be done in order to help in the present situation?"

Jotham told me that farming equipment—for instance, tractors—to be pooled by the Farmers' Cooperatives and lent to members at a low cost, would be of immense value. But first of all comes the health problem. Friends in the Lugulu area are in great need at this moment of a second doctor. Clinics are few and still too expensive for a population so short of means that it can seldom pay the medical bills. Schools and school materials are lacking, especially for secondary schools.

There are 28,000 Quakers in Kenya. Friends like Jotham and Rhoda Standa would rank among the élite in any Quaker community that holds to its principles. Given some help to overcome the most pressing necessities, the Kenya Friends might well become one of the most decisive moral forces in Africa, capable of building a bridge of understanding between black and white, as well as between the Continent of Africa and the Western world.

Friends and readers of the *News of the U.N.* will realize, as I do, that they have heard not only the voice of an African Quaker but a petition, unofficial, it is true, but coming to them direct from Africa.

Jotham and Rhoda Standa will be among us until January. Then, the 13th session of the General Assembly being over, they will leave for England to stay for several months at Woodbrooke College, Birmingham. **NORA B. CORNELISSEN**

And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their swords into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more.—*Micah 4: 3*

Nine Years of UNRWA

The Palestine War in the summer of 1948 left approximately one million Arabs homeless. These unfortunate people dispersed to four countries, Jordan, Gaza (under Egyptian military control), Lebanon, and Syria. At first, voluntary organizations such as the American Friends Service Committee carried out an emergency relief program, but as a year passed and the emergency was not solved, the United Nations formed a new agency to take over and carry on their work. The United Nations Relief and Works Agency for Palestine Refugees (UNRWA) was established in December, 1949, on a temporary basis, with a life expectancy of six months.

Today, nine years have passed, and the number of refugees on UNRWA's relief rolls remains approximately one million.

That no settlement has been reached stems from several causes, of which the most important has been the reluctance of the Israeli government to honor the United Nations resolution to give the refugees the choice of repatriation or compensation. In the refugee camps this promise has been a source of hope, and even today many cling to this stand and refuse UNRWA attempts to resettle them. A quotation from the Annual Director's Report of UNRWA, 1955-56, declares: "... the refugee problem is at the core of the Palestine question, which is one of the most explosive political issues in the host countries and in the whole Near East."

Until the 1948 United Nations resolution, or some other general-area settlement, is implemented, the refugee situation will remain static. Pending such a change, UNRWA continues to encourage resettlement on a small scale for those who will accept it. Refugees with salable skills have generally found employment in the host countries, except in Gaza, and are earning enough to supplement their rations, and, in many cases, to dispense with them altogether. UNRWA operates two vocational training schools which graduate skilled carpenters, masons, and electricians, nearly all of whom are able to find employment and thus remove themselves from the ration rolls. Many of the 40 per cent of all refugees who live in UNRWA camps have auxiliary earnings as seasonal farm laborers or as owners of small shops or as UNRWA camp employees; most raise a few vegetables or chickens. These earnings are not, however, enough to enable them to live without UNRWA aid. Most refugees are trying slowly to better their own lot. They have been moderately successful in Lebanon and Syria, where they are few in number. But in Jordan and Gaza their pressure on the local population and resources is so great that even skilled workers often cannot find employment.

Leslie J. Carver, Acting Director of UNRWA, in his report to the 13th General Assembly, states that UNRWA's mandate after successive extensions is due to be terminated or renewed on June 30, 1960. Mr. Carver urges the General Assembly to decide before its 1959 sessions the means through which it wishes services to continue to the Arab refugees. He notes, "Even in the most favorable political circumstances, it would be years before the refugees could become self-supporting, however great the investment in economic development in the Near East."

Mr. Carver describes the Agency's financial position as "basically unsatisfactory." Continued and increased financial support, he says, is "as urgent as ever." UNRWA's budget for 1959, he states, estimates expenditures totaling 37.5 million dollars.

