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*M*OST merciful Father,
from whom come all the bless-
ings of the light, and who
in darkness still art near, all
praise and thanks be unto
Thee for all thy dealings with
us which manifest thy good-
ness, and for those also in
which thy love is hidden from
our eyes.

—SCOTTISH BOOK OF
COMMON ORDER

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Lincoln and the Quakers

Letter from the Past—176

PRESIDENT EISENHOWER has asked us all to celebrate February 12 and the week that includes it in special tribute to Abraham Lincoln, born, like Charles Darwin, on that day, in 1809. We have done this now and then in the past (Letters 47, 63, 122, 130), but a sesquicentennial birthday is not an ordinary event, and perhaps something may be said still of Lincoln and the Quakers.

Even before he knew that John Bright was a Friend, Lincoln was a great admirer of him. Earlier letters have mentioned his American Quaker friends. One of them was Jesse W. Fell, who induced him to write for electioneering use his brief autobiography. In this Lincoln himself claims Quaker descent. Hitherto biographers and Lincoln genealogists have not been able convincingly to confirm this, and the claim has been categorically denied. I have known for some time that clues to other ancestors had been found with marriage *in meeting* recorded—an almost sure evidence of membership in 1678 or 1692 or 1713, before formal Quaker membership was initiated. I await publication by the discoverer before reporting details.

Another appropriate type of matter here would be Lincoln's stories about Quakers. A raconteur of his ability and contacts must have had several, though his humor was often at his own expense. I find few such stories in the printed collections of A. K. McClure and of Emanuel Herz. Here is one from the latter, which Lincoln once said was the best story he ever read in the papers about himself.

Two Quakers were traveling on the railroad and were heard discussing the probable outcome of the Civil War.

"I think that Jefferson will succeed," said one.

"Why does thee think so?" asked the other.

"Because Jefferson is a praying man," said the first.

"And so is Abraham a praying man," said the second.

"Yes," said the other, "but the Lord will think Abraham is only joking."

Better known among modern Friends are his expressions of agreement with the Quaker peace position or his understanding of it. Speaking in Pennsylvania on Washington's birthday in 1861, he said, "I hope no one [of the Society of Friends] who originally settled here or who lived here since or who lives here now have been or is a more devoted lover of peace, harmony and concord than my humble self." A year later, replying to a letter he had received from Friends in New England, he wrote:

Engaged as I am in a great war, I fear it will be

(Continued on page 91)

FRIENDS JOURNAL

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Editorial Comments

Space Dreams

TECHNICAL progress is moving along at a rapid pace. The 1958 World Exhibit at Brussels featured the atom as the most telling symbol dominating our thinking. Yet, even before the exhibition had opened its gates to the public, it was already clear that the peak of our interest in atomic technology had passed. From week to week it became apparent that the hold on our imagination which the atom formerly had was shifting to the conquest of space. The Russians surrendered as happily to this fascination with space as we, and from March to May, 1958, most articles in Russian magazines dealt with these new perspectives. Such preoccupation with space and rockets was all the more remarkable as the Russian publications usually concentrate firmly on matters of social reform, Soviet economy, education, and similar problems. But now Russia as well as the United States seems to agree that we have entered the space era, whatever connotations the term may carry. Robert Jungk, a leading European publicist, attributes this change to our impatience for a renewal of faith in progress, which in the case of the atom had been so badly impeded by guilt feelings. Millions are feeling relieved from the moral stigma associated with atomic power and its first tragic application at Hiroshima and Nagasaki, although missiles also played a heinous part in World War II. We are, nevertheless, happy to be carried beyond present realities now that those fanciful Jules-Verne dreams of yore are about to come true. A new dimension of life is opening up. Vaguely a sense of expansion accompanies these dreams, even suggesting some kind of unexpected solution to the population problems plaguing the entire globe. The feeding, housing, and clothing of millions of people in underdeveloped areas is still the most pressing task; yet it has nothing of the glamor surrounding space conquest, and, as Robert Jungk remarks sarcastically in *Die Zeit*, Hamburg, the milky ways seem at present more important than milk itself. Other problems, such as international peace, are, of course, equally pressing. But our financial and diplomatic efforts in these directions appear secondary to our zeal in wanting to conquer space, a vogue that causes the Russians to forget their strenuous occupation with social reform. Our static and

frustrated minds appear to be rushing forward and upward in this new surge of a liberated imagination.

The Geophysical Year

The Geophysical Year, ending December 31, 1958, has produced spectacular results of lasting value, such as could hardly have been expected a few years ago. The part which our solar system plays in the structure of our galaxy, the study of the mechanism by which stars are born, and the increased volume of knowledge concerning the genesis of our globe—these are only a few of the achievements which the layman can appreciate. The sense of public and international competition was enhanced by the rocket experiments, antarctic exploits, and submarine travels under the arctic region. The data thus gathered will provide material for analysis and additional research for a long time to come.

The layman is bound to remain an onlooker in most of these undertakings, but we, too, can share in the satisfaction that something like a real international community was established by the nations participating in the program of the Geophysical Year. As is the case with trade, commerce, the arts, and other sciences, we seem to find it easier to collaborate internationally in these areas than on the political level. This deplorable fact is in part attributable to the grandstand manners which political leaders in Russia as well as the United States are bound to assume before the eager eyes of a watchful public. Mankind, at any rate, has learned in 1958 to think or dream in international, intercontinental, and even interglobal terms. Dare we hope that this stretching of our minds will also contribute to broadening our thinking in ordinary political problems?

In Brief

A book exhibition held recently in Porto Alegre, Brazil, featured stands erected by the Lutherans, Presbyterians, and Spiritualists. Bibles and Bunyan's *Pilgrim's Progress* were in demand. A Protestant bookstore has now been opened on a central site in the town.

