

FRIENDS JOURNAL

Quaker Thought and Life Today

VOLUME 6

OCTOBER 15, 1960

NUMBER 33

We utterly deny all outward wars and strife, and fightings with outward weapons, for any end, or under any pretense whatsoever; and this is our testimony to the whole world. . . . The Spirit of Christ by which we are guided is not so changeable, so as once to command us from a thing as evil, and again to move unto it; and we do certainly know and so testify to the world, that the Spirit of Christ, which leads us into all truth, will never move us to fight and war against any man with outward weapons, neither for the Kingdom of Christ nor for the kingdoms of this world. . . . Therefore, we cannot learn war anymore.

—GEORGE FOX AND OTHERS,
TO KING CHARLES II

THIRTY CENTS

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FRIENDS JOURNAL



Published semimonthly, on the first and fifteenth of each month, at 1515 Cherry Street, Philadelphia 2, Pennsylvania (LO 3-7669) by Friends Publishing Corporation

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SUBSCRIPTION RATES: United States, possessions, Canada, and Mexico: \$5.00 a year, \$2.75 for six months. Foreign countries: \$5.50 a year. Single copies: twenty cents, unless otherwise noted. Checks should be made payable to Friends Journal. Sample copies sent on request. Second Class Postage Paid at Philadelphia, Pa.

The Meaning of the Pilgrimage

THE Quaker Peace Witness so widely engaged in this autumn consists of two stages. The first is the local program of rededication scheduled for the middle weekend of October. This is evidently taking a variety of forms, a larger variety even than those suggested by the Committee. This is all to the good. The more spontaneous the better, and the more suited to the concern of the individuals and the communities.

The second stage is to occur November 12 to 14. The deferred date after the national election now promises a less heated atmosphere than usually prevails on the eve of that event. It allows more time after the first stage for accumulating interest and concern. It differs from the first stage in that it is collective and representative and it aims to centralize local dedication in a united expression, first in Washington and then to the United Nations in New York.

It is suggested by the famous Declaration of 1660, but it is not a duplication of it. It does not even fall on the exact tercentenary date, which would be January, 1961. Then Friends, wrongly accused of complicity in a plot, vigorously protested their harmlessness, as indeed did their fellow sufferers the Baptists and Congregationalists. This year our concern is not our own reputation or safety but the physical and moral welfare of all mankind. The abortive plot of the Fifth Monarchy men against Charles II involved only a handful of fanatics. The danger today overhangs the whole world.

Is the proposed pilgrimage, then, consonant with Quaker precedent? Our peace testimony has rightly grown. It is no longer mere personal pacifism nor collective pacifism, though it is still these. It is an appeal to our government and to our fellow men to consider alternatives to the cold war with all its "risks of miscalculation." It is concerned with the moral aspects of the military method more than with the economic, political, or even physiological aspects. Paralleling the Quaker antislavery crusade a century ago, it has moved from personal abstention to public appeal.

The vigil in Washington is not illegal or obstructive. There will be no direct action or civil disobedience. It is devotional. The delegation to the White House and to the United Nations is not by way of public demonstration but to transmit concern to sympathetic ears and to give evidence in the latter case of voluntary financial support. The mere gathering of a substantial number of Friends, though not on foot, will be a figurative response to Fox's warning to Friends, "There are enough talkers, but not enough walkers."

HENRY J. CADBURY

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FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, OCTOBER 15, 1960

VOL. 6—No. 33

Editorial Comments

Ecumenical Concerns

THE August meetings of the Executive Committee of the World Council of Churches, held at St. Andrews, Scotland, consisted of 90 members representing 178 Protestant member churches all over the world. The attendance of representatives from the Russian Orthodox as well as the Roman Catholic churches revived hopes for a rapprochement which seemed still out of the question in the very recent past.

In the opinion of some observers the meeting displayed a more active concern about international problems than the 1954 Evanston Assembly, which the *Christian Century* recently called a "do-nothing" Assembly. Some major problems were under discussion, but the Committee reflected again the diversity of opinion and lack of prophetic courage that have become such serious obstacles in the attempt to give the church the major moral status in the world that it ought to have. The debate on the recognition of China and her admission to the U.N. was less forceful than the 1958 meeting of the National Council made us expect. Yet the Committee was in favor of drawing China into disarmament negotiations and gradually leading her into the family of nations. The demand for peaceful competition and cooperation with Communist powers and the statement that such relations could be more readily worked out with Russia than with China amounted to platitudes that hardly required the exalted wisdom of clerical leaders with international standing.

The World Council's report on interchurch aid programs for non-European countries was impressive. This aid jumped from \$185,000 in 1955 to \$800,000 in the first six months of this year. Interchurch aid in Europe amounted to \$1,700,000 in one year. In the past 11 years, 220,000 refugees were settled by the World Council.

Whether the recommendation to foster mutual recognition of sacramental practices in various denominations will hold any attraction for Friends remains to be seen. But one more recommendation of the Executive Committee will interest Friends, especially the Friends General Conference, for which membership in the World Council has been attended by doubt and uncertainty. The Committee recommends to the 1961 World Assembly a change in the present formula for membership in

the World Council (all those who "accept our Lord Jesus Christ as God and Saviour"). It is to read as follows: "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son, and Holy Spirit." It is hard to see why this revision should ever prove more inclusive than the present formula. If accepted in 1961, it is likely to intensify the doubt existing among Friends whether their membership in the World Council should continue.

Nuclear War and the Christian

Even a cursory survey of church pronouncements about modern warfare shows that the church—Protestant as well as Catholic—finds it either impossible or extremely difficult to defend its ancient teaching concerning a "just war." Doubts about this concept have existed for generations, but modern atomic weapons have now and forever rendered any religious arguments for war obsolete. Still ghosts are appearing in some minds of specious arguments favoring at least preparedness. The stockpiling of nuclear weapons, so one can hear, serves the purpose of deterring the potential aggressor. But it is a fact that the accumulation of such weapons inevitably creates suspicion, provokes ill will, and ultimately produces the balance of power which is the shortest way to war. What does "deterrence" mean if the opponent is virtually assured that the weapon will not ever be used?

The modern Christian has come to realize the need for applying the principles of his faith to every area of life. No longer can he exclude politics, including questions of war and peace, from a religious commitment. This recognition implies that he must recover the belief in redemptive love, a faith that is at present buried under a barrage of military and political propaganda. Love, good will, and sacrifice will by no means automatically create love in an enemy, but they will prove more creative than our fashionable cynicism assumes.

It is heartening to see a pamphlet by leading theologians from various denominations that deals with these questions in a profound and balanced manner. Its title is *A Christian Approach to Nuclear War*, and it is published by the Church Peace Mission (475 Riverside Drive,

New York 27), of which the American Friends Service Committee is a supporting group. The 15-cent pamphlet

will stimulate the private reader as well as discussion groups. We warmly recommend it.

Of Ministry in Worship

A WELL-KNOWN trick of the conversational wit and the unethical cross-examiner is so to phrase a question that any reply is an admission of guilt. If Friends should adopt some such query as "What are you doing to improve your meeting for worship?" the question would not belong in that category, for it is safe to assume that the Meeting is far to seek whose periods of worship week after week are beyond improvement.

The meeting for worship is the acknowledged center of our Religious Society, the motive and explanation of all outward performance, the reason for the appointment of every committee, the only defense of our manifold concerns. Do we give as much thought to the quality of our meetings for worship as we do to the concerns that have grown out of them? Or do we feel that a meeting for worship, since it is unprogramed, is something about which one can do very little and that it will somehow take care of itself?

It is not enough that a meeting for worship should satisfy the practiced Friend, long schooled in the uses of silence. Such a one, if he must, can satisfy his spiritual hunger in the company of one or two others without being distracted by empty benches around him. This kind of meeting is not for the seeking stranger, however unsatisfied he may have been by the clamor of programed worship. We do well not to proselyte or to be dismayed by the many whom we fail to convert. We do not do well to be indifferent to needs that vary from our own. Are we doing all that we can to make our meetings for worship a magnetic experience, not only for strangers but for everyone who is already a member?

It is too much to hope that someone will find something really new to say upon the subject or will discover an easy formula that solves the problem out of hand. It is therefore all the more important not only to remind ourselves of past suggestions but also to prod ourselves toward present effort.

The one contribution that every Friend can make to the period of worship is to be present and prompt. No doubt, "where two or three are gathered together in my name, there am I in the midst of them," but empty benches are not a sign of a flourishing religious society. Perhaps one can worship occasionally as well outside the meeting as within, but those inside are not helped toward corporate worship by wondering where John is

today or why the Whosits haven't been to meeting for six weeks. Although the worshiper who has properly schooled himself is seldom disturbed by those who come in after the appointed time, lateness in arriving cannot hope to be a contribution to the quality of the hour.

In unprogramed Meetings, silence is the vehicle of worship. Nevertheless, it was upon speech rather than upon silence that early Quakerism was nourished and advanced. George Fox was a notably articulate man, and the times when he attended meeting without speaking have been found worthy of special mention in accounts of his life. Doubtless there are meetings that characteristically suffer from excess of noise, but most meetings suffer from excess of quiet. It is not speaking of which we should beware, but of determined speaking. Indeed, every member should come to meeting not only willing to speak but with something to say. But let him beware of being determined to say it.

