

FRIENDS JOURNAL

A Quaker Weekly

VOLUME 1

DECEMBER 31, 1955

NUMBER 27

I **EVEN** dislike talk, or specially dislike talk, about obeying God, as if He were some Stalin or Hitler: I cannot think that He wants me to obey Him: what He wants, I think, is that I should learn to cooperate, quietly and in complete freedom, with His blessed and blessing will, that will of His which I discover deep in my own heart as my own will also—as the best, essential me.

—VICTOR GOLLANCZ

IN THIS ISSUE

The Substance of Hope

. *by Dorothy Steere*

Michael Scott Speaks

. *by Winifred F. Courtney*

Ecumenical World News

. *by J. Bernard Haviland*

Fifth National Conference of the U.S. National Commission for UNESCO

. *by Esther Holmes Jones*

FIFTEEN CENTS A COPY
\$4.00 A YEAR

FRIENDS JOURNAL



Published weekly at 1515 Cherry Street, Philadelphia 2,
Pennsylvania (Rittenhouse 6-7669)
By Friends Publishing Corporation

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THE JOURNAL ASSOCIATES are friends who add five dollars or more to their subscriptions annually to help meet the over-all cost of publication.

SUBSCRIPTION RATES: United States and possessions: \$4.00 a year, \$2.00 for six months. Foreign countries: \$4.50 a year. Single copies: fifteen cents. Checks should be made payable to Friends Publishing Corporation. Sample copies sent on request.

Re-entered as second-class matter July 7, 1955, at the post office at Philadelphia, Pennsylvania, under the Act of March 3, 1879.

One World Two Centuries Ago

Letter from the Past—155

LIKE other persons I have supposed that the life of our ancestors as compared with ours was very provincial and restricted in information. Without modern communications what could they know of world affairs and how could they have laid upon them "the burden of the world's suffering"?

To test this somewhat unmodest sense of our superiority, a device occurred to me. I was reminded by some items in the Sunday travel section of two bicentennials being celebrated this year in quite different places, the defeat of General Braddock's army near Fort Duquesne in Western Pennsylvania and the evacuation of the Acadians from Grand-Pré. My memory of the "One-Hoss Shay" added to these the Lisbon earthquake.

Seventeen hundred and fifty-five,
That was the year when Lisbon town
Saw the earth open and gulp her down
And Braddock's army was done so brown.

Now what did our Quaker ancestors in Pennsylvania know about these things? The answer, of course, is that they knew nothing immediately. To learn when and how they came to know, I took the trouble to hunt up and go through the two contemporary Philadelphia newspapers for the year. I found out that although the *Pennsylvania Journal and Weekly Advertiser* and the *Pennsylvania Gazette* appeared each Thursday in small size as well as small print, the foreign or distant news was much more conspicuous in their pages than the local news. This news had, of course, none of the competition for the attention of readers that we are exposed to today.

Incomplete information about the engagement near the Monongahela on July 9 was reported cautiously in the *Pennsylvania Journal* for the 24th, and a week later both papers printed a circumstantial eye-witness account, indicating also what happened to the several officers, including the death of Braddock himself and the unwounded survival of an aide then little known: "Mr. Washington had two horses shot under him and his clothes shot through in several places, behaving the whole time with the greatest courage and resolution." Six months after the event the two papers were able to provide their readers with what is rarely done today, an account of the engagement from the other side, "The French Account of the Battle on the Monongahela."

The issue of the *Journal* containing this item (No. 683, January 8, 1756) contains also references to the two other events, namely, two letters from Portugal about

(Continued on page 430)

Contents

	Page
One World Two Centuries Ago—Letter from the Past—155	422
Editorial Comments	423
The Substance of Hope—Dorothy Steere	424
Michael Scott Speaks—Winifred F. Courtney ..	426
Fifth National Conference of the U.S. National Commission for UNESCO—Esther Holmes Jones	428
Ecumenical World News—J. Bernard Haviland	429
Friends and Their Friends	430

FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, DECEMBER 31, 1955

VOL. 1—No. 27

Editorial Comments

The New Year

THE turn of a new year has been likened to the closing of one door and the opening of a new one. We do this closing and opening of doors daily so that it becomes a mechanical matter, so mechanical that frequently we have to make sure a second time that a door has really been closed. But closed or not, the room left behind remains with us. It is part of the inventory of our mind.

When we close the old year to enter a new one, the closing seems even less definitive. We carry into the new year our human problems as well as our hopes. Our actions occur in a continuity that takes little heed of the calendar. We are likely to make some kind of re-statement, public or silent, of our good resolutions and hopes. We pronounce heartfelt wishes to our friends and neighbors. We relax momentarily from the tensions and alarms which usually hold sway over our minds. But after that the demands of every day assert themselves again.

A New Call

The year 1955 ranks in the history of the Religious Society of Friends as one of special significance. Events in Philadelphia symbolized the closing of one door quite independently from the order of our calendar. These events had their effect beyond local history and the story of Friends General Conference. We have opened a door leading to new visions and concrete hopes, one that looks upon new spiritual and social hospitality. This step is already spreading a sense of spaciousness over the Society such as American Quakerism may not have felt for generations. We are beginning to realize that matters of organization and perhaps even some traditions must give way to the abiding spiritual heritage of our forbears. The inventory of the house they built will serve all the future.

A new year in the realm of the spirit takes no heed of our astronomical order. And, again, unlike our calendar year, its impact is such that we can forgive and forget the past more easily than in purely human affairs. Philadelphia Friends were favored with a most felicitous expression of gratitude for the newly found unity. They spoke of it as God's own work. It behooves us to keep

this thought uppermost in our minds: that which we did in the past or will do in the future can last only to the degree in which it is done in the spirit of obedience and Christian love. We must make sure that a door has really been closed and that the door opened leads to a new and better room, that the anxieties of the past will no longer need to becloud our vision of the future, and that our local satisfactions will not terminate in a mood of parochial containment.