In the United States the percentage of abstainers from alcohol has steadily increased from 1945 to 1958, and rose from 33 per cent in 1945 to 45 in 1958.

Concerning Worship and Ministry—Part II

A STRIKING and significant contrast between present-day Quaker worship and that which has been familiar to many of us is the almost complete elimination of prayer from a good many meetings for worship. I am told that this situation is by no means universal, but it is certainly common enough to constitute a trend which is probably another manifestation of contemporary Quaker secularization or intellectualism.

Vocal prayer is undoubtedly the culmination of the corporate spiritual feeling of a meeting for worship. A good many Friends of the last generation lived lives and thought thoughts which led them into a natural and unself-conscious communion with God, and it was easy for them to address Him publicly in terms of thanks, praise, or supplication. Yet despite their facility they took their prayer seriously, and so did the meeting. The meeting responded to prayer by rising to its feet; this "support of the Friend in supplication" gave to everyone a sense of participation in a solemn and soul-searching exercise. But I am told that this custom of "support in supplication" is now observed in only one of our Philadelphia Meetings; all others have given it up long since. Empirical observation would seem to suggest that the next casualty, following about a generation later, is the virtual or total disappearance of prayer altogether. Intellectuals, as we midtwentieth-century Friends are, are self-conscious as regards vocal prayer.

Our meetings might increase in spiritual quality if, before we rise to speak, we should carefully consider whether we are equally prepared to kneel to pray and, if we are incapable of the latter ministry, whether we are spiritually prepared for the former. If it be granted that there is a defensible distinction between the exercises of vocal prayer and of other vocal ministry, respectively, and that a rigorous invocation of this criterion would eliminate some helpful ministry, nevertheless even its mild application could appreciably reduce the "self-centered messages and Quaker sales talks."

There may be some difference of opinion regarding the techniques of developing a spiritually satisfying meeting, but many persons can think of no better starting point (and frequently no better stopping point) than a citation from the Bible. Needless to say, not all passages are equally helpful or inspiring, though one hesitates to discard any of them after hearing Rufus Jones preach one of his best sermons on the "begats." Without pursuing the matter as far as Rufus Jones' unique genius enabled him to proceed, there are, however, many passages in both Testaments which deserve to be brought to our memory again and again, especially since nowadays the Bible is

read only in private schools, and not in all of these; since it is de-emphasized in our Sunday schools; and since it has never been a scheduled part of the Quaker meeting for worship. Many of our ministers have the knack of combining the Scriptures with other reading matter and with contemporary events in a thoroughly satisfying way, with the Scriptures and Christian spirituality always to the fore and with the concrete applications to mundane problems in second place. One is on the right track if one can maintain this balance; but a great deal of contemporary Philadelphia Quaker ministry shows how difficult it is to do so.

Second, once a theme has been enunciated, whether by Scriptural texts or in other terms, its development should be intellectually sound. This, of course, is the point at which the ministry of 50 years ago and more failed the test so lamentably. Obviously, a Friend's sermon need not be of the caliber or of the organization of a prepared classroom lecture or pulpit address, but one can at least hope that false analogies from the physical universe, misstatements of common knowledge, and various other intellectual imperfections will not mar a message which they are intended to illuminate.

Third, a spiritually satisfying meeting must contain a proper proportion of silence, which may vary from one occasion to another; but the principle is solid, and its nonobservance at recent Yearly Meetings has left most of us in an inward turmoil rather than satisfied and inspired. Robert Barclay's famous account of how he found the evil weakning [*sic*] in him and the good raised up in response to the secret power he felt when he came into the silent assemblies of God's people (*Apology*, Prop. XI, Para. VII) is an early tribute to the power of silence; and the Clerks of the Yearly Meeting on Worship and Ministry can summarize the very numerous comments made to them at recent Yearly Meetings by saying that Philadelphia Yearly Meeting heartily agrees. (One Quarterly Meeting reports that "opinion was unanimous that there is always too much speaking in meetings for worship at Yearly Meeting time: so much that the spirit of worship is lacking, and many who speak seem to have been working up something to discharge.")

The trouble is that it requires only one Friend at a time to ruin the silence ardently desired by all the rest. The self-uncontrol which permits a Friend to be on his feet before his predecessor has completed the physical act of sitting down (I myself saw it at the last Yearly Meeting) shows a failure to appreciate the importance of permitting God to speak to us as we meditate on what has been said.

This observation is no criticism of the quality of any

single message delivered at Yearly Meeting last year or the year before; any one of them taken by itself carried a message of inspiration. But one after another each was annihilated by the haste with which the next Friend intruded himself into what should have been a weighty occasion. Most First-day meetings for worship are not plagued as are our Yearly Meetings, but occasionally some of them are. Any Friend should be perfectly clear in his own conscience that the meeting has completed its silent contribution to the previous message before he rises to give his own.

Fourth, when he does so, he should, if possible, relate his message to a theme which has already been touched. If it cannot be related to the climate already created in the Meeting, one should consider carefully whether its introduction may not be disharmonious and whether it might not better be deferred to another occasion.

Fifth, ministry should be well "paced." This is not to say *a priori* that it should be either long and compendious or short and concise; but it is to say that when one has said what is in his heart, he should take his seat and let the message work in the silence. Two of the most spiritually gifted ministers in my experience regularly took the edge off their own ministry by laboring for ten minutes over what had already been fully and effectively said in the first five. They had poor terminal facilities.

How does the Society of Friends foster its ministry? The Philadelphia system has taken one of two paths, namely, a Committee of Ministry and Counsel or a Monthly Meeting of Ministers and Elders. The use of either of these techniques bases the ministry more broadly than does the pastoral system at the same time as it fixes a responsibility on definitely named persons. But in either case, ministry from outside the limits of what is now called the Monthly Meeting on Worship and Ministry is always welcome as a still further widening of participation and as a source of new spiritual insights. When all is said and done, however, it is still an individual who performs the act of ministering, and in the absence of formal training in denominational Christianity and other pastoral studies, it behooves the individual to construct his own curriculum of spiritual knowledge and exercise.