Those who speak often share the common experience of arriving at meeting with one message in mind, only to hear themselves later saying something quite different. It is good to have something to say. It is better to wait until the occasion is ripe. Best of all is the willingness to speak. The determination to keep silent is no less unfortunate than the determination to be heard. The message which is repressed because of personal diffidence or of doubt as to its quality not only fails to live for the meeting but dies within the potential speaker also. If it wells up, let a higher authority than one's self decide whether the message is worth giving. It is characteristic of the spirit that that which is shared increases. He who speaks out of his heart to the condition of the hour has more after he has given than when he began.

It is not only by speaking that one can contribute to the meeting for worship. One also contributes by listening. A good listener is not just one who pays attention. A good listener is one who tries to feel with sympathy the concern or condition which impelled the speaker to rise. There are, of course, messages which are more or less apt, more or less appropriate, which speak to the condition of few or of many, which are easy or difficult to share. But from one point of view there is no such thing as an unacceptable message. If it speaks to no one else, it speaks to the condition of him who gives it.

The problem of unacceptable speaking is at least as

much a problem of what to do about the impatient listener as what to do about the unwelcome speaker. Before the listener thinks of eldering the speaker, he should first examine himself to see whether his impatience does not grow out of his own limitations. Especially should he remember that all worship, except perhaps that which is pure unvoiced emotion, must be performed with symbols. It is as much the duty of the listener to translate unaccustomed symbols into those with which he is familiar as it is the duty of the speaker to use symbols that the listener is sure to like. When the unitarian and the trinitarian make a mutual effort at translation, they commonly discover that they have been saying the same thing. What should unite us in worship is good will, not that willy-nilly we must see the same set of symbols but that willy-nilly we worship the same God.

There are at least four actions, then, that the individual member may use to improve the meeting for worship: to endeavor to be present and on time, to come with something more than an empty mind, to listen for the need of the Meeting, and to hear the speaking of others with sympathy and good will. They are constantly available, and their use is open to all. If in your Meeting there is any for whom the meeting for worship is not a major concern, then in your Meeting the meeting for worship can be improved.

CARL F. WISE

The Federation of Nigeria

BECAUSE Oliver Jones and I have just left Lagos, Nigeria, which has been our home for the past two years, I was particularly interested and pleased to note in the *FRIENDS JOURNAL* for September 3, 1960, that the American Friends Service Committee has appointed Paul Blanshard, Jr., as an International Affairs representative to West Africa.

It is especially heartening that Lagos, Nigeria, should have been chosen as a headquarters city. From the point of view of population the Federation of Nigeria is the largest country on the entire continent of Africa. On October 1, 1960, by agreement with the British government, this great nation of nearly forty millions achieved its long-sought independence. For many years now Nigerians themselves have participated widely in governing their own affairs and by this and other means have developed well-organized political parties and governmental structures. Nigeria produces and sells abroad peanuts, cotton, cocoa, and oil-palm products, as well as tin and columbite ore and petroleum. There are probably extensive opportunities for the development of agricultural resources and possibly of mineral resources.

All of these assets will make an independent Federation of Nigeria an important factor in world politics. Possibly more important, however, is the vast fund of good will that exists in Nigeria toward the British, other Europeans, and Americans who have come to the country to help Nigerians help themselves in educational and hospital work and technical positions. Americans, who have a long record of effective and useful missionary work in Nigeria, have recently, through the Afro-American Institute and other voluntary agencies, expanded assistance to Nigeria.

Nigerians with whom I have spoken, whether they are devout Moslems from the fringes of the Sahara or Catholics and Baptists from the high rain forests of the coastal regions, uniformly welcome wholeheartedly technical and educational assistance from abroad. This assistance will long continue to be in critically short supply.

I therefore would urge Friends and others to consider West Africa—and Nigeria in particular—when contemplating service abroad. I would also urge Friends of all ages closely to follow and, if possible, actively to support the American Friends Service Committee and Paul Blanshard, Jr., in his new assignment.

A successful and stable independent Federation of Nigeria would be a guide and inspiration to other African states and communities now reaching out for independence.

ANNA MILES JONES

The Lad to Remember

By DOROTHY BARNARD

In this world of fear and hate
There's another lad to venerate.
Maybe you know him. Who is he,
The Unknown Soldier of World War Three?
Chubby toddler filled with glee,
Running and laughing merrily?
Eager Boy Scout, packed to start
A week at camp with fun-filled heart?
Or studious youth with a dream in view,
Striving to make his dream come true?
Poor young fellow! What will become
Of this glorious life that has just begun?
He does not know that he may be
The Unknown Soldier of World War Three.

Lay a wreath at his feet today,
A wreath of peace, that he may stay
In this world and live for you and me—
Live, and live abundantly.

The Nuclear Impasse—Part I

MOST of our Quaker organizations for the past several years have advocated one form or another of world disarmament. In times both of war and of peace we have held firmly to the belief that a system of competing national arms would not lead to either national or international security. We have taken courage from the fact that in recent months an ever larger number of thoughtful people have come to share this conviction.

It is, therefore, both depressing and ironic that, at a time when the possibilities of a major (and perhaps catastrophic) nuclear accident are increasing, the principal atomic powers have made so little progress in disarmament. It is the purpose of this article to suggest that one of the reasons for this stalemate is that in the disarmament negotiations the world may have been dealing too exclusively with the first half of the problem.

We have been trying to disarm with no clear conviction as to the kind of world which would need to follow a disarmament program. Very little detailed thought has been given, by Friends or by others, to the means by which the peace would be kept in even the most ideal of disarmed worlds. We have only begun to consider the means of adjusting our national economy to peacetime pursuits under a disarmament program. It seems to me most unlikely that there will be any progress on disarmament until we are very much further ahead in the consideration of these questions.

The Soviet proposals, presented by Mr. Khrushchev to the General Assembly a year ago, provided for disarmament down to levels required for internal policing. The U.S.S.R. made no suggestions as to how the policing quotas would be established for each country. Nor did Mr. Khrushchev at that time make any suggestions as to how, under his disarmament program, a disarmed world would be protected against the state that failed to abide by the agreement. In the case of a small state (with a small internal police force) bordering on a large state (with a much larger internal police force) intimidation would be comparatively simple.

The Western proposals, presented to the Ten-Nation Disarmament Conference on March 15, 1960, provided for disarmament down to levels required by internal security and the fulfillment of obligations under the U.N. Charter. National police units would presumably be held in readiness for international service under the United Nations. But no suggestions were made by the West as to how either of those quotas would be established or of the circumstances under which the United Nations could call them into service. One of the substantial elements of hope is that in the revised Soviet

proposal there was an apparent agreement for the first time to the ultimate establishment of a United Nations police force. Because of the breakup of the Ten-Nation negotiations in June, there has been no opportunity for this new Soviet concession to be explored.

In the settlement of our own western territory the disarming of the competing private interests came only after a system of public law and order had been created. There was no withdrawal of the British, the French, and the Israelis from Suez in 1956 until the first units of the United Nations Emergency Force were in place. The Belgians did not withdraw from the Congo this past summer until the advance U.N. police units were in place. Similarly, I believe it is most unlikely that there will be any substantial dismantling of national military establishments until a new international security system has been developed and is in fact in position. Indeed, I would go further and say it is unlikely that there will even be a final agreement on a disarmament program until the first units of a new security system have proved their effectiveness. The U.N.E.F. and the U.N. Congo Force might be considered the prototype units of such a force.

If this thesis is correct, we must as Friends concern ourselves to a far greater extent than we have with the questions of how a disarmed world should be organized. How can the constitutional structure of the United Nations be further developed? To what extent would that structure depend upon limited arms? What new means for settling disputes are needed? How can the rule of law be extended?

It may be more realistic to look at both halves of the disarmament problem, but to do so does not make the next steps easier to find. For how can the nuclear powers create a new international security system while retaining such an overwhelming stake in present national military commitments?

Let us look again at the two pieces of recent history—Suez and the Congo. We are familiar with the arms build-up between Israel and the Arab states which preceded the Suez crisis. It had been assumed prior to 1956 that despite the conflict between various countries in the Middle East, the big powers would be able to prevent a major upheaval. When, however, the Western powers themselves fell out in policy disagreements, and the explosion occurred, the British, French, and Israelis were called upon to withdraw. Having ascertained that Britain and France would withdraw if a United Nations force were created, the United Nations then made an unprecedented delegation of responsibility to its Secretary General. Mr. Hammarskjöld was authorized, within

general lines laid down by the Assembly, to create a United Nations force. Once the first units of the force were in place, it became impossible to resist U.N. pressure. The withdrawal was not the result of a negotiated written agreement. It was a result of executive initiative in the establishment of the U.N. police force, of repeated demands for withdrawal by the General Assembly, and of coordinated national action in response.