Nowadays bold statements about God swarm over the pages of our theological literature. These writers speak glibly of the nature of God and God's intentions for man. They ought to teach caution to those of us who speak readily about God's will for Friends, who act as though they believe in a kind of theological gold standard and ignore man's progress in recognizing truth. But it seems safe to say that God's plans for Friends have a purpose far beyond the margins of our Society. This is the time to realize that Friends have a unique message to articulate within the Christian world. The emphases on clerical guidance and theological dogma so evident at the 1954 World Council Assembly are not our only challenges. Our religious testimonies for peace and racial equality are far from being accepted by most of our fellow Christians. Fundamentalism must not be permitted to reduce our faith in the inner light to a sectarian attribute. It is our central tenet, to be shared by all Christians. These affirmations are at the core of George Fox's "unity with all creation." We maintain that these beliefs need expression in a way of life, and it is more urgent to petition for God's help in the years to come than to claim His blessings for positions we may have taken in the past.

The Eternal Now

Such considerations imply an encounter with truth independent of time and the order of the calendar. Truth is eternal and sometimes hard to recognize when it appears in time. That aspect of it may blind us to the chances before our very eyes. There is something sad about the self-assured believer who specializes in denouncing atheism in Russia while ignoring the atheism of our own deeds at home. Not only are we tired of the unproductive repetition of confessions of faith; we are

even more disillusioned by the absence of faith in our own actions. The gospel contains some telling illustrations about this duality from which all of us are apt to suffer. But whether we fail or are obedient to the inner call, doors and years are opening before us by the grace

of God in flashes of momentous insights or in quietly offered opportunities for service. "Happy is the man, who listens to me, watching daily at my gates, waiting beside my doors. For he who finds me finds life and obtains favor from the Lord" (Proverbs 8:34).

The Substance of Hope

By DOROTHY STEERE

THE title of this talk is taken from that passage in the Bible which says, "Faith is the substance of things hoped for, the evidence of things unseen."

In our two trips in the last four years we have seen much that has been disquieting and that has made us wonder how men could be so cruel to other men and how governments could go on building power that would seem to have no termination except in destruction. It is easy enough to be pessimistic and disheartened and to feel that the substance of things hoped for leaves little room for faith, and that if you have any faith, it surely must rest in the things unseen, for it would seem that the ocean of darkness and death all but overwhelms the ocean of light and love.

The Substance and Evidence of Hope

Some of you have heard me say that years ago when I went to college my father and I had a talk which I have never forgotten. We had been discussing the struggles you might encounter going off on your own for the first time, and at the end of the conversation he looked at me with great tenderness and said, "Dorothy, you will always find what you are looking for." He was thinking especially of people and groups and organizations. In the years that have followed I have learned that there is a great deal of truth in what he said.

Much of what you see does depend upon what you are looking for. But does that make of it an illusion? My daughter has expressed the danger of refusing to admit the darkness and hopelessness if you are intent on seeing the things which make for hope. But in a world like ours, with journalists and politicians and men of affairs shouting gloom from every newspaper and broadcasting company or giving us words which send us first up and then down in our moods or elation or anguish, it is important that we not lose sight of the substance and evidence of hope. One's faith helps one to see this

hope, but seeing the substance of things hoped for also increases faith. It works both ways.

There is nothing worse than a sentimentalist who wears a forced smile and goes about being sugary-sure when the world seems tumbling about us. But there are those who select despair only, and they are just as hard to endure. It is necessary to be realistic, but that doesn't mean blinding ourselves to the evidences of good in people or the world. Hope and vision are both necessary to keep the people from perishing.

I expect that one of the most difficult things for us as a young nation and for the young of our nation is to keep from insisting that unless good things come to birth and are realized in their lifetimes, they are of no use. I am not at all sure that modern young people would agree with Wordsworth when he says,

Enough if something from our hands have power
To live, and act, and serve the hour,
And if, as toward the silent tomb we go,
Through love, through hope, and faith's transcendent
dower,

We feel that we are greater than we know. . . .

To "feel that we are greater than we know" "through love, through hope, and faith's transcendent dower" isn't enough for people who want to see results here and now, or at least before they leave this life. It is hard to work for the good as if it were coming tomorrow, and at the same time to realize without losing heart that our goals may be years and even generations away, or that they may be known only in an eternal order of things. "There may not be time for this kind of future hope," we cry—not with all the forces of destruction we have at our disposal.

It is here that our faith needs to be strongest. If we can believe that there is a God working in the processes of history, that He is operative in our world and in our lives, and that He longs for our good, we can feel that we are in His hands, and that "in some good time, His good time, we shall arrive." Because of our faith in a loving, caring God who holds us in the midst of anything that may happen to us, we Christians should say as Paul

This is the major part of the talk Dorothy Steere gave before the Women's Problems Group, Philadelphia, on December 9, 1955. In the latter part of her talk she shared with her audience some of the experiences she had on her recent world trip with Douglas Steere.

said to Timothy, "God hath not given us the spirit of fear but a spirit of power and love and of a sound mind."

No Lost Good

I believe that more of us could bear the uncertainty of having positive goods come into being in our lifetime if we could feel that there is no lost good. I am not sure where this conviction of mine has come from. It probably is a composite of the Bible and Browning and a number of other books and persons who have strengthened my own intuition of the way a good God must work. But I believe with all my heart that every act, every word, every attitude and longing that is creative is caught up into the heart of the Eternal and is preserved. In this sense man is greater than he knows. He is more than he seems. What each one of us does is more important than it would appear, and hope can "spring eternal," for its triumph, if we are in the hands of God, is ultimate.

Faith in God

The "reason of the hope there is in you," as far as the Bible is concerned, comes from one's faith in God. Do you remember how the psalmist cries, "Why art thou cast down, oh my soul? And why art thou disquieted within me? Hope thou in God?"

In the face of everything that might happen to Israel, to the chosen people, in the face of all that cast them down and disquieted, the prophets knew that their hope lay in God. The people often strayed and sinned and fell short of His commandments, but with Him there was still hope of salvation.

God is our hope! But man is not hopeless as long as there is that in him which was put there by God, that spark of His own being which can be kindled and ignited and can burn with a flame that is not his own. Men and women with this flame have lived in every generation and have played their part in keeping men's consciences uneasy about the evil and the suffering and sickness in the world about them; they remained uneasy until something was done to alleviate conditions as they found them. God will not let us go until we work not only to perfect ourselves but to perfect the world we are placed in, and to make it a comfortable place for others besides ourselves.