While the refugees remain, UNRWA, the temporary agency set up nine years ago, continues its program of relief, medical care, and education.

RENEE C. CRAUDER

Renee C. Crauder is the wife of Robert T. Crauder, who is Finance Officer for UNRWA operations in the Syrian Region of the United Arab Republic. They and their two children, members of the Friends Meeting in Trenton, New Jersey, live in Damascus. They have lived in the Middle East for nearly five years.



Mother and Child—Palestinian Refugees

It is our profound belief that the peoples of the world desire peace; but we do not believe that it can be achieved through a policy of military strength. Peace can only be built when men seek to solve their common problems in a spirit of reconciliation and national humility. We must act with love, forbearance, and forgiveness, even toward those who are called our enemies, trusting in God and His Spirit working in all men.—*Quakers Speak*—Iowa Yearly Meeting (Conservative)

The General Assembly

The General Assembly (GA) is the main deliberative organ of the United Nations. It expresses the world's views on the work and accomplishments of all the U.N. organs. It is the parent body of all the work done in the economic and social field, and in the field of dependent peoples. It is the main forum for discussion in the U.N.

The purpose of the GA is to formulate U.N. policies and coordinate the work of the various organs and subdivisions.

Membership is composed of all the member states in the U.N. on an equal basis. At the present there are 81 countries represented in the GA.

General Powers of the GA: It may discuss and make recommendations on any matter within the scope of the Charter with one exception . . . it cannot make a recommendation on an item which is before the Security Council. The GA may not discuss anything within the domestic jurisdiction of a nation.

The GA can only make recommendations; it can "ask," "request," "recommend." The GA has no enforcement powers. It is up to the individual governments to carry out the GA's recommendations in good faith.

Specific Functions: The GA may consider the general principles of maintaining peace and security, including disarmament. It may also discuss and make recommendations concerning the peaceful settlement of any dispute brought before it (provided that the matter is not before the Security Council). It should be remembered, though, that the Security Council has the *primary* responsibility for keeping the peace. The Security Council reports to the GA, but the GA cannot override or change a decision of the Council. The GA merely "takes note" of the report of the Council.

In any instance where enforcement action (sanctions, armed forces, etc.) is being considered to stop aggression or deal with a threat to the peace, the matter *must* be referred to the Security Council. In the event that the Security Council cannot reach a decision, then the matter may be taken to the Assembly.

All work in the economic and social field goes to the GA for a final vote. It may approve, reject, or amend the resolutions passed by the Economic and Social Council, and it gives instructions to the Council concerning its work.

All questions concerning dependent peoples goes to the GA for final vote. The GA discusses and votes on the reports of the Trusteeship Council and the Committee on Information from Non-Self-Governing Territories. It gives instructions to these two bodies concerning their work.

The GA has the final vote on the appointment of the Secretary General after a recommendation has been given by the Security Council. As head of the Secretariat, the Secretary General is responsible to the Assembly for the organization and proper functioning of the Secretariat.

The GA votes on the budget and determines the amount each nation shall contribute.

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

The GA has the final vote on the admission of new members to the U.N., after the Security Council has made the recommendation.

The GA elects the nonpermanent members of the Councils. Along with the Security Council, the GA elects judges to the International Court of Justice.

Meetings: The GA holds one session a year . . . usually convening the third Tuesday of September and lasting ten to twelve weeks.

The GA may be called into special session within 24 hours at the request of any seven members of the Security Council or a majority of U.N. member states.

Organization within the GA: Because the Assembly has such broad responsibilities, and so much ground to cover in a short time, it has established a number of Committees to expedite the work of each session.

The Steering Committee (or General Committee) has the task of "steering" the work of the GA. The proposed agenda items (usually around 70) are discussed by the Steering Committee, and it will recommend to the full GA which items should be included on its agenda and which should not. It will assign these items to the GA's seven main committees. The GA, however, may override recommendations of its Steering Committee.