The pattern of development in the Congo was similar, except in this case it was the Security Council that "ordered" the withdrawal. But it is doubtful if the Belgian withdrawal could have been secured except by a major delegation of responsibility to the Secretary General under which he was authorized to establish a United Nations force. In both the Middle Eastern and the African situations the United Nations policing units derived much of their authority from their being a political and moral symbol. In both cases an initial resolution of the conflict resulted from a combination of "orders" from the United Nations deliberative body and the executive initiative of the Secretary General. In neither case was it necessary to negotiate written agreements between the conflicting parties. This would, in both cases, have been impossible.

The nuclear arms race presents a vastly more complicated situation than either Suez or the Congo. But the principles of a solution may be the same. History sometimes develops its own logic.

It is traditional among Friends to be suspicious of too much government. We would be departing from our calling if we did not look with some reserve at the steady expansion of both national and international political organization. There is an obvious need to simplify the totality of the structure under which we are governed. But the time may have come when the balance between the national and the international needs to be adjusted—with more weight put on the international scale. Until it is, I do not believe the competition in national arms can be resolved.

ELMORE JACKSON

FWCC Meeting in Kenya Next Year

THE Eighth Meeting of the Friends World Committee for Consultation will be held in Kenya from August 26 to September 4, 1961. These dates include two weekends which will be used for specially arranged meetings with East African Quakers. Some of the weekend gatherings will be at locations outside Kaimosi, which is to be the main center of this triennial event.

Kaimosi is the administrative center of the large East Africa Yearly Meeting, which has 29,000 members. It is also the headquarters of the American Friends Africa Mission. Dormitories of the Friends schools there and some private homes

will provide accommodation for 100 Friends, who will come from five continents. Kaimosi is about 15 miles by road from Kisumu, a rail, air, and water transportation-center at the northeast corner of Lake Victoria.

Some major items of Committee policy and organization will be dealt with at the FWCC Meeting. Time will also be scheduled for the discussion of two topics, "Beyond Diversities to a Common Experience of God" and "Application of Quaker Principles in Situations of Tension." Quaker work at the United Nations and with UNESCO and the programs of these international organizations, with special relationship to Africa, will be presented.

Yearly Meetings in Africa are expected to have a larger number of representatives than at any previous FWCC Meeting, with increased quotas offered to most of them. East Africa's special quota is 20; Madagascar, four; Pemba, three; and Southern Africa, eight, with two more to be added later if sufficient accommodation is available.

Group travel by charter-plane service between London and Nairobi (or Entebbe) will be arranged if 30 or more participants in the FWCC Meeting can travel together.

Advance documents will be sent to FWCC members in two instalments before the end of this year.

The Unborn

By ROSE TSU-SU HALL

We are the Unborn

Suspended between the darkness of being
and the faint shadow of knowing,
Straining towards that elusive shaft of light
forever beckoning, forever unattainable.

We are the Unformed

Drifting between the harshness of time
and the silence of infinity,
Crying for the bonds that cast the form
yet flow helplessly in the process of disintegration.

Far beyond the dimensions known to man
The symphony of his highest aspiration,
together with the discord of his life,
May meet, and reach perfection
in a vast, shimmering stillness.

Here, too, sound, vision, smell, taste —

The thought and the deed —
the varying phases of man —
may thus unite, separated no longer,
But form a vibrant whole.

Here, the being is achieved

with the substance of divine inspiration.
Birth is but the fall —
Form, the rebuke of the faithless.

The return is the fullness of total consummation.

The Seed of a Nation

William Penn, Statesman and Friend

MOST of us think of William Penn as the founder of Pennsylvania and the pioneer of peaceful relations with the Indians. Few of us, I believe, are aware of the real stature of the man as one who enunciated and demonstrated the principles upon which a truly free state must be founded.

A deep respect for persons was the basis of most of the aspects of a free state as conceived by William Penn. "I went thither," he wrote in 1705, "to lay the foundation of a free colony for all mankind." Earlier he had written, "My God that has given it me through many difficulties will, I believe, bless and make it the seed of a nation." Speaking even earlier about his colonizing efforts, he wrote as one of the proprietors of West New Jersey, "We lay a foundation for after ages to understand their liberty as men and Christians, that they may not be brought in bondage, but by their own consent, for we put the power in the people."

William Penn implemented his words with appropriate action. While as actual owner under the King of all the land in Pennsylvania he had the rights of a feudal lord, he conceded unusual power to the "Freeholders" or property owners. They were to have representatives in a provincial Assembly, and all proposals of the Governor and his Council had to have the approval of the Assembly before they took the form of law. This provision may seem in our day a very limited approach toward "putting the power in the people," but we should judge it by the progress it represented from the near-feudal practices of the day. Later the powers of the Assembly were extended to permit the Assembly to initiate legislation.

As for the status of religion, in a time when states were prone to favor a given church and require its support by the inhabitants, the first Frame of Government for Pennsylvania provided that "All persons living in this

province, who confess and acknowledge the one Almighty and eternal God to be the Creator, Upholder and Ruler of the world . . . shall in no ways be molested or prejudiced for their religious persuasion, or practice, in matters of faith and worship, nor shall they be compelled, at any time, to frequent or maintain any religious worship, place, or ministry whatever." Religious toleration among Christians was a long step toward complete religious freedom.

Marriage was to be recognized as legal if man and woman pledged their troths to each other in the presence of their assembled friends. No officer of the law nor of any church was needed to validate the ceremony. Marriage was thought of as consisting in the simple stated intent of the parties involved to live together as man and wife. When it came to statements of record, the invocation of deity, either actual or implied, was not required. A simple affirmation sufficed. A man's word as a man's nature was respected. Both practices as to marriage and affirmation, while radical innovations in their time, have now been generally legalized throughout the United States as characteristics of a free state. The plan included provision for universal education in order to develop each man's inner endowments, and even those committed to prison were to be given opportunity to pass their time in useful employment.

The acid test of a truly free state is taken by many to be whether or not it provides a military establishment. Pennsylvania under William Penn began its career without any provision for defense. In his contacts with Indians who had the reputation of being potentially hostile, he depended upon initiating friendly relations, and supported these relations by just treatment in all his dealings with them. His associations with them were not simply bare business negotiations but conferences in

***T**HERE is a Spirit which I feel, that delights to do no Evil, nor to revenge any Wrong, but delights to endure all things, in hope to enjoy its own in the End: its hope is to outlive all Wrath and Contention, and to weary out all Exaltation and Cruelty, or whatever is of a Nature contrary to itself. It sees to the End of all Temptations: As it bears no Evil in itself, so it conceives none in Thoughts to any other: If it be betrayed it bears it; for its Ground and Spring is the Mercies and Forgiveness of God. Its Crown is Meekness, its Life is Everlasting Love unfeigned, and takes its Kingdom with Intreaty, and not with Contention, and keeps it by Lowliness of Mind. In God alone it can rejoice, though none else regard it, or can own its Life. It's conceived in sorrow and brought forth without any to pity it; nor doth it murmur at Grief and Oppression. It never rejoiceth, but through Sufferings; for with the World's Joy it is murdered. I found it alone, being forsaken; I have Fellowship therein, with them who lived in Dens, and desolate Places in the Earth, who through Death obtained this Resurrection and Eternal Holy Life.—JAMES NAYLOR, 1660*

which their status as persons and their capacity to contribute were recognized. The Indians responded in kind, and friendly relations with the white settlers continued not only during William Penn's lifetime but for nearly forty years after.

Attracted, however, by the favorable institutions and the rich natural resources of Pennsylvania, non-Quaker settlers came in by the hundreds. Within the first seventy-five years Philadelphia became the second largest city in the English-speaking world. Many of these new settlers were unfamiliar and unsympathetic with the Friends' peace policy. As a result the position of Friends in the Assembly was challenged with a growing opposition, and in 1756 the war party defeated the Quaker minority, which then withdrew from the Assembly rather than have part in putting Pennsylvania alongside her sister colonies in a military front against the French and Indians.

This event is often thought to mark the failure of William Penn's "Holy Experiment." With this point of view I should like to take exception. The failure did not come when Pennsylvania set up a military establishment, just as the success of William Penn's Indian policy did not lie merely in passive good will toward the Indians. His success with them lay rather in recognizing them as potential partners in maintaining common interests, and in carrying on with them in good faith.

That this was the essence of his peace policy is substantiated by two other proposals he had made, one in 1693, *An Essay toward the Future Peace of Europe*, and the second in 1697, *A Plan for the Union of the Colonies in America*. The first proposal, the plan for bringing peace to Europe, is notable as prophetic, first, of the League of Nations, and second, of the United Nations. The second proposal, the plan for uniting the colonies, was the first plan for that cooperation among the colonies which marked the final emergence of the United States of America with a Constitution and institutions which in many respects mirrored those of Pennsylvania. Thus William Penn's province justified his faith that it would become "the seed of a nation."

It should be noted that each of these proposals, in common with his plan for peace with the Indians, recognized the capacity of all parties involved to cooperate in the enterprise of serving the common good. In his plan for Europe little was said about military forces, but much was said about the advantages of mutual endeavor in advancing common interests. In the plan for the American union the consideration was how "the colonies may be made more useful to the Crown and one another's peace and safety with an universal concurrence." William Penn's main emphasis was not on refraining

from military action, however desirable he considered that. Rather he was intent on presenting the gains to be achieved in the adventure of mutual enterprise by parties which before had been divided by suspicion and hostility. It is my feeling that those who succeeded William Penn in carrying on the Holy Experiment in Pennsylvania failed because they reversed the order of emphasis. With less dynamic vision and personal power, they were content to subside into passive good will instead of projecting that will actively into the area of wider cooperation. They halted at the point that a free state must not set up a military establishment. William Penn demonstrated that the true defense of a free state must lie in winning the cooperation of its enemies in the shared adventure of building a good world.