But often enough our minds and souls are besieged with numbing or nibbling fears, and pessimism holds us inert. And so we need to share the hope which we have with one another "and be ready," as the Bible says, "always to give an answer to everyone that asketh you a reason of the hope that is in you, with meekness and fear."

In De Pury's *Journal From My Cell*, which tells so graphically the substance of this prisoner's hope, he says, "Despair consumes you, crushes you, destroys you, but

hope is the stronger," and he goes on to say, "The Church is well-founded on the joy human beings take in sharing their hope."

A sick and faithless generation, just as a sick and faithless person, tends to select despair: "What will become of us, of me?" But those whose faith in God is living have a health that communicates itself to others, and a confidence which comes from confidence in God and His spirit operative in man.

Evolution of Awareness

We have progressed in our world to the place where many have caught a vision of the kind of world we might be living in. Our consciences have evolved. We have come to the place where we see not only that physical violence is abhorrent, but that psychological violence is also abhorrent. We feel this in many areas of our life, in child labor laws, in changed sweated-labor practices, in the treatment of the insane (although there is a long way to go yet in this field), in prisons, in discriminatory practices, in our uneasiness that war is the solution to conflict. There is this "evolution of awareness," as Claude Bragshaw says in *The Delphic Woman*, "an increasing realization, through fret and friction of time and space, of that which is timeless and spaceless," or, one might say, of that which is necessary, enduring, and good.

Lillian Smith in her little book *Now is the Time* reveals more clearly than I realized before in her writings the quality of her own inner motivation for the work she has done against racial discrimination and where she pins her faith. Speaking of an America that had its democratic roots in Christianity and yet practiced segregation and discrimination, she says, "We were torn to pieces. Here was a moral problem, an earth-sized ambiguity that would give our souls and our world no peace until it was solved. . . . The long cold war with our consciences had begun." There is vast hope in this creative guilt. And Lillian Smith shows her faith when she says, "The power of integrity and truth is so strong, even a few speaking out at a critical time can close off the wrong path and start men on the right one. . . . [This might be the great historian Toynbee speaking!] There is no situation in the world today that is too difficult to solve. If we could only believe it! Our difficulties east and west lie in our state of mind. . . . Faith in our moral strength will return to us too; as the old guilts grow small, hope will grow large."

During this season some local delays in mail delivery are likely to occur. We suggest that our subscribers inquire at the local post office when copies of the FRIENDS JOURNAL do not arrive on time. Each issue is mailed regularly on Wednesday afternoon in Philadelphia.

Michael Scott Speaks

By WINIFRED F. COURTNEY

ANYONE who has attended sessions of the United Nations General Assembly when a matter involving the great Christian principles of human charity and justice is at issue will have sometimes despaired at the endless wrangles which take place there. And yet, occasionally, humanity breaks through the procedure, the protocol, and the smooth-spoken expositions of the vested interest and the status quo. Then to attend and to watch in partisanship can be a stirring experience.

One such day was Friday, November 11, 1955, in the Fourth (Trusteeship) Committee debating the subject of Southwest Africa. To understand the occasion one must know that Southwest Africa was a mandate under the League of Nations entrusted to the Union of South Africa after the First World War—a territory rich in natural resources but poor in water, with most of her native peoples confined to certain barren areas under wretched conditions. South Africa was the only mandatory power which in the early days of the U.N. refused to make her mandate a trust territory. Since then she has virtually annexed the area, much to the distress of the leaders of three of its most advanced tribes, the Hereros, the Namas, and the Berg Damaras.

These tribes, which suffered much under the Germans before 1914 and gave aid to the Allies in the hope of justice, would be voiceless and unknown today were it not for the decade of effort by one man, the Reverend Michael Scott, an Anglican clergyman and expelled South African citizen. John Gunther describes Scott as "shy . . . gentle . . . but also a zealot, a fighting idealist, stubborn and tenacious to the last inch in defending what he believes to be right . . . a man of the highest religious and moral principles." In 1946 he brought to the U.N. a petition against annexation at the request of the then chief of the Hereros. He has never failed to be present when Southwest Africa was being discussed in the Assembly and has achieved a hearing on two previous occasions.

On November 10 he had asked to be heard again. The representatives of the 60 nations met round the great horseshoe tables of Conference Room 3—with the exception of France, which had left on the issue of Algeria, and the Union of South Africa itself, which had taken umbrage at continued investigation of her race relations and walked out two days before.

The chamber is a large and handsome one. From the public gallery one can watch across the high windows

the movement of low-flying helicopters and boats in the East River. Here are heard some of the representatives of non-self-governing territories who come with dignity to plead their cause before the great and the established nations of the earth, a number of whom now share their color and have known their aspirations.

Waiting

The morning was devoted to a discussion of whether the Southwest Africa subcommittee was legally entitled to hear oral petitions, and disagreement was such that a resolution to refer the question to the International Court was decisively passed. Michael Scott sat in the press gallery as usual, waiting as he had year after year. This day it seemed as if the morning's resolution would effectively prevent his being heard.

"But," said the delegate from Thailand just before lunch, "need we hear the Reverend Scott as a petitioner? If his remarks are to be general enough, may he not appear as an expert?" Others rallied pro and con; the chair said it would ascertain the purport of Mr. Scott's remarks during the luncheon break and report to the afternoon session.

When the delegates reassembled, the chairman read the résumé of the petitioner's intended discussion, which was indeed on general conditions, and it was asked that the précis be made into a document. Then the debate began. The subject of debate was again to be seen in the press gallery, motionless and withdrawn, while the cut and thrust of discussion went on beneath him.

The Yugoslavian spoke in favor of hearing him, as did the Peruvian, the Haitian, and the Liberian woman delegate again and again. The Uruguayan was reproved from the chair for his warm panegyric on Mr. Scott because it dealt in personalities, not issues. The Israeli delegate saw the work of the morning undone if oral petitions were, after all, to be heard in the main committee. Another found Mr. Scott's timing bad. Why had he not spoken last week before three resolutions enjoining South Africa to heed world opinion on her mandate had been passed? After some hesitation the English-speaking delegates from the U. K., New Zealand, Australia, and the U. S. A. put forth their reasonable, smoothly phrased, and legalistic points of view. To hear Mr. Scott now would be illogical, unprocedural, and poorly timed. What was to come of this plea so late in the day? The resolutions had been passed, the Union of South Africa was no longer present. (Last year Scott had been persuaded not to appear lest he drive away the South Africans; this year and at this point he could

Winifred F. Courtney, a member of Flushing Meeting, N. Y., teaches in a public school.

not be held responsible for their departure.) But the Committee's warmth, respect, and sympathy for the man in the gallery were becoming unmistakable. India and the U. S. S. R. added their pleas to the rising chorus of yeas.

