

# FRIENDS JOURNAL

*A Quaker Weekly*

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## IN THIS ISSUE

### The Great Commandment

. . . . . *by Doris K. Baker*

### A Meeting with Pierre Ceresole

. . . . . *by Blanche W. Shaffer*

### Sandy Spring Friends School

. . . . . *by Edna P. Legg*

### News of the U.N.

. . . . . *Contributions by  
Esther Holmes Jones, Roy Heisler,  
Nora B. Cornelissen, and Jean S.  
Picker*

*Books*

*Y*OU must give some time to your fellow man. Even if it is a little thing, do something for those who have need of help, something for which you get no pay but the privilege of doing it.

—ALBERT SCHWEITZER

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## FRIENDS JOURNAL



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## Books

**BUILDING TOMORROW**, A Religious Search for a Better Industrial Society. By DAVID S. RICHIE. Published by the Social Order Committee of Philadelphia Yearly Meeting of Friends, 1959. 100 pages. \$1.00; ten or more copies, 75 cents each

Within the last half century, social changes of profound significance have taken place with breath-taking rapidity. We can hardly afford to be indifferent to the effect of these changes upon the dignity of the individual and the spiritual life of the great human community, for time and space have ceased to be effective barriers to world-wide human intercourse.

The Quaker Business Problems Group of the Social Order Committee of Philadelphia Yearly Meeting has been engaged for several years in a project in group thinking. Expert sociological guidance has helped the group to discover what may turn out to be very important fields of opportunity and responsibility for those of us who have a share in the active organization of industry.

In reality, all of us are deeply interested in these developments and ought to know more about them, for, though we may not have the task of organizing the work of others, we are likely to be numbered among those whose work is organized by some type of business management.

David Richie has been very successful in crystallizing the result of years of discussion into a clear and compact study outline, which is most convenient for the use of small study groups in Monthly Meetings. Friends who have used this material have found it to be extremely interesting and even exciting.

It should be emphasized that the whole approach is from the standpoint of the Christian faith, and the various lines of action suggested are entirely voluntary and nonviolent. An effort has been made to allow for the expression of all possible points of view, and the widest possible range of collateral reading is encouraged.

K. ASHBRIDGE CHEYNEY

## Contents

	Page
Books .....	662
Editorial Comments .....	663
The Great Commandment—Doris K. Baker .....	664
A Meeting with Pierre Ceresole—Blanche W. Shaffer. ....	665
Sandy Spring Friends School—Edna P. Legg .....	666
On Walking (poem)—Elsa Bailey .....	666
<i>News of the U.N.</i>	
From Our U.N. Representative—Esther Holmes Jones .....	667
The Quaker U.N. Program and the General Assembly—Roy Heisler .....	668
Is Community Development the Answer to Peace and Progress in Africa?—Nora B. Cornelissen ..	669
Items on Disarmament before the 14th General Assembly—Jean S. Picker .....	670
Friends and Their Friends .....	671

## Book Survey

*Pictorial History of Philosophy*. By Dagobert Runes. Philosophical Library, New York, 1959. 406 pages. \$15.00

This picture book is hardly superior to the amateurish *History of Protestantism*, which the same firm published a year ago. It is uneven in the selection and treatment of the material, and not all pictures are authentic.

*Christmas Customs Around the World*. By Herbert H. Wernecke. The Westminster Press, Philadelphia, Pa., 1959. 188 pages. \$3.50

This pleasant collection of legends and customs centering around the Christmas festivities will interest especially those desiring to inform themselves and their Sunday school classes about celebrations in other countries. A section on Christmas recipes and suggestions for Christmas programs will find eager readers.

# FRIENDS JOURNAL

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## Editorial Comments

### *Finding God*

**A**N old Indian fable tells of the ambitious little monkey who told his monkey-god that he would go far away to scratch his name on the five pillars that support the world. The wise monkey-god let him go. When the little monkey came at long last to the edge of the world, he found the five pillars upon which the world rests, and with his finger nails he scratched his name upon them. When he later told the monkey-god in triumph what he had done, the old monkey merely smiled and showed him the fingers of one of his hands. And the little monkey saw on them the marks of the scratches he had made with his fingernails.

C. A. Coulson, who tells this story in his booklet *Finding God in Science* (The Upper Room, Nashville, Tenn.), adds to this instructive anecdote the remark that God "is not here or there, to be caught like some rare butterfly in the net of man who has gone far enough to find Him." The scientist will always return to Him and find the origin of all of life's design in Him.