At the head of this curriculum we may obviously place his choice of reading material. In addition to the

Scriptures we here include reading and meditation upon the Queries, Advices, and other parts of the Discipline; Quaker literature bearing upon worship and ministry; the enormous treasury of non-Quaker material bearing on the same general themes; many poets who have not merely seen deeply into spiritual problems and values but have also recorded their insights in easily quotable form; and so on. From this list one need not exclude up-to-date literature, but it is a commonplace observation that much of this latter is ephemeral while the classics have at least stood a test of survival which presupposes a certain inherent and permanent validity.

Apart from personal reading, there are certain formal studies offered at Pendle Hill and in some other educational institutions which are accessible to us all. For those who would base their ministry upon scholarship, these opportunities are wide open to the serious student.

For those who are less inclined toward formal study there are the various group searchings and cultivation represented by the Monthly Meetings on Ministry and Worship, the retreats, the study groups and the conferences arranged by various Monthly and Quarterly Meetings from time to time. A series of questions growing out of concerns presented at the last Yearly Meeting has recently been distributed to Monthly Meetings on Worship and Ministry in the hope that they may have some usefulness in this connection.

One need not wait for adult years before embarking on certain aspects of his curriculum. Our Committees on Religious Education might give far more specific thought to the form that the Society's ministry will be taking in 30 years than, so far as I know, they do. Specific suggestions lie outside of the scope of our present consideration, but it should be evident that the policies followed in Friends day schools and First-day schools cannot fail to find their eventual fruitage in the rising generation.

Finally, Monthly Meetings on Worship and Ministry might seriously consider a question which was briefly ventilated at our last Yearly Meeting, namely, the public reading of the Scriptures at meetings for worship. Practice on this point varies from one Meeting to another; most of them have not adopted it, but the plain fact is that all other Christian forms of worship include it as a vehicle of instruction, and in the absence of any consider-

To receive God's commands and His counsel and all His teaching is the privilege of the inward man; after that he is united with God. And where there is such a union, the outward man is surely taught and ordered by the inward man, so that no outward commandment or teaching is needed. But the commandments and laws of men belong to the outer man and are needful for those men who know nothing better, for else they would not know what to do and what to refrain from, and would become like unto the dogs or other beasts.—THEOLOGICA GERMANICA

able capacities for quoting the Scriptures at length and authoritatively, it might have some virtue for Philadelphia Friends as well.

HOWARD COMFORT

Internationally Speaking

ELFRIDA VIPONT FOULDS' biography of Arnold Rowntree reports that in the early days of the League of Nations Lord Hugh Cecil asked his brother, Lord Robert, later Viscount Cecil of Chelwood, whether the League would work. "Think again, Hugh," replied Lord Robert. "Will a spade work?"

An effective disarmament agreement, like a spade, requires the intent as well as the device. An interesting, readable, and, on the whole, encouraging study of the problems of inspection of compliance with disarmament agreements is *Inspection for Disarmament*, edited by Professor Seymour Melman (Columbia University Press, 1958; 291 pages; \$6.00). It is the result of studies under the auspices of the Institute of War and Peace Studies in Columbia University. Its conclusion is that, while infallibility is impossible, it is possible to set up an inspection system so effective that evasion will be sufficiently difficult to make disarmament agreements workable, *if there is a real desire for disarmament agreements among the nations parties to the agreements.*

Inspection for Disarmament begins with a summary of its conclusions. It continues with chapters by experts in many fields. It discusses, for instance, the possibilities of detecting evasions latent in the need for certain highly specialized parts, such as the bearings for the gyroscopes of guided missiles which require precision of such a high order that it calls attention to a project for which such unusual parts are needed. Chapters on experience in evading disarmament regulations are provided by a German critic of evasions under the Weimar Republic and by a former officer of the illegal Jewish army in Palestine. There are reports by three "evasion teams," set up to consider possibilities of evading the terms of disarmament agreements. Considerable attention is given to public opinion and to arrangements to encourage citizens to inform the inspecting agency of indications of attempts at evasion. The study points out that this would require people to appreciate the value to their own country of effective disarmament arrangements.

It is interesting to have such a study and encouraging to have it conclude that inspection adequate for a workable disarmament system is possible, if the nations involved want disarmament.

Conscription is an obstacle to disarmament. Nobody, practically, likes conscription. A great many who believe

that it should not become a permanent feature of American life feel that, under present conditions, it is necessary and must be critically endured. But its necessity is questionable. One serious drawback to conscription is its tendency to direct people's minds and national actions to military methods of trying to deal with international disputes, when the nature of the weapons now available makes avoidance of the use of military methods necessary for survival, not to mention finding a satisfactory solution of the difficulty. Instead of being necessary, conscription can be regarded as a cause as well as a symptom of the peril that now endangers the United States.

As Lynn White, Jr., President of Mills College, has written, "Modern war, and the preparation for it, is by its nature a socialist enterprise, a governmental business monopoly" (*Educating Our Daughters*, Harpers, 1950). Preparing for war as a defense against communism tends to become a contradiction in terms. Ending conscription would not be equivalent to adopting a pacifist national policy, but it could help improve the atmosphere of international relations, and it would increase freedom for the minds of United States citizens to work at the urgent and difficult task of developing peaceful means of defending peace.

The present Congress has the opportunity to decline to renew the authority to induct drafted men into the armed forces. It should be encouraged to decline.

January 23, 1959

RICHARD R. WOOD

Lompoc, Pacific Missile Base

By HILDEGARDE FLANNER

From this dry coast a deadly savior rises,
Ascension of our fear,
To carry doom beyond the dying year

Forward with flame through fatal veins of time
And the small, stricken heart of man,
Who will never long to be a child again.