At 4:30 the young woman from Liberia again requested the vote. But there was still the document; the delegates had not yet had a chance to read the précis of Mr. Scott's proposed remarks. The document, said the chair, would be ready in half an hour.

The Committee adjourned to wait. I was sitting with Gladys Walser, the international observer for the Women's International League for Peace and Freedom, who has assisted Michael Scott in the past. She thought he needed a cup of tea, and he was agreeable. We went up to the crowded cafeteria, where he seemed tense and preoccupied with the long ordeal, a very lonely figure. Gladys did her best to distract him. Did we think he might be called upon to speak today? From the interminable progress of the debate I thought not. Gladys disagreed. He fingered some clippings from his briefcase and worried about the time. We returned to the chamber almost in silence under the burden of his responsibility. A correspondent asked him for a copy of his statement for the Asian press. He took up his post again, away from us.

The delegates reassembled. There was a busy interval in which the document was produced and read. Objections were raised that it had been prepared in English only, but these apparently were merely for the record. There had not been time for translations, the chair said, and now, if the delegates were agreed, they would proceed to the vote. The rollcall vote began.

Gladys and I feverishly recorded each vote as it came—"si . . . non . . . oui . . . no . . . abstention. . . ." But from the start the ayes had it, 29 to 11, with 10 abstentions, including the U. S. A.

Victory

The chair said, "And now, in view of Mr. Scott's presence in this room . . .," and an official started toward the door. The morning's defeat was turned to victory. Scott's work, the hopes of those he was to speak for, and the waiting had not been in vain. The focus of attention shifted to the press gallery and the tall, ascetic figure with the briefcase and clerical collar, who now stood. His descent to the floor and across it to the petitioners' table seemed endless. Arriving there, he sat down very deliberately with his back to us, and quietness settled over the chamber. He adjusted his papers without hurry.

Then the voice, reading slowly and without vituperation in beautiful eloquent English, began. The Ameri-

can, the New Zealander, the Australian, and the Englishman did not stir, listening in spite of themselves. No one chattered, hardly any moved about in the stillness—a contrast to the activity and consultation which had gone on all day. It was 5:15.

For 40 minutes Michael Scott spoke, and for 40 minutes the more than 300 people in the room listened with intense concentration. Scott spoke of the hope of the Herero people, who had waited nine years for the United Nations to rescue them from the evil conditions in which they lived, of their poverty, of their helplessness under oppression, of their lack of medical facilities. The voice was quiet and inexorable; so must the Hebrew prophets have spoken, challenging the conscience of their times. The stirrings of conscience were almost a presence in this room. This, he said, is what is being done to these people who have put their trust in us, and who are not allowed to come and speak for themselves. This is what could be done for them through the United Nations in the way of technical assistance. This is a letter from Hosea Kutako, the old Herero chief. This is our responsibility, which we cannot evade.

"Where One Suffers, All Suffer"

And then, when it was over, the audience sat mute, carried away perhaps by this "living demonstration of the great Christian truth that we are, whatever our race or nation, all members of one another, and that where one suffers, all suffer," as Michael Scott said on another occasion. One felt that even the delegates of the Western Christian nations knew in that moment the magnitude of our failures in brotherhood, and that what they knew in their hearts they would one day acknowledge.

Michael Scott's power, which even his critics admit, is that what he speaks he also lives. This was the man who had braved the anti-Indian riot in Durban, who had faced the angry owners of farm prisons in the Transvaal, who had suffered jail for trying to bring order to a shantytown in Johannesburg, who has endured the lonely path of persecution in the way of his Master, and who asserts Christian ethic in terms no man can forget.

On Sunday Michael Scott delivered an impassioned sermon in the Cathedral of St. John the Divine, extending his theme in terms of the great Christian tradition. On Monday he testified the whole day in answer to Fourth Committee questions. On Tuesday South Africa took umbrage again and closed her U. N. offices at this "calculated affront" on the part of the Fourth Committee, which she considered more serious than the first.

One need not rejoice at the discomfort of an intransigent nation, nor wonder that one man could have such an effect on her. Rather may we dwell on the gentle

prayer of Hosea Kutako at Michael Scott's leave-taking, petition in hand, in 1946: "You are the great God of all the earth and heaven. We are so insignificant. In us there are many defects. But the power is yours to make and to do what we cannot do. You know all about us. For coming down to earth you were despised, and mocked, and brutally treated because of those same defects in the men of those days. And for those men you prayed because they did not understand what they were doing, and that you came only for what is right. O Lord, help us who roam about. Help us who have been placed in Africa and have no dwelling place of our own. Give us back a dwelling place. O God, all power is yours in Heaven and Earth. Amen."

These are the voices that are slowly coming to be heard.

Fifth National Conference of the U.S. National Commission for UNESCO

THE Fifth National Conference of the United States National Commission for UNESCO met in Cincinnati, Ohio, November 3 to 5. The theme, "UNESCO: The First Nine Years—An American Appraisal and Forecast," was considered by over 1,000 delegates, who met in plenary sessions and in 20 different round tables to study the agency's program in advancing the educational, scientific, and cultural relations among the peoples of the world in the cause of peace.

Dr. Luther H. Evans, director general, started his address by discarding his prepared speech on the past nine years and in a compliment to his audience talked about the main plans for the future work of UNESCO. He stated that the UNESCO Charter contained a statement of the ideals of all peoples for all time.

The four principal programs ahead, if governments approve, will be:

- (1) The training of teachers for Latin American schools so that all children may have a basic education.
- (2) Research on arid lands from Turkey to Ceylon and the utilization of sun and wind power, which is much more economical than atomic energy.
- (3) Increase of understanding between the East and the West. (This includes the real meaning of East and West—teaching the philosophy of one to the other.)
- (4) The preparation of reading material for illiterates—literature related to life. This is a large project for Asia and South America.