### *Quaker Publicity*

Friends are a small group, and the ignorance about them is widespread. The first superficial impressions gathered by the public often come from the appearance of our meeting houses and the publicity we receive in the press. Our British Friends are offering expert advice for handling public relations in a small pamphlet, *Quaker Publicity*, which Charles Hadfield wrote for the Friends Home Service Committee, London. Among its many helpful suggestions is the one to post an expression of welcome to visitors outside the meeting house. It ought to be warmer than it often sounds and might read like this: "Our meetings are open to everyone. You will be made welcome and our way of worship will be explained." An enlarged photo of the inside might be displayed in a box. A Friend should be on hand twenty minutes before the start of the meeting to receive new visitors and answer questions about our form of worship, which is likely to be new to the visitor. Newspaper publicity should be attended to promptly. A foreign visitor, a forum speaker, a special program for children, and many other occasions lend themselves to a newsnote that

will interest the public. But such items must reach the press promptly. If the outdoor bulletin board has room for posters, then they ought to change every week or two. The name, address, and telephone number of a Friend ready to supply information should be on the bulletin board.

Much of this advice is applicable to American conditions. Perhaps we may need the added reminder that our posters should also stress messages dealing with aspects of our faith other than the peace testimony. We should avoid shopworn phrases like "that of God in every man" or "Publishers of Truth."

Charles Hadfield believes that our faith and the organization of our Society will appeal to many disillusioned seekers in our time, men and women who "want to stand on their own spiritual feet" and who in an age of noise and display like an undemonstrative and quiet form of worship that can be understood by everyone.

### *In Brief*

Nearly 400,000 children in the U.S. under 12 have to care for themselves while their mothers work, and 138,000 of these children are less than 10 years of age. These figures, released by the National Family Service, also revealed that among those under 12, one child in 13, whose mother holds a job, must look out for himself for long periods during the day. Among youngsters aged 10 and 11, one in five goes without care while the mother is at work. The number of mothers in the labor force of the United States with children under 18 has more than doubled since 1950.

According to *The Reporter for Conscience' Sake*, Washington, D. C., German military authorities encountered severe difficulties when calling up men born in 1922 for a few weeks of training. In several cities and towns protest meetings were held, and hundreds of men refused to serve. At Konstanz the men protested, with the reminder that as prisoners of war in Russia or the United States they had had to sign a declaration that they never would bear arms again. One man who was called up sent his crutches with which he had returned from World War II.



## The Great Commandment

JESUS' great commandment, love of God and love of neighbor, rests on worship and service. We may think of our worship as corporate, but we have only to enumerate the varied concerns of Friends to realize how individualized is the service of our membership. It need not follow, however, that our works will be dissipated through diversity; for true service is a custom-tailored, individual, personal matter. And why should this be so?

The major religions of the world, Christianity included, are predicated on some concept of apostasy. Man at the instant of his spiritual creation was a whole being, but he has somehow divided himself and must seek to be restored. Each of us is expected to make as much progress as possible toward that goal during this life. Thus service is a very personal affair, involving individual progress, and the only true criterion of the worth of our work is whether it aids us toward our goal.

We must, then, labor toward spiritual ends, each according to his special abilities. As we are reminded in the parable of the talents, we are expected to use our spiritual endowments in our Master's service. By judicious use his treasures are increased; by productive use of our innate wisdom we gain greater wisdom. The fearful servant was rebuked for not putting his share to the exchangers. He could have contributed to those who were doing the Master's work. So can we. But putting our talents to usury is not really a substitute for using them ourselves. It does not gain us any extra talents. It benefits the Master, who receives the talent back with usury, but it does not produce in us the changes for which we hope.

Jesus once said that if we have not loved our brother, whom we have seen, we cannot love God, whom we have not seen. How better can we express love of brother than through service to him? How better can we express love of God?

The Last Supper, oldest of Christian sacraments, celebrates the fellowship of believers, drawn together in remembrance of the fellowship of Jesus. But the Last Supper has still another aspect, the foot washing. In doing the job of a servant, Jesus set an example to his followers. "Inasmuch as ye have done it unto the least of these my brethren. . . ." This strange assortment of men were Jesus' brethren because he loved them.