The processes of history are not finished. There are greater achievements to be encompassed in the future for those who like William Penn have faith and vision and courage.

GEORGE E. HAYNES

Internationally Speaking

THE present session of the United Nations General Assembly demonstrates the divorce between international relations and diplomacy. International relations are based on the needs, resources, and interests of nations. Diplomacy is now based too much on considerations of publicity and of the impression being made on a public opinion presumed to be ignorant and frivolous. The speeches—with notable exceptions—in the Assembly have aimed at making impressions at home rather than at contributing to the solutions of international problems. Behind the speeches, pretty well concealed from the casual TV-watching public, the work of the Assembly goes on. This work is done carefully in committees and is not yet sufficiently far advanced to suggest an estimate of the progress being made.

President Eisenhower's address was evidently not intended as the basis of agreement. It was mild by comparison with the speeches of Khrushchev and Castro, but it contained that minimum of condemnation of the Soviet Union which American public opinion has come to expect and which is practically an announcement that the Soviet Union is not expected to agree. Still the President's speech announced a tremendous policy both of supporting the United Nations and of aid to the developing African nations. This program, particularly the aid to Africa, has not been fully discussed publicly in this country and, in the light of past experience with proposals for foreign aid, is by no means sure of approval by Congress. The address marks out a line of effort for

all in this country who desire peace, a program which may require really devoted labors.

In view of current fears of annihilation, it is encouraging to note the practical unanimity as to the primary importance of disarmament. More encouraging is the continuing insistence of the leaders of East and West on treating disarmament as a subject of what now passes for diplomacy instead of as an important matter of international relations.

Ten years ago the United States regarded Tito of Yugoslavia as a foe. More recently Nasser of Egypt was so regarded. The more cordial attitude of this country toward both these men is a useful reminder of the possibility that hostilities may change. This emphasizes the wisdom of the old-fashioned basic rule of war and diplomacy: in neither war nor diplomacy were things done, like poisoning wells, that made the improvement of relations more difficult.

In midsummer the United States gave an almost classic example of modern diplomacy and how not to conduct it. At a party at the Swiss embassy at Peking, the Premier of China remarked that he would like to discuss disarmament with the United States, including the possibility of an arrangement which would exclude nuclear weapons from a large part of Asia. Now it is fairly evident that China must somehow be involved in any workable disarmament arrangement, because of her potential if not her present military power. The State Department press officer, however, instead of keeping silent or of saying that the suggestion was very interesting and that we hoped the Chinese government would pursue it, denounced the suggestion as spurious because no representative of the United States was present, and gave the Chinese a sharp lecture on how they might make proposals to the United States in the present state of non-recognition. If the suggestion was spurious, the State Department by this way of reacting to it greatly aided it in its propaganda mission. The notion has been implanted in Asiatic minds that Communist China wants to spare Asia from involvement in nuclear war and that the United States does not. This is hardly a brilliant victory for the United States in the struggle we are told we are involved in for the minds of Asia.

The labors during the summer of the United Nations in the Congo, the tragic misrepresentation of Cuba by her own victorious leader, and the fulminations of the Russian premier all emphasize a new conception of patriotism which all nations sorely need. With economic interdependence so complete and complex and with the power of military weapons so indiscriminately destructive, true patriotism now requires acceptance of the fact that every nation needs, in its own interest and for its

own safety, to be a working member of an international organization able to work out by peaceful means the mutually satisfactory solutions of international disputes. Painfully and persistently the United Nations is developing into such an organization.

October 3, 1960

RICHARD R. WOOD

Pebbles

By TERENCE Y. MULLINS

Pebbles lie on the beach,
worn smooth by the wash of the sea,
flat and round and smooth,
cast up from the worrying sea.
Ages beyond ken in the past
there broke from the crags by the shore
a ragged, rough knife of a rock,
burst off when a long fissure froze.
Blue swells accepted the sacrifice,
and salt and time and the sea
have written a parable.

About Our Authors

Henry J. Cadbury is known to all our readers as the Honorary Chairman of the American Friends Service Committee and author of our "Letters from the Past." He is also an active supporter of our testimony for peace.

Carl F. Wise, a member of Reading Meeting, Pa., is retired from his position as teacher of English in the Philadelphia public and adult school system. He is a member of the Board of Managers of the FRIENDS JOURNAL.

Anna Miles Jones, a graduate of Westtown School and Smith College, taught for four years at Friends Academy, Locust Valley, N. Y., where her husband was also on the staff. Soon after her husband joined the foreign service section of the United States Department of State, and they lived for two years in Istanbul, Turkey, and over two years in Lagos, Nigeria. They and their three sons are now living near Washington.

Elmore Jackson is Director of the Quaker Program at the United Nations. Part II of "The Nuclear Impasse" will appear in a later issue.

George E. Haynes, a member of Newtown, Pa., Monthly Meeting, is Superintendent of Pennsbury Manor, the reconstructed home of William Penn near Morrisville, Pa. "The Seed of a Nation" is part of an address on William Penn which George Haynes delivered on September 11, 1960, at the annual meeting of the Adams Society of Friends Descendants in Adams, Mass.

Richard R. Wood, who writes "Internationally Speaking" for the FRIENDS JOURNAL, was for many years Editor of *The Friend*, Philadelphia.

news of the U.N.



FRIENDS GENERAL CONFERENCE
1515 CHERRY STREET, PHILADELPHIA 2

VOL. 4—NO. 3

World Refugee Year

Returning very recently from our journey through Europe, including, for the first time, visits to Finland, the Soviet Union, and Poland, we stopped in Geneva at the European headquarters of the United Nations. There, through the good offices of James Read, until recently Deputy High Commissioner for Refugees, we had an opportunity to discuss some of the present aspects of the refugee program, particularly the results of World Refugee Year (WRY).

Though the year set aside for special efforts to raise funds to assist the office of the United Nations High Commissioner for Refugees (UNHCR) has come to a close, some countries have decided to extend their efforts for a further period.

By August 1, 1960, \$9,000,000 had been contributed by governments and voluntary agencies towards the High Commissioner's target of \$12,000,000 for 1960. For the first time donations from private sources were higher than from governments, indicating the results of grass-roots efforts under World Refugee Year.

Two of the most active countries on behalf of refugees are the United Kingdom and Canada. Citizens in specific communities have sponsored a specific refugee camp in Europe, contributing the estimated cost of making it possible to find a permanent solution for all persons in that camp. This help may mean assistance in financing low-rent housing, vocational training schools, and small loans for starting a business. Together with Australia, New Zealand, and other countries, 32 camps have been sponsored. There were about 100 refugee camps altogether in Europe.

The part played by the United States in contributions to the UNHCR has been less striking than that of some other much smaller countries.

An outstanding example of how a private organization can participate in the work of the United Nations is the gift of \$30,000 by the Women's International League to the High Commissioner for Refugees, Dr. A. E. Lindt. This sum is for the Jane Addams House for Refugees in Spital, Austria, which was dedicated August 28th in the presence of the High

Commissioner. The building contains 24 one-room and eight two-room apartments.

There are now about 18,000 nonsettled refugees living in camps, largely in Germany, and 12,000 of these have been in camps for ten years. There are also about 30,000 persons not living in camps, mostly handicapped people. These require specialized assistance, and it is Dr. Lindt's aim to use one half of his budget for this year for these people. They live wherever they can find a spot. The HCR's office has to help provide housing for these people in Germany and Austria. The funds would be provided in part by governments and in part from the refugee funds.

The one million refugees in Hong Kong, though not under the High Commissioner's mandate, are a problem to be faced, and Dr. Lindt has used his good offices to appeal for them. The Hong Kong government proposed to the WRY secretariat projects amounting to \$7,000,000, all very worth while and providing permanent solutions. So far they have received \$2,000,000.

A basic relief operation was undertaken for more than 200,000 refugees from Algeria who fled into Morocco and Tunisia. This work was in cooperation with the Red Cross and Red Crescent Societies, the American Friends Service Committee, and other agencies. The High Commissioner's Office worked out a special WRY target for the North African operation amounting to \$3,000,000, with \$1,727,000 having been received. Several special WRY donations were received for this purpose. The United States government sent a WRY gift of \$600,000, the Liberal Protestant Radio Organization in the Netherlands also sent \$600,000, and a substantial gift came from the Norwegian Refugee Council.

World Refugee Year stimulated the following action by the United States Congress: On July 14, 1960, a joint resolution to enable the United States to participate in the resettlement of certain refugees under the UNHCR program, and for other purposes was signed as Public Law 86-648. This provides that the number of refugees who may be paroled into the United States in each six months, July 1, 1960, to June, 1962, is not to exceed 25 per cent of the total number

resettled in other countries. Refugees from Germany, Austria, France, and Italy will be accepted.