UNESCO represents high ideals and common sense based on experience. The program is making ideas concrete, picking up people where they are and pushing them forward. It promotes rather than executes; it acts as a catalyst. Preliminary research is necessary, though human knowledge is available to a larger degree than we are willing to use it.

One of the examples of ways in which UNESCO acts as

a multiplier is the Pilot Public Library project in New Delhi, which was wanted by the local people. No such library had existed, and a library expert went to India to set it up. UNESCO'S investment was light during five years; India's was heavy. In October 1955, when an Asian Conference was held there, this library system for the advancement of education was observed by many other countries. Another example of the idea of multiplying information is the European Center for Nuclear Research, which is being built outside of Geneva under a treaty drafted by UNESCO and signed by 12 European nations. UNESCO has contributed \$25,000, but the nations have pledged \$28,000,000 for seven years.

Dr. A. F. Spillhans of the University of Minnesota told of the plans for a International Geophysical year in 1957-58. Physical scientists of 40 nations are banding together to study the physics of our planet and the extraterrestrial forces, to help us withstand better the vicissitudes of our physical environment.

In its Arid Zone program UNESCO has given high priority to the encouragement of research on desert control and water supply. In the round table on this subject a report was given of the recent New Mexico International Symposium on the "Future of our Arid Lands." About one half of the United States is arid or semiarid. The Rio Grande River basin will be an experimental zone.

In a panel discussion at the third plenary session on "The National Interest and Foreign Language" it was stated that the child should "begin a second language in the first grade at the latest." Imitative learning declines as a child approaches adolescence, and at this age analytical learning increases. We need both imitative and analytical processes in language learning, and we are generally wasting our imitative resources.

Consideration was given during this conference to the question of what kind of ambassadors are the one million Americans who now are traveling abroad each year; and to the question of what kind of hosts we are to the 450,000 persons who visit our country each year.

At the last session Sir Zafrulla Khan, a distinguished Muslim, former Prime Minister of Pakistan and a member of the International Court of Justice, stated that the future history of man is to be a joint adventure in all the spheres of life. All main cultures derive from religion. All religious leaders have come from the East, including Jesus. He stayed in the East; Peter and Paul went to the West. The different cultures need each other. The East desires things the West enjoys, while retaining the essential values of its own culture. It can make a large contribution to the balance of spirit and mind. It expects the United States to live up to the principles of its Declaration of Independence. These are matters of high resolve. The personality of every individual is his most precious possession. It is the background of the "dignity and worth of the human being."

The summary remarks at this conference truly stated that the "floodlights of our distinguished speakers had illuminated the dark places in our minds."

ESTHER HOLMES JONES

Ecumenical World News

JOHN D. ROCKEFELLER, JR., recently presented the World Council of Churches with a gift of \$260,000 with which to study Christian responsibility in Asia and Africa where rapid social and economic changes are causing such troubles. The study will require three years to complete. This procedure is a characteristic technique of the W.C.C.; it is hoped that clear analysis of the nature of the difficulties in the economic and social life of these countries may suggest to people who are best qualified, solutions to problems, or at least means of relieving the most serious tensions.

These two paragraphs taken from a speech delivered last spring at a conference at Buck Hill Falls by Dr. Richard M. Fagley suggest the nature of the problems this study will grapple with:

"The main reason that it is so difficult for the underdeveloped countries to lift themselves by their own bootstraps is that their income is so close to the level of subsistence that little is available for capital formation. Colin Clark has calculated the purchasing power of a rupee in 1948-49, which he calls an 'oriental unit.' On this basis, the national income per person in the U.S. and Canada would amount to some 7,000 oriental units. The corresponding figures for most of Asia and Africa range from 400 to under 100 units. India is in the 150-200 unit category. Thus when India proposes to devote as much as 12 per cent of her national product in 1961 to expansion and development, Chester Bowles rightly asks whether 'the high taxes necessary for this savage belt-tightening [can] be voted by a democratic Parliament without a political explosion.'

"The slow accumulation of capital which took place in the West is not a viable alternative for a number of the underdeveloped countries of today, because of another type of explosion—the explosion of population. The main initial impact of Western techniques has been felt in the field of public health. Rapid declines in death rates have occurred. A dramatic example is Ceylon, where vital statistics are relatively accurate. Here the application of comparatively inexpensive public health measures, such as DDT to control malaria, has helped to cut the death rate from 20.3 per thousand in 1946 to a provisional figure of 10.9 in 1953. Since there has been no corresponding decrease in birth rates in the less developed countries, those with a dense population face an extremely critical situation. The success of India's strenuous Five Year Plan, for example, is imperative if the standard of living is to be maintained, let alone improved."

Joseph E. Johnson, president of the Carnegie Endowment for International Peace, speaking before a Harvard audience, called attention to "a tremendous growth in a 'peoples-to-peoples' relationship in matters directly involving, or bordering on, public policy. Such nongovernmental organizations as the World Council of Churches and the International Confederation of Free Trade Unions are today transnational powers, whose voices are heeded in national capitals, and

whose representatives not only have legally recognized status at the United Nations but influence the decision-making process in its halls."

The organization of the World Council of Churches which concern itself particularly with representation of the churches' point of view in the U.N. is called The Commission of the Churches on International Affairs. The director of the Commission is O. Frederick Nolde, who is also dean of the Graduate School of the Lutheran Theological Seminary in Philadelphia. Under his leadership Dr. Nolde's organization has proceeded cautiously and constructively. He believes that the W.C.C. should limit its official pronouncements to broad statements of principle and should not urge action of a specific political character upon any government or group of governments since such definite advice can be made only on a day-to-day basis and with particular political developments in view. On the other hand, he insists that Christian responsibility should not stop with general pronouncements. Unofficially, and in private conversation, he believes that particular measures can be proposed and discussed with representatives of national governments in the U.N., thus encouraging in a personal and friendly way frank and unhesitating discussion. Unobtrusively, and with a considerable degree of anonymity, the C.C.I.A. has helped to form certain important political events, such as the cease-fire in Korea and the present discussion of disarmament. I have learned that Dr. Nolde is puzzled by the attitude of Friends toward the C.C.I.A. He wonders why Friends have set up an organization at the U.N. which seems to be parallel to and in many respects duplicating the work of the C.C.I.A.