We who would now wash Jesus' feet are not without opportunities. We do not have far to seek him, for he has told us that he can be found among the naked, the sick, the imprisoned. He has also told us that by receiving a child in his name we also receive him. Why did

he specify a child? Children are symbolic of helplessness. Their needs are obvious and urgent.

In the story of the Good Samaritan an unidentified man was robbed, wounded, and left to die by the roadside. The Samaritan, on seeing him, immediately took the situation in hand. He did not stop to find out who the man was or whether this human being in need had anything in common with himself. It made no difference whether the unfortunate victim was friend or foe. Loving enemies means serving them. The Samaritan recognized and acted upon a need, as must we in defining our social concerns.

We are warned explicitly that we must not let our right hand know what our left hand is doing. Our help should be given so unconsciously that we are not even aware of it. This definitely rules out service from a sense of duty because we are very much aware of the service we render through obligation; and we realize that others are aware of it, too.

Love is the motivating factor of true service. Why was the widow's mite more blessed than the rich man's contribution? It was given willingly in the spirit of love, not to gain prestige.

The practice of love, both love of God and love of neighbor, is demanded by the great commandment; practice, however, may necessitate alternate emphasis on the two parts of that commandment—alternate periods of worship and service. Such was characteristic of Jesus' life. Take, for example, the lengthy withdrawals prior to his ministry and the time when he sent out the twelve to preach. He sometimes separated himself from his disciples for communion and prayer. So our service needs to be interspersed with worship to keep alive the love which we seek to express through service.

Spiritual growth has sometimes been compared to a spiral: worship, service, worship, service in never-ending ascent. Where does this spiral begin and end? Where can one break into it? The starting point is not nearly so important as the fact that one has started. If the concern is valid and the seeker alert to opportunity, a way will be opened. We cannot excuse our inertia by calling ourselves unworthy servants. We must not be overawed by our own imperfections. We must remember that we mortals are only the tools of the Immortal, broken and rusted though we may be.

As a loving parent who provides for our needs, God expects us to contribute our efforts to His work. He does not, however, promise His servants special treatment, recognition, or privileges. Jesus describes a mas-

ter whose servant comes in from the field. The master does not invite him to sit down and eat but to serve the meal to his lord. "Doth he thank that servant because he did the things that were commanded him? I trow not." Service is an inherent responsibility.

Service is indeed an inherent responsibility; yet it is not a burden. Father Flanagan's youngster who said, "He ain't heavy; he's my brother," had learned that the needy are not so cumbersome if they are our own loved ones. "Take my yoke upon you . . . for my yoke is easy and my burden is light." What lightens it? Love.

DORIS K. BAKER

### A Meeting with Pierre Ceresole

YOU go *tout droit*, straight ahead," the stationmaster at Grandvaux had said. "Then you turn right and go on climbing until you hit a crossroad. After that, take the first steep path to your left, and you practically fall on Monsieur Pierre Ceresole's house."

On a hot day last summer two of us were humming the Service Civil song to make the way seem shorter as we marched along the road winding its way like a wide grey ribbon between vineyards and wheat fields. I thought of the American Friends Service Committee work campers scattered over Europe who were singing the same song. Had we missed the steep path on the left? A woman with a flowery dress and wide straw hat appeared out of nowhere, Lise Ceresole, Pierre's widow. She led us to the house hidden from the road by the little wood.

Here Pierre had spent the last four years of his life. It was an ideal haven for the founder of Service Civil International, the great wanderer. He had enjoyed sitting on the terrace and observing the stars, for he knew well their ordered courses; he had taken long walks in the countryside, knowing each flower by its botanical name and marveling at the miracle of nature.

The bungalow is built of brick and wood. Its large windows overlook the lake below, and the terrace opens into the field. The quiet seems in tune with the man who lived in this house and is still ever-present. Inside, over the doors, along the walls, and over couches and beds the bookshelves groan under the weight of the books Pierre loved: philosophical writings, history, biography, and poetry, in French, English, and German. Almost all the works of Emerson are on the special shelf where Lise keeps Pierre's favorites. He never tired of rereading the practical philosopher who spoke to his condition. Annotations in the margins and underlined words give precious insight into the thinking of Pierre Ceresole himself. Huxley's *Ends and Means*, *La Philosophie de l'Esprit* by Professor Miéville, a friend of Pierre's, keep company

with the favorites. But all the scientific books have gone; after Pierre's death they were sold for the benefit of Service Civil.