Winter in Lompoc bears no flower;
And if memorial roots lie in the earth,
We dare not say the clod shall bloom by faith,

Yet from ourselves demand, in a faint month,
Harvest from a hole, good gleanings from despair,
In fields by thunder trampled and left bare,

Where the burning god flew up,
Where even the wild birds wither,
And the great seasons stop,
Leaving no pastoral balm that's fit to gather—
And still we come, as in a psalm,
To search by stone and weed
For hope's apocryphal, pure seed.

news of the U.N.



FRIENDS GENERAL CONFERENCE
1515 CHERRY STREET, PHILADELPHIA 2

VOL. 3 — NO. 1

From Our U.N. Representative

This letter is started as we fly from Bangkok to Saigon, since the Thai border is closed, in order to get to Cambodia and visit Angkor Wat.

During the last two months we have had unusual opportunities to observe and photograph the work of the United Nations Children's Fund and the United Nations Educational, Scientific and Cultural Organization in Indonesia and Thailand. Having thrown off foreign domination, Indonesia is determined to tackle the problems of health and education for its people. UNICEF is doing magnificent work for mothers and children; it now has some 2,000 Health Centers. The new soy bean milk plant is in operation, and this rich product is used in some school-feeding programs.

UNESCO is assisting the government in mass education. Indonesia cannot have compulsory schooling; there are not enough schools or teachers. In the country outside Djakarta, a functional building has been built cooperatively by the community. It is a Training Center for Mass Education, containing a lecture hall and exhibition room with mobile library. In other buildings weaving and crafts are taught, and one included a demonstration rural kitchen. In this largely Muslim country a private primary school is usually attached to the Mosque. When there are 50 children, the district will build a schoolhouse. On one of our trips to a village with Mr. Arnaldo, Chief of UNESCO here, we were treated to a coconut party. The son of the local ruler climbed a tall tree, threw down the fruit, cut off the skins, made a hole in the top, and everyone drank the juice through straws of papaya stems.

One of the outstanding UNESCO-assisted projects is the Thailand UNESCO Fundamental Education Center, TUFEC, situated at U-Bol, in the northeast. The term "fundamental education" applies to helping children and adults who have had little or no schooling to acquire the knowledge and skills

necessary for their living conditions and those of their community. The purpose of the educational program at TUFEC is to train people to improve life in the villages.

Since May, 1954, when the first group of 60 students was admitted for the two-year term, other students have been recruited in teams of six men and six women, one team from U-Bol and one from each of the nine administrative areas of Thailand. Each team consists of members having specialized training in agriculture, education, health, homemaking, social welfare, and village crafts. Experts come to assist them from U.N. Technical Assistance, the International Labor Organization, the World Health Organization, and UNESCO.

The period of instruction at the Center is concluded at the end of the second term, and the next three terms are spent working in the practice villages. For the final term the students come back to the Center. Graduates are called Fundamental Education Organizers (FEO's). They are required to give at least two years of service in villages somewhere in Thailand.

Visiting a village reveals the way most people in Southeast Asia live. It is a pleasant experience in the area of U-Bol. Villages lie within deep groves of shady bamboos and palms; usually there is a natural pond. On the edge is situated the Wat (temple) in a space reserved for religious (Buddhist) and other activities. In the "sala" of the Wat is housed a school in the smaller villages; in some villages there is a good school building. The homes, made of bamboo, are built on stilts because of the heavy rainy season. On the ground underneath the house there may be spinning, silk weaving, or other activities. On the porch are always terra cotta jars for storing rain water.

When the team of FEO's go for their term in a village, they live at the TVC (TUFEC Village Center), a house either rented or purchased for the purpose. It is a center of village life, where educational material is displayed and a small

health service is made available, as well as the opportunity for cultural activities and discussions. The FEO lays great stress on working *with* the villagers, on finding out how they think or feel and making it *their* program. Literacy, geared to their activities, gives meaning to learning. The improvement of sanitation, better gardens and marketing, the building of smokeless stoves, and the development of 4H Clubs among the young people were some of the things we observed. Everywhere literacy is tied to their activities to enhance the meaning of learning.

Today there are 30 TUFEC trained teams working in 30 provinces in Thailand. Twenty-two teams are now in training, two from Laos; eleven more will soon graduate. (I trust my pictures will fill in many essentials of this story).

On the large, attractive campus of the TUFEC there has been built another institution for training rural teachers, now holding 700 students, known as TURTEP. This area will some day have a new University of the Northeast. All of this development has grown out of the success of TUFEC.

ESTHER HOLMES JONES

Friends at the U.N.

From the very beginning of the U.N. the efficiency of the interpreters never failed to attract the attention of the visitors. They admired the consecutive interpretation, *i.e.*, translation made after a delegate had finished his speech. When the simultaneous system, based on the use of earphones, was introduced, they felt bewildered. "How can anyone translate speeches, often spoken rapidly on very complex subjects, and finish sentences almost at the same time as the speaker?" This question was asked frequently.

The Chief of the Interpretation Section of the U.N., Robert Daniel Hogg, who with his wife Herta attends the Matinecock Meeting on Long Island, was glad to give readers of *News of the U.N.* his views on the subject.

The interpreters need an excellent basic education, he said, continuous studies in order to keep abreast of developments, and, above all, they need to have a keen interest in their work. When their interest slackens, work becomes monotonous, and both the interpreter and the listener feel the effect. There are many universities today which provide special courses in interpretation; there are, however, less than 200 really good interpreters in the whole world.

The work of Robert Hogg consists in assigning some 60 interpreters to the various meetings, according to the day's needs and the interpreters' specialization and languages. There are five official "working languages" in use at the U.N., English, French, Spanish, Russian, and Chinese. Over the whole year each interpreter attends an average of one meet-

ing and a quarter per day. This average means a little more than half a day's work in the interpretation booth. He spends most of the rest of his time following special courses and studying, at home or at the office. Some are briefed for coming U.N. conferences, often to be held in other parts of the world, by lecturers particularly competent in the matters to be discussed.