It is instructive for Friends to realize that the W.C.C. through its Division of Interchurch Aid and Service to Refugees has performed an immense task. Thirty-one and a half millions of dollars in 1954 was spent for Interchurch Aid all over the world; three and a half million of this went to Korea, churches in Canada, England, Australia, India, Germany, Norway, Sweden, and Denmark participating, along with 20 different churches in the U.S. This money was not actually administered by the W.C.C., but the W.C.C. advised in its distribution. In 1954, \$723,000 was distributed for the Division's own projects. Over half of this was spent on service to refugees themselves. In 1954, 9,525 people were moved from where they had no home to another country, where a home was provided for them. In addition to this figure, 5,967 were moved by the Lutheran World Federation, and about 1,000 were moved by other Protestant agencies, including Friends. Those of you who have been connected with this work through your local Meeting or in other ways will realize the complexity and difficulty of the task, and will appreciate the scope of the accomplishment.

This work, of meeting human need in the name of Christ, is in serious danger of having to be severely curtailed through lack of funds. Although U.S. churches have supported the program generously, and although non-American churches increased their contributions by 19 per cent last year, the need far outstrips the funds available.

In all the practical work of the W.C.C. one question is

asked whenever a project is mentioned: Will this project truly minister to human need in the name of Christ, and if so, how will it happen?

I shall be glad to hear from any of you who have questions you would like to ask about the work of the W.C.C. If I do not know the answer, I shall try to find out. The answers to your questions may constitute the substance of other articles similar to this.

J. BERNARD HAVILAND,

*Representative of Friends General Conference
on the Executive Committee of the U.S. Conference of the World Council of Churches*

One World Two Centuries Ago

(Continued from page 422)

the earthquake on November 1 and the following simple notice:

Boston, Dec. 29—Friday a large Snow arrived here from Annapolis-Royal in Nova Scotia with 300 French people on Board.

Next week was reported the arrival of two similar shiploads, but the human problem behind such impersonal notes was, of course, not indicated.

Such events were not, however, as they tend to be now, matters of mere distant news. Each of them affected Philadelphia Friends directly. The military debacle in the West led, as we know, in a few months to the complete withdrawal of Friends from the Pennsylvania Assembly. One can follow the resignations and the new elections in subsequent issues of the press. While in New England the Lisbon earthquake led to a great output of speculative pamphlets on the theological problems raised by such a disaster, Hannah Pemberton of Philadelphia, with the rationalism of a good Quaker lay woman, saw nothing in the event "repugnant to the nature of things, or what we call the attributes of the Divine Being." Her husband, to whom she was writing, and his associates probably reflected much more on its dislocation and damage to their accounts with the Portuguese city, with which the Quaker merchants carried on a considerable trade.

As for the forcible deportation of the French nationals, or "neutrals," as they were called, that was the kind of event only too familiar in the modern world. When later some of the forlorn victims arrived in Philadelphia, Anthony Benezet acted in the way familiar to Friends of our time in bending all his energies to the care and relief of the real Evangelines of history. Hence, while the scale and tempo of events were not the same then as now, we are really no different from our fathers in being "bound up in the bundle of life" with humanity's problems the world around.

NOW AND THEN

Friends and Their Friends

Winifred Courtney's interesting article was in our hands before the U. N. decided on December 6 to discontinue now and in 1956 the discussion of the issue in question. We are publishing her article, nevertheless, as one illustrating the significance of the problem as well as the moral courage of a valiant individual.

"An increasing number of tourists, including many Quakers, now travel around the world," observes the Honolulu Friends Bulletin. "There is a Friends Meeting in Hong Kong, classified as 'Particular and Preparatory.' There are nine full members and about 16 active, including some Chinese. In April last year the Hong Kong Friends organized an international work camp which was held on Chan Kung (Sunshine Island). Those attending were of different nationalities, including a party of students from Japan. Traveling Friends can give great inspiration and encouragement to this new project for crowded destitutes, in which the Quakers are carrying on rehabilitation work by resettling homeless families on Sunshine Island."

A midwestern university campus has been chosen as the site of the first nation-wide interdenominational conference on theological issues in the realm of Faith and Order to be held in the United States. It will take place at Oberlin, Ohio, September 3 to 10, 1957, under the sponsorship of the United States Conference for the World Council of Churches, with the cooperation of the National Council of the Churches of Christ in the U. S. A. and the Canadian Council of Churches. The theme of the conference will be "The Nature of the Unity We Seek." Alexander Purdy has been appointed to membership on the committee on arrangements for the conference.

"Dane G. and Anne D. Prugh and family," notes the Newsletter of Haverford Meeting, Pa., "have moved to Rochester, N. Y. Dane Prugh is to develop a department of child psychiatry at Rochester University Medical School."

Lincoln School, Providence, R. I., at the beginning of its 75th Anniversary Development Program held a convocation in October, at which Dr. Ordway Tead and Dr. Francis Parkman were the speakers. The chairman was Judge Fred B. Perkins. In November a dinner for 300 friends marked the opening of a fund-raising campaign to finance a new Lower School Building and to provide a living endowment for faculty salaries.

"Quaker Humanist James Logan as a Classical Scholar" is the title of an interesting and erudite article which Frederick B. Tolles of Swarthmore College has contributed to the October 4, 1955, issue of *The Pennsylvania Magazine of History and Biography*.

Josephine Duveneck, member of the Palo Alto Meeting of Friends and the Northern California Region of the American Friends Service Committee, received a Lane Bryant Award at a dinner in New York City on November 17. Each year these awards, established by the well-known women's clothing concern, are bestowed on two individuals and two organizations that have provided voluntary services of outstanding merit to American home and community life.

Names of the two to be honored this year were chosen from over 600 who were officially nominated. The specific project for which Josephine Duveneck received the second highest honors was the work done by her among Indians of California in an effort to help them prepare for all the problems they will face with the expected termination of Federal supervision of the reservations of California. She visited about half of the 82 California reservations in 1953 to find out what services Friends could best provide. On the basis of these visits she proposed the program which she and the A.F.S.C. Northern California Region have been carrying on.

This work, of course, is part of the larger A.F.S.C. program of work with American Indians in various parts of the United States, which was pioneered by the A.F.S.C. regional office in Southern California. The Pasadena office of the A.F.S.C. provided the spark and the experience which have led to such work in other regions, of which Northern California is one.