Dr. Lindt in his recent report to the U.N. Economic and Social Council in Geneva stated that "A great number of countries have in World Refugee Year, for the first time in their national history, opened schemes for handicapped refugees. Up to now, these schemes profit 2,200 handicapped refugees and their families. In numbers perhaps small, as far as psychological impact is concerned, of a very tremendous importance. . . . In general, it can already now be said that World Refugee Year enabled the international community to raise the level of assistance to refugees to a more deserving place. . . ."

Geneva, September 7, 1960

ESTHER HOLMES JONES

Freedom from Hunger Campaign Launched

The five-year Freedom from Hunger Campaign sponsored by the Food and Agricultural Organization of the U.N. was officially opened in July, 1960, at a ceremony at the Rome headquarters of FAO.

The central aim of the campaign is to promote greater knowledge among the public of the extent of hunger and malnutrition throughout the world, and of the techniques for solving this problem. Action will be designed to help underfed countries to take a greater part in the drive against hunger. Included in the program planned are research and educational programs, and a major drive next year to persuade farmers everywhere to use better seeds, which usually cost more but yield larger crops.

The first phase of the campaign will culminate in 1963 in a World Food Congress.



U.N. photo

The Campaign aims at promoting all over the world projects such as that carried out by the Burmese government, which ensures that this farmer will get a fair price for his good harvest.

The Secretary General Reports to the 15th General Assembly

(An excerpt from the Introduction to the Annual Report of Secretary General Dag Hammarskjöld)

"On 1 January, 1960, the former Trust Territory of the Cameroons under French administration became independent. For the first time a territory previously under United Nations Trusteeship became an independent State by itself.

"The event which thus marked the first day of 1960 has been followed by the accession to independence by many more African States, among them two additional Trust Territories, the Togolese Republic and the Republic of Somalia. By the time the General Assembly meets, fourteen African States will have been recommended by the Security Council for admission as new members of the United Nations. It can confidently be expected that the Federation of Nigeria will apply for membership soon after the opening of the General Assembly; the admission of all these new States would bring the number of African States members of the United Nations from ten at the end of 1959 to twenty-five at the fifteenth session of the General Assembly.

"It is not only the development into independence and into membership in the United Nations of a great number of African States which, for the organization, characterizes the year 1960, so symbolically inaugurated by the independence of an African Trust Territory. The developments in the Republic of the Congo have engaged the United Nations in the greatest single task which it has had to handle by its own means and on its own conditions.

"In these circumstances it may be appropriate for this Introduction to the Annual Report of the Secretary General to the General Assembly to give attention, in the first place, to the problem of Africa and its importance for the international community.

"Historically, Africa is not a unit. While North Africa and parts of East and West Africa have significant traditional links to the Mediterranean, to Islam, or even to Southern Asia, West, East, and Central Africa south of the Sahara have received a significant impact from different European colonial administrations, varying in length and intensity, linking them, however tenuously, to institutions of a few European countries. The southern part of the continent has a development of its own, which finds but few parallels in the rest of Africa.

"Not only have these diverse influences in Africa's past relations with the outside world led to divisions on the continent, but the manner and form in which colonial rule has been exercised have tended to accentuate these divisions. There are great differences between the evolution in areas formerly under British control and those formerly under French control, and there are even greater differences between these areas and the territories which were administered by Belgium. This applies to language, to certain traditions established, to legal ideas transmitted, and particularly to the ways in which political development for these territories was conceived and advanced.

"Finally, in Africa the first beginnings can now be seen of

those conflicts between ideologies and interests which split the world. Africa is still, in comparison with other areas, a virgin territory which many have found reason to believe can or should be won for their aims and interests.

"It is in the face of all this that the United Nations has, in the great task which it is facing in the Congo, appealed to 'African solidarity within the framework of the United Nations.' As the developments have shown, this is not a mere phrase: it applies to something which has become a reality. It is my firm conviction that the African States cannot render themselves and their peoples a greater service than to foster this solidarity."

General Assembly Admits New Members

The admission to the United Nations of sixteen new members has taken place at the 15th session of the General Assembly, which opened on Tuesday, September 20. With the exception of Cyprus, the new members are all newly independent states from the continent of Africa. The sixteen are Cameroon, Central African Republic, Chad, Congo (Brazzaville), Congo (Leopoldville), Cyprus, Dahomey, Gabon, Ivory Coast, Malagasy, Mali, Niger, Senegal, Somalia, Togo, and Upper Volta. Nigeria became independent on October 1, and Mauritania is scheduled to be on November 28.

The Trusteeship Council by the end of 1961 will have divested itself of all African territories.

UNICEF

The Hallowe'en "Trick or Treat" program of 1959 brought in the largest receipts yet, with a total of \$1,329,239.74 from over 9,500 participating groups.

These Hallowe'en pennies, transformed into life-saving medicines and health-giving milks and vitamins, carry a message of friendship and hope to 37 million children and their mothers in almost 100 countries and territories.

Five cents provides enough penicillin to cure one child of yaws.

One cent provides the vaccine to inoculate one child against TB.

One cent provides five large glasses of milk.

For further information write
United States Committee for UNICEF,
United Nations, New York

United Nations Day — October 24, 1960

"The public interest in and support of the United Nations, both on United Nations Day and throughout the year, shows that our government's participation in it reflects the highest hopes and convictions of our citizens."

PRESIDENT DWIGHT D. EISENHOWER

Impressions of the Middle East

A member of the Flushing, New York, Meeting, Frederick C. Cornelissen has just returned from a private study trip in the Middle East which included Egypt, Syria, Lebanon, Jordan, and Turkey. He interviewed the top men in charge of the various development projects in each of these countries, and visited as well as photographed the projects, in preparation for a course he is teaching this fall at New York University's Graduate School on the economics of the Middle East. The firsthand information and understanding of the situation obtained through his talks and on-the-spot visits being of possible interest to our readers, I asked him his impressions, which I have tried to sum up, although it is difficult to condense a long conversation.

To begin with, Fred made clear that it is practically impossible to give "in a nutshell" any valid opinion on situations which are always complex. They are so different, in fact, from any situations known to the Western nations that it is not without a great effort that we can understand them at all. We are instinctively and unconsciously looking at the problems of the countries of the Middle East from our own viewpoints, on the basis of our own experience, and without putting ourselves in their place. This shortcoming is only natural and understandable, but it can be dangerous for all concerned and unfair to the peoples of the Middle East.

What struck Fred most in the Middle East is how little the men responsible for the development programs seem to think and express themselves in ideological terms. The more he discussed in detail the various development policies and projects with the leaders in charge, the more he realized that they are undoubtedly competent, fully aware of the various methods that can be used, and that the method they resort to in a specific case is probably the best suited to prevailing circumstances. He also noted that the leaders are not ashamed to correct mistakes or to alter some policies spontaneously in order to reach a closer adaptation to the needs; and this willingness to change is apparent even when the system worked but might work better in another way.

Let us consider "étatisme." So much has to be done rapidly, with very limited means—particularly in a country such as Egypt, where overpopulation calls for a pathetic race against time—that Fred believes all governments would be only too glad to leave as much as possible to the spontaneous initiative of the private sector.

Based on his experience, however, Fred believes that private enterprise can never handle certain types of needs or functions. In many of the Middle Eastern countries it is nearly nonexistent; in others, it is too weak, incompetent, unprepared, or *unwilling* to face some of the needs that in our Western countries are sometimes left to private initiative. Usually only the government possesses sufficient funds, competent staff, and the will to carry out certain projects. The government has no other choice than to "step in and do it."

Besides, none of the countries Fred visited—except Lebanon—is in a position to tolerate any waste or delay, and the government must ensure, sometimes through real

emergency measures, that every pound, dinar, or lira is actually channeled towards the investments and projects most vital for the country as a whole. Indeed, as Fred sees it, private interests in those countries are traditionally inclined towards placements less conducive to over-all development (such as investments in land and speculation in real estate for the upper income group) and are quite naturally more attracted by early private profits than by long-range, low-profit development schemes necessary for the general welfare.

Those countries have got to live—and Egypt, among them, has got to try to survive—whatever the big words ending in *ism* or in *ist* that may label the way it is done. The question of how, and with whose help, is for them much more a technical question than a matter of preference, and is dictated primarily by the circumstances.

Fred cited as the most striking case the High Dam at Aswan. If the building of this dam had been delayed for several years more, it might well have come too late to save Egypt from the inexorable consequences of a population explosion. What other choice was there for the Egyptians than to obtain the necessary means from whoever was willing to make such means available? Under these circumstances, to refuse any offer of help or to abstain from seeking help from any quarter would indeed have been tantamount to economic suicide.

Another point he stressed is that we are witnessing a real renaissance: the whole Moslem world has awakened. It is no longer a "reveille" limited to a small élite; throughout the mass of the populations, with political freedom, hope for the first time has appeared, and with it a new sense of dignity. The peoples of the Middle East have discovered a new pride, a new self-confidence, and with these, unlimited energy.