The Steering Committee is composed of the officers of the GA: the President, 13 Vice Presidents, and seven main committee chairmen.

The Assembly divides up its agenda among seven main committees for preliminary debate and vote. Each committee has specific subject matter as its concern:

First Committee — Political and Security agenda items

Special Political Committee — Additional Political items

Second Committee — Economic and Financial items

Third Committee — Social, Humanitarian, and Cultural items

Fourth Committee — Trusteeship items

Fifth Committee — Administrative and Budgetary items

Sixth Committee — Legal items

Each U.N. member state is represented on each of the seven main committees. The committees engage in full debate on each item assigned to them and vote on what, if any, action should be taken. Voting is by simple majority. Committee recommendations are not final. Each Committee resolution must come to the GA's plenary session for a final vote of a two-thirds majority.

Plenary sessions are meetings of the full GA held in the Assembly Hall. They are held for the more formal part of the GA's work, such as formal statements of policy (general debate) by the heads of the delegations, election of nations to Councils, and a final vote on all Assembly items coming from the main committees.

Voting in committee is by simple majority of those present and voting. In plenary sessions, voting on important matters is by two-thirds majority of those present and voting. An absence or abstention does not count as a vote.

Friends and Their Friends

This notice will inform our readers of the change of subscription price of the FRIENDS JOURNAL, beginning January 1, 1959. The annual subscription rate will be \$5.00 per year (\$5.50 for foreign subscriptions), and \$2.75 for six months. This decision has become necessary because of the rising cost of printing, labor, and postage. The new subscription rate of \$5.00 per year is still considerably lower than our actual production cost. Individual contributions and those donated by groups of Friends, and especially the annual contributions given by the Friends Journal Associates, carry the burden of our inevitable deficit.

We are appealing to our readers to join the Associates, to whom we also are addressing an urgent appeal to consider increasing their annual contributions. For 25 years or more the minimum contribution of the Associates and Contributors has been \$5.00. Yet printing expense alone rose fourfold during this period, while our subscription rate has not even doubled. We hope that the Associates can in general increase their contributions so that we may count on \$7.00 to \$10.00 from most of our supporters.

At this moment those responsible for the management of the FRIENDS JOURNAL are anxious to express their gratitude for and appreciation of the loyalty and generosity of all who are giving us their support in these critical times.

"Country Life in an Industrial Society" is the theme for the annual meeting of the Rural Life Association, to be held at Earlham College, Richmond, Indiana, December 12, beginning at 9:30 a.m. Professor Troy Cauley, Economist of Indiana University, will be the featured speaker. His topic will be "The Economic Position of the Family Farm and its Relation to the Community." A symposium of three college presidents will discuss "The Church College and the Values of the Rural Community." Participating will be Presidents Landrum Bolling, Earlham College; A. Blair Helman, Manchester College; and Paul Minninger, Goshen College.

The Rural Life Association, supported by Brethren, Mennonites, Quakers, and other interested friends, has recently moved its headquarters from Quaker Hill, Richmond, Indiana, where it was founded in 1942, to Manchester College, North Manchester, Indiana, according to its national president, Rufus B. King, who resides at Elgin, Illinois.

The Rural Life Association has as its purpose the lifting up of the values of rural living with particular reference to the family-size farm. Largely supported by historic-peace-church members, it depends upon voluntary gifts for its program. Rural concerns are lifted up through periodic institutes, counseling on rural affairs, a placement service, a resource library on rural and farm subjects, periodic publication of the *Rural Mailbox*, a speakers' bureau, a scholarship program for medical students committed to rural service, and various articles on rural subjects by members of the Association.

A 30-member Board of Directors representing many related churches and institutions steers the internal affairs of the As-

sociation. Vice Presidents are Stanley Hamilton, Richmond, Ind., a Friend, who served as the first Executive Secretary for twelve years, and C. Franklin Bishop, a Mennonite, Professor of Agriculture at Goshen College, Goshen, Indiana.