Winner of the first-award honor was Mrs. Charles Keller, Jr., of the Urban League of Greater New Orleans, whose volunteer work on the problem of Negro housing has led to the recent opening of the first 200 homes in a project open to both Negro and white occupancy in New Orleans.

The judges selecting award recipients were Dr. George Gallup, Senator Hubert Humphrey, J. C. Penney, Representative Frances Bolton, and Mrs. Ivy Priest.

Herbert Locksley, a member of Swarthmore Meeting, Pa., has been in London for a year of advanced medical study as a Harvard traveling fellow. While he was abroad he lectured in London, Manchester, Oxford University, Oslo, Copenhagen, and Stockholm. In mid-July he began as chief neuro-surgeon at the new veterans' hospital in Boston, Mass.

Frank Aydelotte is the director of the newly formed Lafayette Fund, an organization which encourages Frenchmen to come to America to study.

Elmer B. Michelson of Cambridge Meeting, Mass., has been appointed headworker of the East End Union, 105 Spring Street, Cambridge. His social service career includes work with the Boston Children's Aid Association and the Home for Jewish Orphans in Chicago, where he lived at Hull House. He also was director of a settlement house in Milwaukee, Wis., and worked with agricultural migrant workers in California and New Jersey under the A.F.S.C. He has most recently taught at the Fessenden School, Massachusetts Institute of Technology, and Dover High School.

The Christmas book list of the *Wayfarer*, London Quaker monthly, warmly recommends Douglas V. Steere's 1955 Swarthmore Lecture entitled *Where Words Come From* and reports that a second printing has already become necessary in England. The American edition is entitled *On Listening to One Another* (Harper and Brothers; \$1.50) and will soon be reviewed in our pages.

Germantown Friends Adult School, Philadelphia, opens on January 17 for six consecutive Tuesday evenings. Among the courses to be offered are "Current Issues in Education," "Six Famous Lawsuits: The U. S. Supreme Court," "Creative Writing: The Short Story," and "Refinishing Antique Furniture." Margaret Cary is to coordinate a seminar on "Religion," with lectures to be given by Henry Cadbury and Frank Loescher. Colin Bell is to give a course on "Understanding China," and Joseph Price will discuss "Germantown in Pennsylvania History." For further information regarding the 20 courses being offered, telephone Germantown Friends School, GE 8-5714.

Last November marked the 85th anniversary of the red and black Quaker star. The star was first used as a symbol by the *London Daily News* during the Franco-Prussian War to mark its Fund for the Relief of French Peasantry. Friends at the time were sending food wagons and ambulances to both sides, carrying the British flag on one side and the Red Cross on the other. In November 1870 the *London Daily News* invited Friends to share its star emblem, thus helping to reduce confusion in a situation where a half dozen emblems were in use. The original star had minor variations in color from that in current use. The present star was adopted by the American Friends Service Committee six months after its founding, in November 1917.

A group of Friends and those interested in Friends have resumed a series of meetings in the San Juan, Puerto Rico, area that was active for a number of months in the last year or two. We are reviewing the principles of Quakerism, a project that promises interest and benefit to non-Friends and Friends alike. Information on the meetings (currently held the first Friday of each month) may be obtained from Scott Keyes, Puerto Rico Planning Board, or from John deBeers, Government Development Bank. Needless to say, we would welcome a wider participation and visits from mainland Friends.

JOHN S. DEBEERS

Coming Events

DECEMBER

28 to January 1, 1956—Midwinter Institute on the Ministry at Pendle Hill, Wallingford, Pa. Subject, "Ministry to the Individual." Participating, Irene Pickard, Carol Murphy, John M. Moore, Robert Clark, Gilbert Kilpack.

30 to January 1, 1956—Midwinter Conference of Young Friends in the Baltimore Yearly Meetings, at Stony Run Meeting House, 5116 North Charles Street, Baltimore. Theme, "Barclay's Teachings and How They May Be Applied to Our Lives." Leaders, Bliss Forbush, Byron Branson, Marshall Sutton.

JANUARY

1—Meeting for worship at Huntington Meeting House, York Springs, R. D., Latimore Township, Adams County, Pa., 3 p.m. Four persons attended the December 4 meeting.

1—Open House in the Cafeteria at the Meeting House, 221 East 15th Street, New York City, 3:30 to 6:30 p.m. This will be a New Year's party and festival of the New Year, led by Rachel Davis DuBois. All are cordially invited.

8—International Day Forum at Wrightstown Meeting House, Pa., 1:15 p.m.: "Quaker Report and Approaches to World Conflict." Speakers, Hugh Moore, Mildred Loescher, Alston Waring. Meeting for worship, 11 a.m.; lunch, 12 noon (bring a box lunch; soup and coffee will be served).

8—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: John Otto Reinemann, director of probation, Municipal Court of Philadelphia, "The Challenge of Juvenile Delinquency."

8—25th Anniversary Celebration of 57th Street Meeting, Chicago, at the founding site of the Meeting, John Woolman Hall, 1174 East 57th Street, Chicago, afternoon.

8—Race Street Forum at the Race Street Meeting House, Philadelphia, 7 p. m.: John O. Reinemann, director of probation, Municipal Court, Philadelphia, and E. Preston Sharp, executive director, Youth Study Center, Philadelphia, "The Challenge of Juvenile Delinquency."

13—Friends Forum at Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m.: Lyle Tatum, "Conscience versus Law."

14—Meeting sponsored by the Committee on Social Order of the four New York City Meetings, at 225 East 15th Street, New York City, 1 to 9 p.m. Study groups on housing, community services, youth, and the aging, with resource persons cooperating. The Joint Social Order Committee is holding the meeting in line with its desire to explore the possibility of increased service of Friends in areas in which preventive or educational aspects would be prominent.

15—Address at Westfield Friends School, Riverton, N. J., 7 p.m.: Stephen Cary, "The Quaker Mission to Russia."

20 to 22—Annual Meeting of the Friends World Committee, American Section and Fellowship Council, at Homewood and Stony Run Meeting Houses, Baltimore, Md., Friday afternoon until after meeting for worship Sunday morning. The work of the Committee will be reviewed in all its facets. Domingo Ricart will report on his visit to Cuban Friends this summer, and William Lotspeich on his visit to French Friends. All Friends are welcome to attend. For further details contact James F. Walker, Friends World Committee, 20 South 12th Street, Philadelphia 7, Pa., or Ralph A. Rose, Wilmington College, Wilmington, Ohio.