Carried along by their faith in their leaders and in themselves, the supposedly apathetic oriental workers have responded to the appeals and have revealed themselves to be dynamic and enthusiastic. Fred quoted General Raymond Wheeler, the former head of the U.S. Corps of Engineers, recently director of the clearing of the Suez Canal, who paid homage to the drive and productivity of the Egyptian workers. Mr. Wiggins, the American engineer in charge of constructing the East Ghor irrigation system in Jordan, also told him that the Arab workers do three times the amount of manual labor that had originally been expected from them.

Fred has felt that the leaders are nowadays carried forward by the masses, as on an irresistible tidal wave. It was, of course, the initiative of the leaders which at first freed the countries and kindled the faith of whole populations. But the peoples are now visibly past the stage in which they have to be driven ahead. It is now sufficient to exhort them, and often it is now, to a certain extent, the pressure of the people that pushes the leaders ahead.

There is much hope in the Middle East, and for the Middle East. We can only pray that this upsurge of hope will be fulfilled and not discouraged, paralyzed, or "torpedoed," because the repercussions of a severe setback could be explosive. It is, therefore, the moral duty of all the world to help the

peoples of the Middle East in their striving towards a better life. Brave people making a very great effort have a certain moral right to be backed by those who have the means to do so, and the safety of all throughout the world may well depend on it.

Last but not least, because the human and moral factors count heavily, especially for Quakers, Fred stressed the courtesy, the helpfulness, and the absence of any suspicion or reticence that he found in everyone, from ministers and head engineers to the poorest peasants. The friendliness, confidence, and cooperation that responded at once to the first sign of politeness and respect for one's fellow beings was something unforgettable and deeply moving, just as was the famous oriental hospitality. From the top men down to the most destitute villagers, to know them, he said, was to like and appreciate them.

Such really fine people deserve more than assistance. They want above all what the nations of the West, generous with money, have been too seldom willing to give—respect. The peoples of the Middle East feel entitled to it and expect it.

Fred felt that lack of respect was probably one of the most vital factors in all relations with the Middle East. He quoted, as proof of the importance of this too-often-overlooked factor, the opinion of a man who knows the Arabs exceptionally well, Lieutenant General Sir John Bagot Glubb, the famous "Glubb Pasha," who created and led for many years the Jordanian Arab Legion. In one of a series of articles published by him in *The Times* of London and republished by *The New York Times*, just after he was deprived of his command and returned to England, he wrote: "The . . . imperialist . . . often devoted his life to the amelioration of the conditions of the people committed to his charge. . . . But he committed one unpardonable offense—he was supercilious. The peoples of the East are taking their revenge today . . . for the superior airs we gave ourselves."

GLADYS M. BRADLEY

The Netherlands in contributing \$20,000 becomes the first individual government to contribute to the Freedom from Hunger Campaign being organized by the FAO.

The World Health Organization has initiated 59 projects designed to eradicate maladies which beset the African people.

Acceleration

It took thousands of years for the world population to reach the billion mark; it took only one hundred years to add the second billion; and it will take about thirty years to reach the third billion, at the present rate of population increase, according to Dag Hammarskjöld, Secretary General of the United Nations.

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

Friends and Their Friends

The American Friends Service Committee sent greetings in late September to the Federation of Nigeria, which became independent on October 1. In a cable to Sir Abubakar Tafawa Balewa, Prime Minister of the Federation, the AFSC said the "peaceful transition to independence" was an inspiring example to all who work for freedom. The message was signed by Colin W. Bell, Executive Secretary.

Persons of all faiths who feel a concern for the future of the United Nations have been invited to use the 15th Street Meeting House, New York City, from 5:30 to 6:30 p.m., Monday through Friday, for meditation on crucial U.N. problems. During the first two weeks of the General Assembly session visitors were not allowed to attend U.N. meetings or to use its Meditation Room. Until the end of September members of the Quaker Program at the United Nations agreed to be present at 15th Street Meeting House prior to the meditation period to provide insight and information on the issues before the 15th General Assembly.

Haverford College has begun its 128th year with 470 students. This enrollment is somewhat larger than the total last year, but the increase is due to bigger upper classes rather than to an influx of new students. The freshmen class this year numbers only 118, compared with 130 last year and 120 in 1958. There are also only two transfer students this year.

Ralph Odell, Jr., known as a capable naturalist, was recently elected President of the Bedford Audubon Society, Westchester County, N. Y. He is also President of the Naturalists' Workshop, a trustee of the large Butler Sanctuary, both in Westchester County, and has served on the Regional Planning Commission. He is presently Clerk of Amawalk Meeting, N. Y., and for five years has been Chairman of the Young Friends group of Purchase Quarterly Meeting.

George School began its 68th year on Wednesday, September 14, with a total enrollment of 455 students, the largest in the history of the school. Of this number, 338 are boarders; 117 are day students. Principal Richard H. McFeely announced that included were boys and girls from 23 states and from the following foreign countries: Venezuela, France, Germany, Japan, Turkey, Korea, East Pakistan, India, and French West Africa.

"The death on September 29 of Besse D. Howard, former Secretary of the Pennsylvania Branch of the American League of Nations Association," writes Richard R. Wood, "deprives Philadelphia, and Friends, of a wise, witty, well-informed, patient, courageous worker for peace and international organization. She was widely known for her lectures and her radio talks interpreting international events. To many of us she was a valued friend."

The Friends Medical Society, national organization of physicians and medical workers, has announced its strong opposition to preparations for chemical and biological warfare. It is deeply distressing to members of the Society to learn that medical knowledge is being used for the perfection of methods of creating mass human destruction and disease. The statement continues: "The very plagues and poisons from which medical workers have hitherto sought to relieve humanity are now being cultivated by our government and other nations for purposes of war. We decry this projected use of scientifically acquired medical tools, which were designed only to relieve human suffering.

"We are concerned with the health and welfare of all peoples, with lasting peace and with the dignity of the individual. We consistently oppose the development of destructive weapons to be used in anger and have previously stated our opposition to nuclear weapons and tests. Biological warfare, like nuclear warfare, has both vast destructive power and the threat of perpetuated and increasing damage to mankind.

"We invite the healing professions of the world to unite with us in urging our governments to cease these preparations for war, and as a direct alternative to emphasize expanded education, medical care, and public health."

Pendle Hill's latest pamphlet is *Psychotherapy Based on Human Longing*, by Robert C. Murphy, Jr. Dr. Murphy has lectured at Pendle Hill and from these meetings has written an intuitive and subjective account of his general orientation and experience in psychotherapy. This is a profound and enlightening essay which should prove invaluable to all persons interested in a more creative approach to human relations. It is available from Friends bookstores or Pendle Hill. The price is 35 cents.

Dr. Robert A. Clark recommends the essay to readers of the FRIENDS JOURNAL "as both inspirational and profound, yet not too technical. The general reader will get much from it, as well as those better prepared in psychology and psychiatry. It might seem too passive in its approach to the seriously sick person, but the author states that in practice the therapist 'may question, interpret, advise, or even rebuke.' We can certainly agree that the real purpose of psychotherapy is to free the underlying creative strength of the patient by discovering his own inner being."

Off to College?

Many families and their friends give a token of their continued interest in the spiritual life of college students by subscribing for them to FRIENDS JOURNAL for a period of eight months. Our paper is a regular reminder of their bond of faith. Subscribe now.

\$3.50 for eight months.

FRIENDS JOURNAL
1515 Cherry Street, Philadelphia 2, Pa.

Cecil Evans, who has for several years been the General Secretary of the Canadian Friends Service Committee, has joined the staff of the Quaker Program at the United Nations in New York (345 East 46th Street) as a Program Associate. He will be working on social questions and matters relating to disarmament and the Far East. Cecil is a graduate of Oxford University, is a British citizen, and for a time taught at the University of Toronto.

Margaret Beidler, who has been administrative assistant to Landrum Bolling, President of Earlham College, also joined the organization to serve as coordinator of Quaker seminars. She has lived for two years in Iraq and one year in Cambodia.

Orders from the Eastern U. S. area for copies of the 1960 *Friends Directory of Meetings in the United States and Canada* (50 cents) should now be sent to the new address of the Friends World Committee, 152-A North 15th Street, Philadelphia 2, Pa.

The death of Ruth Rowland Nichols, a member of Purchase Meeting, N. Y., is reported in *The New York Times* of September 27. She was 59. Ruth Nichols was internationally famous as a pioneer woman flier. Two years ago she flew an Air Force jet faster than 1,000 miles an hour at an altitude of 51,000 feet at the Suffolk County Air Force Base, establishing what was believed to be a record for a woman pilot. In 1930 she flew from Los Angeles to New York in 13 hours and 21 minutes, surpassing by an hour the transcontinental record set by Charles Lindbergh. In 1931 she held three major international records for a woman—a speed record of 210.6 miles an hour over a closed course; a distance record of 1,977 miles between Oakland, Calif., and Louisville, Ky.; and an altitude record of 28,743 feet. Recently she has been working for Friendly Homes, a medical organization.

The 1961 edition of *The Quaker Date Book*, edited by Mary Sullivan Patterson of Swarthmore, Pa., Meeting, has just been published by the Colonial Publishing Company, 10 Thacher Street, Boston, Mass. The format is larger and more pleasing than last year's edition and the cover illustration of Warrington, Pa., Meeting is simply beautiful. The arrangement and selection of pictures has been done with care and artistic taste.