Katharine Petersen, a Friend in Hannover, Germany, has been awarded the O.B.E. in recognition of her services to British cultural interests in Germany over many years, and of her work to further the cause of Anglo-German friendship and cooperation. Katharine Petersen is a member of Germany Yearly Meeting and was formerly connected with the Friends School in Ommen, The Netherlands.

In response to continuing demand from theological seminaries, ministers, and others, a new printing has been made of the 40-page pamphlet *The Christian Conscience and War*, which was issued a few years ago by a commission of theologians and religious leaders appointed by the Church Peace Mission. The pamphlet undertakes to present the pacifist interpretation of the Gospel in the light of the contemporary religious and political crisis. It does so in an irenic and objective spirit, asserting that "both pacifists and nonpacifists, the leaders and teachers of the church as a whole—the ecumenical church—need to tackle anew and together this task of making the wisdom and energies of the Spirit potent in the temporal order." Orders for *The Christian Conscience and War* (25 cents per copy; discounts for quantity orders) should be sent to Fellowship Publications, Box 271, Nyack, N. Y.

Frank McDonald, Pendle Hill student from 1946-48 and again in 1951-53, has asked that we print his present address: P. O. Box 509, Winston-Salem, North Carolina.

The Gift of Lasting Appreciation

A gift subscription to FRIENDS JOURNAL comes to your relatives and friends every week during the coming year. Week after week they will be reminded of your thoughtful discrimination in selecting it.

Write us NOW so that the subscriptions can start promptly with the first issue in January.

By the way: Gift subscriptions, like all new subscriptions for 1959, cost only \$4.50 if ordered before December 31, 1958. The subscription rate for renewals will be \$5.00, beginning January, 1959. A gift subscription to FRIENDS JOURNAL is not only good taste; it is also good economy.

FRIENDS JOURNAL

1515 Cherry Street, Philadelphia 2, Pa.

The AFSC representative in Rome, Louise Wood, has recently informed us that the small Meeting of Friends and friends of Friends in Rome has now found what might be a permanent meeting place. The American Church has offered the group the use of a very pleasant room at 58, via Napoli, the street which runs along the side of the American Church. Any person wishing to meet with this group of Friends should enter No. 58, go up one and a half flights of steps and enter the room immediately opposite. Meeting will start at 10 a.m. Friends who are in the vicinity of Rome are cordially invited to meet with this group.

British statesman Earl Attlee, better known in this country as Clement Attlee, Prime Minister of Great Britain during the postwar years, will appear as guest lecturer at Wilmington College, Wilmington, Ohio, on February 28, 1959.

Wilbur (Bill) Kelsey was scheduled to assume in October the directorship of the Mercer Street Center, Trenton, N. J. In its September *Newsletter*, Chesterfield Monthly Meeting, N. J., says: "Bill has been most recently Field Director for the Roxbury Work Camps which were sponsored by the Young Friends group of the Cambridge, Mass., Meeting and the American Friends Service Committee. This project was located in a suburb of Boston with many problems similar to those in the Mercer Street-Jackson Street area. Also interesting to Friends is his work with the Massachusetts Society for the Abolition of the Death Penalty. . . . Bill's arrival will enable the Center to begin regular operations."

From the T. Wistar Brown Teachers' Fund's Annual Report for 1957-1958

Whether it was to take a refresher course or to complete work for a master's degree, to venture into teaching after a lapse of many years, to fulfill requirements for certification, or to do advanced work in the special field in which he was teaching, all the 1957-58 recipients reported definite gains.