Coming: Annual Midwinter Conference sponsored by the Young Friends Movement of Philadelphia Yearly Meeting at Moorestown, N. J., Meeting House, February 4 and 5. Theme, "So Little Time," as related to the individual, the family, and the community. Speakers, Harold Chance on "The Individual"; Roy and Elizabeth Moger on "The Family"; and Raymond Hartsough on "Community." Age limit, 15 to 25. It is hoped that through car pools, Young Friends from New York, Baltimore, and Washington will feel a concern to be present. Cost, approximately, \$4.00; overnight hospitality will be provided by Friends of Moorestown Meeting. For further details write the Young Friends Movement, 1515 Cherry Street, Philadelphia 2, Pa.

BIRTH

ATKINSON—On December 2, at Greenville, Pa., to Dr. Edward K. and Patricia Ann Yocom Atkinson, a son named DAVID ELLIOTT ATKINSON. The father is a member of Wrightstown, Pa., Monthly Meeting.

DEATHS

PEARSON—On December 16, at the Maple Manor Convalescent Home, Langhorne, Pa., after a prolonged illness, HELEN KALER PEARSON, daughter of the late Charles and Beulah Kaler Pearson. She was a member of Newtown Monthly Meeting, Pa.

Estelle Simms Hewson

Estelle Simms Hewson died on November 27, at Kansas City, Missouri, aged 68. Third daughter of Richard and Florence Greist Simms, she was a lifelong Friend. With her husband she was active for years in the First Friends Church, Des Moines, Iowa, and later helped initiate the unprogrammed Meeting there. At the time of her death she was corresponding clerk of the Penn Valley Meeting in Kansas City.

On September 8, 1913, she married Cornell Hewson at the Indiana Avenue Friends Church, Chicago, Illinois, and in 1921-22, they served with the American Friends Service Committee doing famine relief work in Minsk, Russia. In recent years she was active with the Des Moines Regional Office of the Service Committee in establishing the Scattergood Hostel for European Refugees and the Japanese-American Hostel in Des Moines.

In January 1952, when her husband took charge of a Service Committee project in Kansas City, they moved there, and for the past two years have been in residence at Fellowship House in that city, where Cornell is director. A memorial service was held on December 3 at Fellowship House under the care of Penn Valley Friends, at which time many tributes to Estelle Hewson's long years of service to others, warm hospitality, gentle spirit, and wise leadership were expressed.

In addition to her husband, she is survived by a daughter, Mrs. Peter C. Flintermann of Cleveland, Ohio; two sisters, Ruthanna M. Simms of Richmond, Indiana, and Gertrude Simms Hodgson of Kankakee, Illinois; and one granddaughter.

REGULAR MEETINGS

ALBANY, N. Y.—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone Albany 3-6242.

AUGUSTA, GEORGIA—First-day school and meeting, 11:15 a.m. every First-day, Old Government House, 432 Telfair. Faith Bertsche, Clerk, 2230 Edgewood Drive, Augusta.

BUFFALO, N. Y.—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

CAMBRIDGE, MASSACHUSETTS—5 Longfellow Park (near Harvard Square). Meeting for worship each First-day at 9:30 a.m. and 11 a.m. Telephone TR 6-6883.

CHICAGO, ILLINOIS—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone Butterfield 8-3066.

CLAREMONT, CAL.—Friends meeting, 9:30 a.m. on Scripps campus, 9th and Columbia. Ferner Nuhn, Clerk, 420 W. 8th.

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

DES MOINES, IOWA—Friends Meeting, 801 Forest Avenue, Library entrance. Worship, 10 a.m.; classes, 11 a.m.

DOVER, N. J.—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

GAINESVILLE, FLA.—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

HARRISBURG, PA.—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., 4th and Walnut Streets.

HARTFORD, CONN.—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.

KANSAS CITY, MISSOURI—Penn Valley Meeting each Sunday at 306 West 39th Avenue. Unprogrammed worship at 9:45 a.m. Visiting Friends always welcome. For information call JA 1556.

JACKSONVILLE, FLORIDA—First-day school, 10:30 a.m.; meeting for worship, 11 a.m.; Y.W.C.A. Board Room; telephone EVergreen 9-5086 and 9-4345.

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

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

MERION, PA.—Merion Meeting, corner of Montgomery Avenue and Meeting House Lane. Meeting for worship, First-days at 11 a.m.; First-day school, 9:45 a.m. in Activities Building.

MIAMI, FLA.—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

MINNEAPOLIS, MINNESOTA—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

MONTCLAIR, NEW JERSEY—Worship and First-day school, 11 a.m., Park Street and Gordonhurst Avenue, 1.7 miles west of Exit 151 from Garden State Parkway.

NEW ORLEANS, LOUISIANA—Friends meeting each Sunday. For information telephone WA 5890 or UP 8245W.

NEW YORK, N. Y.—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October–April: 221 E. 15th St. May–September: 144 E. 20th St. Brooklyn—110 Schermerhorn Street. Flushing—187-16 Northern Boulevard. Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

ORLANDO, FLORIDA—Meeting for worship at Sorosis Home, 108 Liberty Street, First-days at 11 a.m.

PASADENA, CAL.—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

PHILADELPHIA, PENNSYLVANIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m. Fourth and Arch Streets. Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m. Race and Twelfth Streets held jointly at 15th and Race Streets. For information about First-day schools telephone Friends Central Bureau, RI 6-3268.

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

ST. PETERSBURG, FLA.—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

SCARSDALE, NEW YORK—United meeting for worship, First-days at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, N. Y.

SHREWSBURY, NEW JERSEY—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fussell, Clerk; Red Bank 6-2040W.

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

SYRACUSE, NEW YORK—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

TUCSON, ARIZONA—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East 5th Street; Tucson 2-3262.

WASHINGTON, D. C.—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

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

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

WANTED

CAREFUL DRIVER to take car to Florida in January. Elizabeth Abbott Christ, 115 Pinehurst Lane, Moorestown, New Jersey.

SECRETARY, preferably Friend; short-hand desirable. Telephone Friends Central Bureau, Philadelphia, Pa., Rittenhouse 6-3263.

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