Since many Friends will use the *Quaker Date Book* for a Christmas present, early orders are advisable. Meetings may order from the publisher any quantity at the cost of \$11.40 per dozen, postpaid. The retail price is \$1.50.

On August 20, 21, and 24 films were taken of gatherings at Abington Meeting, Pa., for an NBC television program on Quakerism to be released sometime this fall or winter. The hour-long program will be concerned with the manner in which the Religious Society of Friends is maintaining the tradition of courageously expressing deep convictions instead of yielding completely to conformity. A large number of members of Abington and nearby Meetings cooperated in the

venture. Pictures were taken of Friends entering and leaving the meeting house, of speaking within the meeting house, of a First-day school class, of an unprogramed meeting for worship, and of a picnic.

Pacific Northwest Half-Yearly Meeting

Pacific Northwest Half-Yearly Meeting was held in Tacoma, Washington, on September 10 and 11, 1960. Friends were greatly encouraged by the number of Young Friends present. Young Friends held their own meetings but joined the adult group for the Saturday evening session.

Harold Carson led the discussion on the "state of the Meeting" reports. It was agreed that we should try dividing this report into two parts, on the spiritual health of the Meeting and on statistics and events.

Irwin Hogendmier and Floyd Schmoe shared their concerns with us. After meeting for worship, which was held at the YMCA chapel, we were fortunate in having Agnes Coggeshall of Philadelphia to speak to us about teaching First-day schools within the Society of Friends.

Next Half-Yearly Meeting will be held at Victoria, B. C., the weekend following Easter, 1961.

ANN GALES SMITH, *Assistant Clerk,*
Vancouver Meeting, B. C.

Spring Meeting of Friends in the Ozark Mountains

Friends from Dallas, Fayetteville, Little Rock, Oklahoma City, and Stillwater gathered at Mount Magazine in the Ozark National Forest, Arkansas, for the May 6 weekend. There were also Friends from scattered communities in Oklahoma and Arkansas, where no Quaker Meetings exist. They appreciated the renewed contact with the Society. For the others it was a source of genuine inspiration to note how faithful these isolated Friends have remained to our religious beliefs, while participating in other church groups in their communities. About 32 Friends attended.

If there is any simple theme that can be distilled out of the varying messages, it is that we develop the spiritual resources and courage to take upon ourselves the sacrifices demanded by our traditional Quaker concerns. One of these concerns, simplicity, was the basis for several discussions—the simplicity of Quaker worship, the relationship of simplicity to artistic beauty, and, finally, the problem of developing simplicity in our overcrowded lives.

As has been the case in our previous conferences, the participants benefited from the exchange of ideas on resolving the problems of small Meetings and from mutual encouragement at the personal level. Each gained inspiration from the beauty of the distant scenery and from the blooming dogwoods surrounding us. It was decided to reserve the lodge facilities for the last weekend of April, 1961. The decision was reached only after the concessionaire management had agreed that there would be no racial discrimination against Negroes who might wish to attend with us.

JOHN BEER, *Stillwater Meeting*
ROBERT L. WIXOM, *Little Rock Meeting*

Letters to the Editor

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

In 1962 the Friends World Committee for Consultation will require a General Secretary; the appointment will be made at the triennial meeting of the Committee in Kenya in 1961. Herbert Hadley, the present Secretary, will by then have served the Committee for six years at its office at Woodbrooke in Birmingham. He feels that he and his family should return to other work in the United States.

The work of the General Secretary is by now fairly well-known amongst Friends, both from published reports and from the circulation of *Friends World News*. The Secretary's office exists primarily to promote and make more effective the sharing of experience throughout the world family of Friends. This the Secretary achieves by correspondence, by direct visitation, and by supplementing, where this is helpful, the visitation by other Friends already undertaken among Yearly Meetings. The second large area of his responsibility relates to the work of Friends in international affairs; this derives from the status of the FWCC as a nongovernmental organization under the United Nations Charter.

Any Friend who feels drawn to this work and would like to be considered for the appointment is invited to write to

1 Rawcliffe Grove, York, England. LEWIS E. WADDILOVE

The Fourth Query from *Faith and Practice* of Philadelphia Yearly Meeting of the Religious Society of Friends reads in part: "Are love and unity maintained among you? Do you manifest a forgiving spirit and a care for the reputation of others?"

Early Friends set no boundary for the exercise of this query, but it is a reasonable assumption that they had difficulties not unlike our own in manifesting "care for the reputation of others." The query is addressed to individuals, and each is disposed to map his own field for its operation and to set apart areas which for him are out of bounds.

Every four years the query is suspended by some of us with regard to candidates, sometimes supporters, of the other political party. Perhaps in this quadrennial free-for-all we give useful training to our leaders on their way up, toughening their skins and compelling Mr. Browning's hard dictum "then welcome each rebuff." Or it may be that some feel an obligation to their fellow citizens, as they might put it, to give a candidate a bad name because they know something at first or secondhand, and not printed in the press, which makes the man quite impossible as President.

From the experience of this voter it may be recorded that with the exception of Mr. Stevenson's campaign—and his divorce was a handicap in the open—there was in each campaign, from Woodrow Wilson's down, somebody who knew somebody else, neither of whom was interested in "a care for the reputation of others."

Moorestown, N. J.

ROBERT C. SMITH

The attributes of "Faith—Service—Devotion—Discipline—Love—Courage" on the emblem for the Cape May Conference are perfect keys "For the Living of These Days." They should, however, be supplemented by at least two others which might remove the implication of passivity and complacency; without *understanding* and *vision* they could avail nothing. All too frequently, in reading articles by Friends, I find myself puzzled by their authoritarian tone. Contrast this with John Woolman's attitude toward those with whom he was not in agreement on such subjects as slavery, warfare, wealth, and business practices. The element which made his testimonies so very effective was the understanding with which he met all controversy and dissension, even as he was a living embodiment of all of the attributes mentioned. Vision could also be added to the list. "The Living of These Days" is one thing; seeing the needs of tomorrow is something else again. It may frequently be the case that a clear perception of the needs of tomorrow may alter radically the tone and substance of our plan for living today. If the Society of Friends is to be revitalized, it will have to come after a searching quest for understanding of ourselves as well as others, coupled with a clear vision of where we want to go and how to get there.

Chatham, N. J.

ROBERT SCHULTZ

Coming Events

(The deadline for calendar items is fifteen days before the date of issue.)

OCTOBER

15—Western Quarterly Meeting at Hockessin, Del., 10 a.m. and 1:30 p.m. Worship and Ministry meeting, 9 a.m. Afternoon speaker, Richard R. Wood: "Tercentenary of the Friends Peace Testimony." Lunch served. Baby sitting and child care provided.

15—Fifth "Beliefs into Action" Conference at Race Street Meeting House, Philadelphia, 10:30 a.m. to 5 p.m. Theme, "The Spirit of Christ in Today's Revolutionary World." Speakers: Edwin T. Dahlberg, President of the National Council of Churches, on the Conference theme; and Dorothy H. Hutchinson, lecturer and pamphleteer, "Go Thou and Do." Round tables. Cooperating with the Friends Peace Committee, Philadelphia, are the American Friends Service Committee, the Friends Committee on National Legislation, and six Philadelphia Yearly Meeting groups.

16—Southern Half-Yearly Meeting at Camden, Del., 11 a.m.

16—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Henry J. Cadbury, "The Quaker Peace Testimony, Yesterday and Today."

19—Meeting of the Fellowship of Friends of Truth and other interested people at 1515 Cherry Street, Philadelphia, 7:45 p.m. Horace G. Alexander, one of the founders of the FFT, will speak on "Mutual Respect among the World's Religions." Refreshments. The FFT was founded in India, having been suggested by Mahatma Gandhi, and is open to people of all faiths.

22—Meeting of New Jersey Friends Committee on Social Order at the Woolman Memorial, 99 Branch Street, Mount Holly, N. J., 2:30 p.m., to consider "Abolition of Capital Punishment in New Jersey." Concerned Friends are urged to attend.

23—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Kenneth Cuthbertson, "Sharing Our Quaker Faith," a general introduction to the fall sessions.

23—Kokichi Kurosaki, a senior leader of the nonchurch Christian

movement in Japan, will talk with interested Friends in the Cherry Street Room, 1515 Cherry Street, Philadelphia, 3 p.m. Under the auspices of the Japan Committee, Philadelphia Yearly Meeting. Everyone welcome.

23—Chester Quarterly Meeting on Worship and Ministry at Darby, Pa., 1017 Main Street, 3 p.m.

28—Annual Meeting of the Friends Journal Associates, 5 p.m., at 1515 Cherry Street, Philadelphia. Lecture by Emily Cooper Johnson at 8 p.m.: "Jane Addams, a Great American."

28—Annual Meeting of the Friends Publishing Corporation, 6 p.m., at 1515 Cherry Street, Philadelphia.

29—Chester Quarterly Meeting at Media, Pa., 3 p.m.

30—American Friends Service Committee program and tea to honor Henry J. Cadbury, at the Race Street Meeting House, Philadelphia, 2:30 p.m. Open house for visitors to new offices of the AFSC at 160 North 15th Street. All friends are invited.