The Fund was able to make grants to 31 of the 32 applicants in the fiscal year. These grants were made to 13 men and 18 women; four men and 13 women attended summer school, nine men and four women did part-time study while teaching, and one woman received a grant to cover board and lodging while she was doing practice teaching. The institutions attended included Berlitz School of Language, Middlebury College—Spanish School, Millersville State Teachers College, Pennsylvania State University, Temple University, including Tyler School of Fine Arts, University of Pennsylvania, and West Chester State Teachers College.

When T. Wistar Brown was in his 80's, he gave sums of money (in 1912, 1914, and 1915) to Asa S. Wing to establish a fund "to encourage young Friends by some pecuniary aid who wish to qualify for teachers and instructors and are desirous of obtaining the needful instruction and cultivation to qualify them for their chosen profession." Asa S. Wing himself was

named as the original Trustee and was asked to select two others. At the death of T. Wistar Brown on April 16, 1916, Asa S. Wing chose Morris E. Leeds and Anna Rhoads Ladd, and the Fund began to operate with the first meeting on May 12, 1916. The first appropriations were made in the spring of 1917. Since that time the Trustees have received more than 2,550 applications and have made grants to most of the applicants. Edward W. Marshall succeeded Asa S. Wing as Trustee; Esther Linton Duke and later Alice H. Darnell succeeded Anna Rhoads Ladd; and Paul W. Brown, Jr., succeeded Morris E. Leeds. On January 20, 1958, Edward W. Marshall tendered his resignation because of his failing health. He has given devoted service since early in 1932, and it was with sincere regret that his resignation was accepted. Henry Scattergood, Principal of Germantown Friends School, was appointed to take his place as one of the three Trustees.

The Friends Council on Education has this year started a Teacher Training Program, the purpose of which is to prepare Liberal Arts graduates for their chosen profession of teaching. The Trustees have agreed to consider applications from persons who are participating in this program and meet the requirements of the Trust. Applications for such grants should be made in the usual way and sent to the Secretary for the Fund, Helen G. Beale, 16 North Highland Avenue, Clearwater, Florida.

Alice H. Darnell,
Paul W. Brown, Jr.,
Henry Scattergood, *Trustees*

BIRTH

SINCLAIRE—On November 16, to Harry A. and Eleanor Edgecomb Sinclair, a daughter, STACY BINGHAM SINCLAIRE. She, her parents, and two brothers are members of Summit, N. J., Meeting. Her paternal grandparents, J. Kennedy and Louise Andrews Sinclair, are members of Montclair, N. J., Meeting.

MARRIAGE

HASBROUCK-ROBERTS—On November 22, in Woodstown Meeting House, N. J., ELIZABETH ANNE ROBERTS, daughter of Mrs. Elmer F. Roberts and the late Elmer F. Roberts, and MAHLON CLARK HASBROUCK, son of Anna G. Hasbrouck and the late Harold S. Hasbrouck. The groom is a member of Woodstown Meeting, N. J. The couple will reside temporarily in Sewell, N. J., before taking up residence at 37 Bowen Avenue, Woodstown, N. J.

DEATHS

MORRIS—On November 19, ANNA R. B. MORRIS of Glenolden, Pa., wife of G. Winsor Morris and only daughter of Averala C. Bailly. Anna Morris, a member of West Grove Monthly Meeting, Pa., was a teacher in Delaware County and taught until the day before her death.

STEERE—On September 21, JONATHAN M. STEERE of Haverford, Pa. Jonathan Steere was a member of Central Philadelphia Monthly Meeting for 63 years and took an active part in Friends work. Surviving are two sons, Jonathan M. Steere, Jr., and David T. Steere, and seven grandchildren.

Albert Harris Wilson
(1872-1958)

Albert Wilson exemplified in word and deed his dedicated love for his fellow men. That Haverford College students dedicated

their Class Record to him on five separate occasions; that his honorary L.H.D. recognized how far his classroom teaching had gone beyond subject matter into the rarer realms of Christian love; that his ministry was greatly desired by both those who rejoiced and those who sorrowed,—these are but a few of the outward and visible signs of his inward and spiritual grace and of the love in which he was universally held by Haverford College and Haverford Meeting, Pa., who knew him best and to which he dedicated his best.