When asked whether he thought people of some nations have greater linguistic facilities than others, and are thus better suited for this kind of work, Robert Hogg said that there were many nationalities represented in the group of the interpreters of the U.N.

He did not think that one could consider the work of an interpreter a life career. It is too mechanical and repetitive. Interpreters who so decide should, wherever possible, be transferred after a number of years in the profession to new jobs available to persons of their intelligence and knowledge. It is of major importance, Robert Hogg concluded, that the standards of interpretation be kept at top level, as this is vital to international understanding.

Agility of mind should not belong to interpreters alone. The kinds of work done at the U.N. are many. Each unit is different from the other, but all contribute in their own ways to world peace and understanding.

John V. Grauman, one of the demographers in the Population Branch of the Bureau of Social Affairs, who with his wife Hilda attends the Scarsdale Meeting, N. Y., said that by all available indications world population, now about 2.8 billion, may total 6 billion or more before this century is ended. This increase is to be expected because it is now inevitable that death rates throughout the world will be drastically reduced, while birth rates are apt to change only slowly. Thus China, now with 650 million, may reach one billion within 30 years; India, now with 400 million, may attain the billion mark some 10 or 15 years later. Fully one half of the world population now lives in China, India, and a few smaller neighboring countries. The contrast between the more fortunate, wealthier countries and this part of the world is indeed glaring.

The amount of food produced is still just about sufficient. Since World War II there has been no extensive and severe famine. But in some places the quality of the food becomes poorer. For example, in Java all usable land is irrigated and cultivated, but rice production has become insufficient for the already dense and growing population; as a result people eat less rice and more cassava, as the land can produce a greater quantity of cassava, but its nutritive value is much inferior to that of rice.

In Java and in other countries attempts have been made to transfer rural families to other lands with greater opportunities. Meager savings are channeled into industry in the

hope that food can be bought abroad for industrial goods. A whole way of life must be changed before such efforts can catch up with the accelerated population growth. It is a race against time. Results so far, however, have fallen far short of the goal.

It is impossible to plan agricultural production, the creation of industries, the improvement of transportation, or the construction of schools, unless the population trend is known. The exchange of goods in foreign trade, urban planning, the budget for health services, all depend on the factor of population, whose size as well as structure are basic for almost every undertaking in the economic and social fields.

The Population Branch of the U.N. provides an essential service in reporting on population trends throughout the world. This is not easy. In many countries there are not enough statistics. Experts who can competently handle the complicated arithmetic of demography are few. The U.N. is helping governments to study their population problems, and to develop the needed expertise in this matter. Experts are working not only at headquarters in New York but also in several countries of Asia and Latin America; soon they will be in Africa, too. They have to travel very often, since many international conferences are being held in which population matters are the prime consideration. Recently there was a conference in Tokyo on population censuses scheduled for 1960; a conference in Ceylon on the resettlement of Asian peasants; a conference in Geneva on problems related to commodities; and one in South America on urban planning.

The study of population trends may seem a dry technical matter, but John Grauman is an enthusiast. He says that there is no subject so closely connected with matters of life and death, and with intimate human relationships, and that thoughts about human nature are forever present in his mind.

NORA B. CORNELISSEN

The United Nations and Outer Space

The United Nations General Assembly at its fall session included on its agenda for the first time an item on the peaceful uses of outer space. In the brief time that has elapsed from the orbiting of the first Soviet sputnik on October 4, 1957, to the Atlas relaying an American President's message in December, 1958, the space age has become a reality. Some may question emphasis on outer space now while a multitude of unsolved problems remain on earth. But whether the not-too-distant future is to be a picture of the bleak destruction of civilization, or one which includes school classes being rocketed to a foreign country for a firsthand lesson in geog-

raphy, or a farmer planning his crops to exact, long-range weather forecasts, depends on what action is taken now to ensure the peaceful uses of outer space. Most would agree with the late Pope Pius XII that man would be false to his own nature if he failed to explore the universe around him as soon as he possessed the means.

President Eisenhower first stated United States willingness to enter into a space control agreement on January 10, 1957. The U.N. Disarmament Commission discussed the question in the summer of 1957. After sputnik I, Mr. Khrushchev declared Soviet interest in international control of space. Both the United States and the Soviet Union proposed resolutions for the peaceful use of outer space before the 13th General Assembly.

The beginning of space exploration, Secretary General Hammarskjöld said, created a new challenge to the development of international law, "just as ballistic missiles which pass through outer space have created a further challenge to the disarmament effort." There are two sides of the coin. One is that the missile race is part of the disarmament question, to be considered by the U.N. Disarmament Commission. The other side, that a positive, constructive approach should be made to the peaceful uses of outer space, was dealt with by the Political and Security Committee. It approved a Western plan setting up a committee to study and recommend to the next General Assembly a possible U.N. Space Agency for the control of outer space; and coordination of efforts of U.N. Agencies (for example, the International Civil Aviation Organization and nongovernmental organizations, like the International Council of Scientific Unions) for international exploration of space and the codification of space laws. The Soviet bloc alone dissented and announced its boycott. Agreement had been reached in substance that international control of outer space is necessary, that the U.N. is the proper organization for this, and that cooperation between the Soviet Union and the United States is essential. But the cold war had been projected into the debate, and the Soviet demanded East-West parity in committee membership, whereas the United States declared there are "no two sides to outer space." The majority decided that the time to start U.N. activities in outer space is now, and hoped for eventual Soviet cooperation.