NOVEMBER

3—Concord Quarterly Meeting at Westtown, Pa., 10:30 a.m.

3 to 6—Sweden Yearly Meeting at Kvakargården, Varvsgatan 15, Stockholm, Sweden.

12—Abington Quarterly Meeting at Plymouth, Pa., 11 a.m.

12—Burlington Quarterly Meeting at Burlington, N. J., 1:30 p.m.

12, 13—Japan Yearly Meeting at the Friends Meeting, 13 1-chome, Mita Daimachi, Minato-ku, Tokyo, Japan.

Coming: Weekend institute, November 18 to 20, sponsored by the American Friends Service Committee, at Hudson Guild Farm, Netcong, N. J., 55 miles from New York City. Theme, "Search for New Directions, A Quaker Approach to Contemporary Affairs." Round tables; panel sessions; among the speakers, A. J. Muste, James Lawson, Wilmer Young. Cost, \$20 per person; registrations limited to 60. Descriptive flyer and registration blank available from the American Friends Service Committee, 237 Third Avenue, New York 3, N. Y.

BIRTHS

CRONCE—On July 30, to I. Nelson and Jean Gibbert Cronce of Asbury, N. J., a son, CHRISTOPHER JOHN CRONCE. His parents and brother are members of Richland Monthly Meeting, Quakertown, Pa.

EYNON—On June 30, to John W. and Ruth Stapler Eynon, a son, ROBERT JOHN EYNON. His paternal grandparents are James F. and Ada Marie Eynon, and his maternal grandparents are Robert K. and Mildred M. Stapler. He is the eleventh great-grandchild of Mary R. Miller.

KINSEY—On June 2, to David N. and Shirley Holt Kinsey of McAlisterville, Pa., a daughter, REBECCA PAM KINSEY. Her parents and two brothers are members of Richland Monthly Meeting, Quakertown, Pa.

WATERS—On August 19, at West Chester, Pa., to Rodney T. and Ann Chapman Waters, a son, RANDOLPH JAMES CHAPMAN WATERS. His parents are members of High Street Meeting, West Chester, Pa. His maternal grandparents are George W. and Mary C. Chapman of Abington Meeting, Jenkintown, Pa.

DEATHS

ARMITAGE—On September 21, at the Cornwall Hospital, Cornwall, N. Y., BRUCE ARMITAGE, in his 23rd year. He was a devoted member of Cornwall Meeting, N. Y.

BRADFIELD—On September 20, at her home in Cleveland, Ohio, after a long illness, MARY ELLA NEWLIN BRADFIELD, at the age of 70. She is survived by her husband, Landis R. Bradfield; two brothers, Roy L. Newlin of Earlham, Iowa, and Jay J. Newlin of Des Moines, Iowa; and a sister, Edith Newlin of Media, Pa.

Ella Bradfield was a former student of Scattergood School in Iowa, of Barnesville School in Ohio, and graduated from the Iowa Methodist Hospital School of Nursing in Des Moines. After two years of nursing in Des Moines, she went to Kentucky as a visiting nurse and gave a year of service among the mountain people who had little or no medical care. Riding a mule over the narrow trails, she ministered to the needs of mothers and their children. In 1918 while in Kentucky she married Landis R. Bradfield, who was a teacher in a Mission School for mountain youth.

Memorial services were held in Cleveland and at Bear Creek Meeting near Earlham, Iowa. Interment was in the Bear Creek Cemetery.

PERCY—On September 18, in Lakeville, Conn., JOHN CROCKER PERCY, aged 85 years. He was a member of New York Monthly Meeting (15th Street) and of St. Petersburg, Fla., Meeting. Surviving are his wife, Elizabeth Sutton Percy; a daughter, Sally Simms; two grandsons, William D. Rogers, Jr., of Skytop, Pa., and John E. Rogers of Lakeville, Conn.; and five great-grandsons.

TOWNSEND—On August 28, MARIAN PAXSON TOWNSEND, in her 81st year. She was a birthright and lifelong member of Middletown Monthly Meeting, Pa. (of Bucks Quarterly Meeting), which she served as an Overseer for forty years. Her profound belief in the ideals of the Society of Friends was an inspiration and a challenge to all who knew her. She was a kind and loving mother of three sons, A. Paul, Jr., and Horace P., members of Middletown Monthly Meeting, Pa. (of Bucks Quarterly Meeting), and James W., a member of Buckingham Monthly Meeting, Pa.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX — Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School, 17th Street and Glendale Avenue. Shirley Hilfinger, Clerk, 1002 East Palmaritas Drive.

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

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

CALIFORNIA

OLAREMONT — Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 489 W. 6th Street.

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

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

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

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

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

COLORADO

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

CONNECTICUT

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

DISTRICT OF COLUMBIA

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

FLORIDA

DAYTONA BEACH — Meeting, 11 a.m., First-days at 300 North Halifax Avenue. Information, Sarah Belle George, CL 2-2833.

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

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

MIAMI — Meeting for worship at Sunset and Corsica, 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

MIAMI — University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

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

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

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

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Phern Stanley, Clerk. Phone DR 3-5357.

ILLINOIS

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

INDIANA

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

INDIANAPOLIS—Lantern Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

IOWA

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

LOUISIANA

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

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Our deadline for advertising is the first of each month for the issue of the 15th, and the 15th of each month for the following issue, dated the first of the month.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: R. B. Thomas; telephone WA 4-3306.

MASSACHUSETTS

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

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

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

MICHIGAN

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

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.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 806 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

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

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., 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, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

ALBUQUERQUE—Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E., Albuquerque. John Atkinson, Clerk. Phone 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, 428 State St.; Albany 8-6242.

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.

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MEETING NOTICES—22¢ per line, with no discount for repeated insertions.

DEADLINE—The 1st and 15th of each month preceding date of issue. Copy may be changed without extra charge.

EUROPE IN THE SPRING, 1961

Travel and Fellowship for Friends and Their Friends

One of the highlights of this 69-DAY TOUR OF EUROPE will be an evening in the home of Dr. Elizabeth Rotten, in Saanen, Switzerland. This famous educator (she is one of the founders of the Pestalozzi School) has invited members of our group to have coffee with her on the evening of May 24th.

This is only one of the several unusual opportunities to visit centers of Quaker concerns in London and on the continent.

We sail April 7th on the MAASDAM and return on the STATENDAM on June 14th. We travel entirely by motor coach and will visit Berlin, Cologne, Vienna, Venice, Geneva, Paris, and Amsterdam. Driving to and from these key cities, we will see many places of historic and cultural importance, and areas of great beauty.

Margaret E. Jones, in cooperation with the Sarah Marquis Travel Service, is the leader. She has traveled widely in Europe in connection with years of overseas administrative work for the American Friends Service Committee.

Address inquiries to:

Margaret E. Jones at 122 East Oak Avenue, Moorestown, N. J.

NEW YORK—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan

22 Washington Sq. N.

Earl Hall, Columbia University

110 Schermerhorn St., Brooklyn

137-18 Northern Blvd., Flushing

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

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

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

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 355 West McMillan, Richard Day, Correspondent, WI 1-2419.

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

PENNSYLVANIA

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

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

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

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 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., 10:30 a.m. Frankford, Unity and Wain 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.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Sumner Parker. BR 6-8391.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 808 Rathervue Place. Otto Hofmann, Clerk, HI 2-2238.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

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

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MEXICO CITY FRIENDS CENTER. Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends Meeting, Sundays at 11 a.m.

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WOMAN SUPERINTENDENT, small Friends Home for children in Pennsylvania. Institution or social work experience, live in. Write Box M187, Friends Journal.

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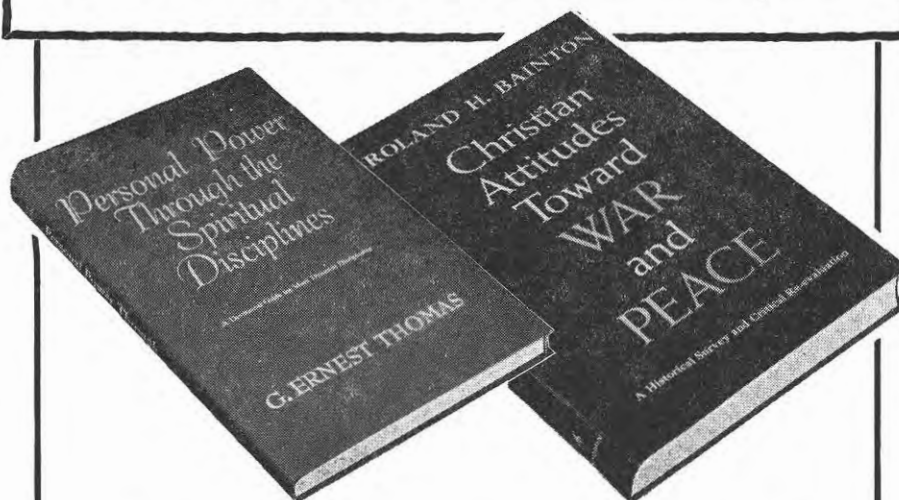
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