Recorded as Minister in 1942, Albert, especially after the death of Rufus Jones, carried a large share of the burden of the ministry. He drew from a passage of I Corinthians 13 the inspiration for his life. He died September 22, 1958, at the age of 86 years.

Coming Events

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

DECEMBER

7—Millville-Muncy Quarterly Meeting at Millville, Pa. Meeting for worship, 10 a.m.; at 11 a.m., Eleanor Rappert of the Extension Committee on Education will speak; lunch following the address; business session, 1:30 p.m.

7—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Leon T. Stern, "Religious Enthusiasts of the Past."

7—Frankford Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: Albert Bigelow, Captain of the ship *Golden Rule*.

7—Open House, 3:30 to 6:30 p.m., in the Cafeteria of the Meeting House, 221 East 15th Street, New York City. About 4:15 p.m., Dorothy Browne will give an illustrated talk on "Living in Bermuda." All are cordially invited.

7—Forum at the Race Street Meeting House, Philadelphia, 3:30 p.m.: J. Saunders Redding, Professor of Creative Literature and Head of the English Department at Hampton Institute, Virginia, "Color and Western Propaganda." Moderator, Richmond P. Miller.

9—Public Meeting at Fifteenth Street Meeting House, 221 East 15th Street, New York City, 8 p.m., sponsored by the Peace and Service Committee of New York Monthly Meeting, under the auspices of the Fellowship of Reconciliation: Douglas V. Steere, Professor of Philosophy at Haverford College, author, and world traveler, "The Personal Factor in the Reconciliation of Conflict."

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

14—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Leon T. Stern, "Religious Enthusiasts Today."

14—Conference Class at Fair Hill Meeting, Philadelphia, 10 a.m.: James F. Walker, Executive Secretary of the Friends World Committee for Consultation.

14—Lecture at Orchard Park, N. Y., Meeting, on East Quaker Road (Route 20A), 4 p.m.: Henry J. Cadbury, former Professor of the New Testament, Harvard Divinity School, "Relevance of Jesus' Teaching for Our Generation."

MEETING ADVERTISEMENTS

ARIZONA

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

ARKANSAS

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

CALIFORNIA

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

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

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

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

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

COLORADO

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

DISTRICT OF COLUMBIA

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

FLORIDA

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

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

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk: TU 8-6629.

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 St., Lake Worth.

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

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-8171 (evenings and week ends, GR 6-7776).

FORT WAYNE—Meeting for worship, First-day, 9:30 a.m., Y.W.C.A., 325 W. Wayne. Call Beatrice Wehmeyer, E-1372.

KENTUCKY

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

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone Spring 4-5805.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6853.

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

MICHIGAN

ANN ARBOR—Meeting at 1416 Hill, 10 a.m. and 11:30 a.m.; Sunday School at 10 a.m.

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TE 4-9138 evenings.

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

MINNESOTA

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

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9875.

NEW JERSEY

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

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

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

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW YORK

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

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

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

NEW YORK—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.) Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc.

Manhattan: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

Brooklyn: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

Flushing: at 137-18 Northern Boulevard.

SCARSDALE—Worship, Sundays, 11 a.m., 138 Popham Rd. Clerk, Frances Compter, 17 Hazleton Drive, White Plains, N. Y.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

OHIO

CINCINNATI—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at TR 1-4984.

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

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

PENNSYLVANIA

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

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

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

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Waln Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 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.

PUERTO RICO

SAN JUAN—Meeting, second and last Sunday, 11 a.m., Evangelical Seminary in Rio Piedras. Visitors may call 6-0560.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Esther McCandless, JA 5-5705.

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

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religious Dept., S.M.U.; EM 8-0295.

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

UTAH

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

VIRGINIA

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

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

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

WASHINGTON

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