These are now serious questions: What is outer space? How far up does a nation's sovereignty go? Who owns the moon? Some experts favor a gradual approach to making space laws, as experience determines. But others, such as Andrew Haley, President of the International Astronautical Federation, do not believe that along with scientific progress we should leave human and moral considerations to a hit-or-miss future. There is an urgent need for the establishment of cosmic law now, while the space age is in its infancy, before national attitudes harden. Satellites and space platforms can

have both peaceful and military uses; a peaceful satellite might be mistaken for a missile. Rules are necessary. All space objects must be identified to all.

There are now no international agreements which apply to outer space. The Paris Convention of 1919 and the Chicago Convention of 1944 recognized that national sovereignty extended as far as the airspace above it, the atmosphere in which an aircraft can fly. But no exact limits were defined. The International Geophysical Year has set a precedent, an unwritten law of freedom-of-space travel, with the mutual toleration of the first satellites traversing many nations without objection. Haley, in fact, believes this means that outer space *ipso facto* belongs to the United Nations.

Most experts agree that the outer space is the common property of mankind, not subject to appropriation by any one nation; that the U.N. should develop laws governing it; that its use for military purposes should be outlawed; and that the moon and other celestial bodies should by prior agreement be declared independent and not subject to colonization.

A nation's sovereignty, according to Oscar Schacter, Director of the U.N.'s General Legal Division, extends only as far as its airspace, 20 to 40 miles above earth. Schacter believes that the laws of the high seas could apply: no nation can have the right to acquire space any more than it has the right to own the open seas; nor has it the right to exercise individual jurisdiction over it. A nation would not "own" space but would have jurisdiction over its space vehicles, as it would over a ship on the high seas. The vehicle's "captain" would have local authority; exercise of jurisdiction over space vehicles would comply with rules of safety; "ships" would aid distressed "ships." A further analogy would compare the 40-mile zone to a nation's inland rivers, a contiguous zone 40-155 miles high to the three-mile zone, and space above 155 miles to the high seas.

The international air lawyer, John C. Cooper, places the limit of outer space at 300 miles, above which space is free for all. He also believed that a nation's sovereignty will go as far as it has the power to impose it (might makes right). Haley sees the need for an entirely new cosmic law based on natural law, a higher moral order than present international law; while Dr. Wolf Heinrich believes no one can "own" space, for it is constantly in motion, with only moral law possible, or political anarchy. If one nation controls space or the moon, it will control the earth. The first arrival on the moon could claim its ownership. If there is not to be conflict over space and the moon, prior agreements must be made for international control, with a U.N. Space Agency to enforce them. As Senator Lyndon Johnson, who spoke before the U.N., declared, the challenge of the space age "dwarfs

the animosities and hatreds that divide humanity today." If man can meet the challenge, "we may find that the road to lasting peace truly lies through the stars."

ROY V. HEISLER

Roy V. Heisler, a member of Riverton Monthly Meeting, Westfield, N. J., is a graduate of Harvard University, where he majored in political science. During the 13th General Assembly he followed the discussion on the control of outer space in the First Committee and the General Assembly.



Health Workers Visit a Pakistani Home

Issues before the United Nations Today

United Nations, New York City

April 2-3, 1959

Following Philadelphia Yearly Meeting

The TRUSTEESHIP COUNCIL and the COMMISSION on HUMAN RIGHTS are scheduled to be meeting.

Edward and Esther Jones will report on their trip around the world photographing U.N. Programs.

Cost while in New York includes registration fee, \$1.00; tour of U.N. Headquarters, \$1.00; room at Hotel Tudor, \$5.00, and food.

For further information write

Peace and Social Order Committee

Friends General Conference

1515 Cherry Streets, Philadelphia 2, Pa.

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

Lincoln and the Quakers

(Continued from page 82)

difficult for the world to understand how fully I appreciate the principles of peace inculcated in this letter and everywhere by the Society of Friends. Grateful to the good people you represent, for the prayers in behalf of our common country, I look forward hopefully to an early end of the war and return to peace.

There are also several accounts of Lincoln's intervention on behalf of conscientious objectors. The best known is probably the case of Cyrus Pringle and his companions. There are others:

A Quaker was drafted and sent with his regiment to Washington. But he steadfastly refused to fight. Punishments did not move him. He was taken before the colonel. "What does this mean?" demanded the officer. "Don't you know that you will be shot?"

"That is nothing," said the Quaker. "Thee didn't think I was afraid, did thee?"

The colonel went to the President. Lincoln listened and looked relieved. "Why, that is plain enough," he answered. "There is only one thing to do. Trump up some excuse and send him home. You can't kill a boy like that, you know. The country needs all her brave men wherever they are. Send him home."

Another drafted Quaker refusing to hire a substitute or to report to the military camp at Lafayette, Indiana, was visited by an officer who decided to sell some of the Friend's property and secure \$300 with which to pay a substitute. The officer selected the items on the farm to be sold and wrote out bills of sale and posted them. The Quaker made no remonstrance but rather treated him kindly and kept him to dinner.

"A few days before the time had arrived for the sale," writes the Quaker, "I was at Lafayette. The officer came to me and said, 'The sale is postponed. I don't know when it will be. You can go on using your horses.'"

"I heard nothing more about it for several years. After the war closed, I learned that Governor Morton, who was in Washington about that time, spoke to President Lincoln about it, and he ordered the sale to be stopped."

If the thirty-fourth President of the United States is looking this February for a suitable way to honor the sixteenth of his predecessors, I suggest that he join with the Capitol and the Pentagon in discontinuing peacetime conscription.

NOW AND THEN

About Our Authors

The first part of the article by Howard Comfort, "Concerning Worship and Ministry," was published in the issue of January 24, 1959. Howard Comfort is Professor of Latin

at Haverford College and Clerk of the Philadelphia Yearly Meeting on Worship and Ministry. The two papers contain the gist of a forum talk given last November at Radnor Meeting, Pa.

Richard R. Wood contributes his "Internationally Speaking" each month to the FRIENDS JOURNAL. He was for many years Editor of *The Friend*, Philadelphia.

By now it is no secret that "Now and Then" is the pen name of Henry J. Cadbury, Chairman of the American Friends Service Committee and eminent Bible scholar.

Friends and Their Friends

A new Calendar of Yearly Meetings around the world for 1959 has just been issued by the Friends World Committee. This is a valuable aid for Friends planning to visit Yearly Meetings both at home and abroad. It is obtainable free of charge at the offices of the Friends World Committee at Wilmington College, Wilmington, Ohio, and at 20 South 12th Street, Philadelphia 7, Pa.

Fayetteville Meeting, Ark., is meeting twice a year with Friends of Little Rock, Ark., and Oklahoma City, Okla. These contacts have proved helpful.

An extraordinary meeting of Friends was held at the home of Francis and Alice Dart in Kathmandu, Nepal, on December 21, 1958. Present were Francis and Alice Adams Dart and Eleanor Dart of Eugene Monthly Meeting, Pacific Yearly Meeting; William H. and Florence G. Adams of Detroit Meeting, Lake Erie Association; and Edward M. and Esther Holmes Jones of Green Street Monthly Meeting, Philadelphia Yearly Meeting. Rolf and Helen Wilhelm, Friends from Switzerland, were on a trek in the mountains in connection with FAO work and regretted that they could not be present at the meeting.

The Social Service Committee of Philadelphia Yearly Meeting invites all interested to attend a conference on the topic "New Roles for the Church in Planning and Caring for the Later Years." This open gathering for Friends and others to learn some of the newer plans in the churches, the medical profession, and the community will be held in the Race Street Meeting House, Philadelphia, on Monday afternoon, February 16, at 3 p.m. The speakers will be Dr. Eleanor R. Wright, Clinical Director, and Dr. Edward C. Meisler, Chief of Geriatrics from the Embreeville Hospital in Chester County, Pa.; and Walter R. Harrison, Pastor-Superintendent of the Lutheran Home for Orphans and Aged in Germantown. Lowell E. Wright of Gwynedd Meeting, Pa., will act as the chairman of the conference and moderator of the discussion. He is Director of the Health and Welfare Council for the Montgomery County District. The Social Service Committee has an active group of Friends that has prepared studies in the field of planning for the later years and is concerned that Friends should continue to pioneer as they did when Friends

Boarding Homes were established. Overseers of Monthly Meetings and committee members responsible for plans for later years are particularly encouraged to attend.

In the course of the past year many local Meetings have taken part in various celebrations honoring the tenth anniversary of the Declaration of Human Rights of the United Nations. In February of 1958 the Friends Peace Committee of Lansdowne Meeting, Pa., presented to the Lansdowne Public Library a collection of U.N. books and other publications in recognition of this U.N. anniversary. Present were members of the U.N. secretarial staff for France, Japan, Egypt, and Chile. Francis R. Bacon, spokesman for the Committee, in presenting the books, asked those present to rededicate themselves to a worthy ideal, the belief, as expressed by William Penn, that not war and hatred but only peace and good will can accomplish lasting good for mankind. The Friends Peace Committee, he said, wished to "help to foster wider understanding and adherence to the ideals for which the U.N. was founded."

Coming Events

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

FEBRUARY

6, 7, 8—Midwinter Conference of Green Pastures Quarterly Meeting, Kalamazoo, Mich. On Saturday, at 10:45 a.m. and 7:45 p.m., Douglas Steere will speak at the First Baptist Church.

8—Conference Class at Fair Hill Meeting, Philadelphia, 10 a.m.: Bernard Clausen, Secretary of the Religious Education Committee, Friends General Conference, "The Greatest Teacher in America."

8—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Mary M. Rogers, "Jesus as the World-Minded Jews Saw Him."

8—Adult Class, Germantown Monthly Meeting, 47 West Coulter Street, Philadelphia, 7:30 p.m.: Norman J. Whitney, "Growing Edges of Quakerism."

9—Supper Conference for First-day School Superintendents and Chairmen of Monthly Meeting Religious Education Committees, Chester Reagan, leader, at 1515 Cherry Street, Philadelphia, 6 to 8:45 p.m., with the Philadelphia Yearly Meeting Religious Education Committee.

9—Midwinter meeting of the Friends Council on Education, Friends Select School, 17th Street and Parkway, Philadelphia. At 5 p.m., business session; 6 p.m., supper, \$2.25, by reservation only. Open session, 7:30 p.m., in the auditorium; Dr. Gaylord P. Harnwell, President of the University of Pennsylvania, will present his observations of education in the Soviet Union, with emphasis on preparation for college. Cars may be parked free in the school grounds; drive north on 16th Street, cross Cherry Street, and turn left into the entrance about halfway along the block.

14—Abington Quarterly Meeting at Horsham, Pa. Meeting on Worship and Ministry, 9:45 a.m.; meeting for worship, 11 a.m., followed by business; at 12:30 p.m., lunch served by Horsham Meeting; business continued, 1:45 p.m.

14—Burlington Quarterly Meeting at Trenton, N. J. Meeting on Worship and Ministry, 10:30 a.m.; meeting for worship, 11:15 a.m.; 12 noon, lunch furnished by Trenton Meeting; meeting for business, 1:30 p.m. Care of children provided at Mercer Street Friends Center, 151 Mercer Street, Trenton, N. J.

14—Caln Quarterly Meeting at Christiana, Pa., 10:30 a.m.; business, 11:30 a.m.; lunch, 12:30 p.m., furnished by Christiana Meet-

ing; Meeting on Worship and Ministry, 1:30 p.m. Program for children.

15—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Howard H. Brinton, "The Meeting for Worship." (This is the first of a new series dealing with "Quaker Belief.")

15—Adult Class, Germantown Monthly Meeting, 47 West Coulter Street, Philadelphia, 7:30 p.m.: informal musical evening, hymn singing, etc.

15—Friends Forum at the Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m.: Douglas V. Steere, "Africa—Challenge to the West."

16—Open gathering for Friends and others on "New Roles for the Church in Planning and Caring for the Later Years," sponsored by the Social Service Committee of Philadelphia Yearly Meeting, at Race Street Meeting House, Philadelphia, 3 p.m. Speakers, Dr. Eleanore R. Wright, Dr. Edward C. Meisler, Walter R. Harrison. Chairman and moderator, Walter R. Harrison.

18—Forum at Chester, Pa., Meeting, 24th and Chestnut Streets, 8 p.m.: film, "The Great Commandment."

18—Open Meeting: Annual Shareholders Meeting of Friends Suburban Housing, Inc., at Merion Friends School, 615 Montgomery Avenue, Merion, Pa., 7:45 p.m. Reports, business, program, refreshments.

20—Meeting on Worship and Ministry of Bucks Quarterly Meeting at Yardley, Pa., 6:30 p.m. Covered dish supper; beverage and dessert served by the host Meeting.

21—Bucks Quarterly Meeting at Newtown, Pa., 10 a.m. At 12:30 p.m., box lunch; beverage and dessert served by host Meeting. Forum, 2 p.m., on "Friends and Giving"; panel, Lawrence McK. Miller, Jr., George E. Otto, and Elliston P. Morris.

BIRTHS

STRATTON—On January 13, to Wilmer and Clara Rebecca Stratton, a son, DONALD ARTHUR STRATTON. They live in Delaware, Ohio. The grandparents are Alfred and Enola Edgerton Henderson of Poughkeepsie, N. Y., Monthly Meeting, and Arthur and Edith Pickett Stratton of Montclair Monthly Meeting, N. J. Wilmer's membership is in Montclair, and Rebecca's in Poughkeepsie.

WARNER—On January 12, to Robert and Mary Lou Warner, their second daughter, MARGARET ELIZABETH WARNER. The parents are members of Rochester, N. Y., Monthly Meeting.

DEATHS

BAY—On January 13, at his home in Rockaway, N. J., HERBERT W. BAY, husband of Marion Conrad Bay. He was a member of Rahway and Plainfield Monthly Meeting, N. J.

PAUL—On December 8, 1958, at Moorestown, N. J., WILLIAM M. PAUL, son of William M. and Tacie Parry Paul and brother of Alice Paul, Helen Paul, and the late Parry H. Paul. William Paul attended George School, Drexel Institute, and farmed the homestead farm a mile south of Moorestown. He was a director and a vice president of the Burlington County Trust Company, Moorestown, and a lifelong member of Moorestown Monthly Meeting, N. J. A student of nature, he spent much time in the woods, studying and working to promote and protect birds, animals, and fish. Will Paul was a man who made it his habit to "do justly, and to love mercy, and to walk humbly with God."

PAXSON—On January 17, ELIZABETH SHOEMAKER PAXSON of Lansdowne, Pa., in her 91st year, daughter of the late William Lashbrooke and Emily Pickering Paxson, and the last of her immediate family. Survivors include a number of cousins. She was a member of Lansdowne Meeting, Pa. Burial was in the Friends Southwestern Burial Ground, Philadelphia.

RICE—On January 21, REOLOFF RICE, aged 59 years. He was a member of Solebury Monthly Meeting, Pa. Surviving are his wife, Laura Vasey Rice; two children, Abigail and Reoloff, Jr.; a sister and two brothers.

MEETING ADVERTISEMENTS

ARIZONA

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

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-8262.

ARKANSAS

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

CALIFORNIA

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

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

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

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

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

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

COLORADO

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

CONNECTICUT

HARTFORD—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

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

FLORIDA

DAYTONA BEACH—Meeting, 3 p.m., 1st and 3rd First-days, 145 First Avenue. Information, Sara Belle George, CL 2-2333.

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

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

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

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.

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

ILLINOIS

CHICAGO—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7 p.m., every first First-day. 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).

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

IOWA

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

KENTUCKY

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

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MARYLAND

ADELPHI—Near Washington, D. C., & U. of Md. Clerk, R. L. Broadbent, JU 9-9447.

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

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

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

MICHIGAN

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

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

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

MINNESOTA

MINNEAPOLIS—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, unprogrammed, 10:30 a.m. and 7:30 p.m., each Sunday, 306 West 39th Street. For information call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2589 Rockford Ave., Rock Hill, 10:30 a.m.; phone TA 2-0579.

NEW JERSEY

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

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

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

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

NEW MEXICO

SANTA FE—Meeting, Sundays, 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

NEW YORK

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

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

NEW YORK—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.) Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc. Manhattan: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m. Brooklyn: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues. Flushing: at 137-16 Northern Boulevard.

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

OHIO

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

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10816 Magnolia Drive. Telephone TU 4-2695.

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

PENNSYLVANIA

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

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

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

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

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for

BEQUESTS AND CONTRIBUTIONS TO FRIENDS PUBLISHING CORPORATION

"Friends are urged to make their wills in time of health and strength of judgment. . ." This advice from a former Book of Discipline is being followed by many Friends today.

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Such a bequest as part of your last will, serves the continuous publication of this paper and will thus be a gift that truly lives and is gratefully remembered.

information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and 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., 1363 Shady Avenue.

PROVIDENCE—At Providence Road, Media, 15 miles west of Philadelphia, Pa. First-day school, 9:45 a.m., meeting for worship, 11 a.m.

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

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

WARRINGTON—Monthly Meeting at old Warrington Meeting House near Wells-ville, York County, Pa. Meeting for worship at 11 a.m., every First-day.

TENNESSEE

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

NASHVILLE—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-8747.

TEXAS

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

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

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

UTAH

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

VIRGINIA

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

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

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

WASHINGTON

SEATTLE—University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone ME1rose 9983.

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