Lise showed us the shelf with the 120 notebooks in which Pierre used to jot down his thoughts, intermingling them with formulae he had discovered of higher mathematics and physics, since verified by contemporary science. I leafed through one booklet, then another. Each, ascetic-looking and black, is of a size that fits into a man's pocket. Pierre would pull one out in the middle of work and scribble in it in ink or pencil, according to the place and time. Later he underlined in red whole sentences or words. The material for the book *Vivre Sa Vérité*, translated into *For Peace and Truth*, came from these little notebooks, harvested by Lise with the help of Pierre's old friend, Hélène Monastier.

Now the black notebooks are waiting on the shelf for somebody to write a more complete biography of Pierre, which will do justice not only to the pacifist and founder of Service Civil but to the brilliant intellect of the man of science. A letter of his, written when he was not quite thirty, indicates that he foresaw Einstein's greatness. "I have just read a little thing by one named Albert Einstein," he wrote. "He will be known as one of the great intellects of our time." The more I listened to Lise, the more I discovered Pierre as one who saw things first with his mind and then with his heart, so that his actions were prompted by a heart illumined by reason.

As we sat on the terrace of Pierre Ceresole's bungalow, we mentioned his friends who had given such a moving testimony to him at the recent Swiss Yearly Meeting. Hélène Monastier, anxious that a new generation should know him, gave a talk on Pierre, based on a faithful study of the notebooks. Paraphrasing the prophet Amos, she had Pierre say, "I was no prophet, neither was I a prophet's son. I was concerned with the calculus of probabilities, but the Lord took me away from higher mathematics and said unto me, speak to my people!" Obedient to the spirit of God, he was led into a life of adventure, traveled to distant lands, and paid the price of his convictions in numerous prison sentences. He gave up a promising academic career, his father's inheritance, to devote his life to fighting against war, the preparation of war, and the spirit of war, and in 1920 he founded the Service Civil International, the furthering of which became his practical ministry.

Encouraged by Hélène Monastier, others had added their memories. One remembered Pierre's unique sense of humor, his hearty laugh, his humility. Did he not often in a camp perform the menial tasks and let others be the leaders? Another friend told with gratitude that Pierre had once rebuked him for always saying *no* to

people and to opportunities. One who had recently, with a handful of pacifists, marched to Sion, the Swiss miniature equivalent of Aldermaston, said he had found strength in the thought that under the present circumstances Pierre would also have been among the marchers.

During that afternoon in the bungalow overlooking the lake and amid a unique landscape, gentle in its sloping fields and vineyards and strong in its dark mountains across the blue water, I realized that Pierre Ceresole lives on. He lives in the devoted women who decipher his notebooks; in those who worked with him in Service Civil camps in Bryn Mawr, in Liechtenstein and the Bihar; in those who now through their speaking and their writing and their very lives share with others those unforgettable experiences. And he lives in the hundreds of young people who each year wield a pick and shovel in the work camps of the world.

As we left the little house, I noticed Pierre Ceresole's battered work-camp hat hanging on a hook, a sign that he is just around the corner.

BLANCHE W. SHAFFER

### Sandy Spring Friends School

UNDER the title "A New Venture for Quakers," a brochure describing the proposed Sandy Spring Friends School is on its way to Monthly Meetings across the country. Conscious of a need for another Friends secondary school, a group of Friends in the Sandy Spring, Maryland, Monthly Meeting (United) has courageously undertaken the planning and establishment of such a school. At their sessions in August, 1959, the Baltimore Yearly Meetings, Homewood and Stony Run, accepted officially and cordially the sponsorship of the School.

The Committee working on the School project is as follows: from Sandy Spring Monthly Meeting (United), S. Brook Moore, Mary Lillian M. Moore, Charles H. Ligon, Ludwig Carminita, Patty Stabler, Beth C. Tyson, Jean O. Coulter, C. Thornton Brown, Lawrence Shuman, Elizabeth Shuman, Esther W. Scott, Samuel F. Ashelman, John M. Bancroft, Alan F. Thomas, Jean T. Ladson, William W. Moore, Howard Wriggins; from Baltimore Monthly Meeting (Stony Run), L. Emerson Lamb; and from Baltimore Monthly Meeting (Homewood), J. Brownie Newman.

In long-term hopes and plans, Sandy Center looks forward to the development of the School as part of a Quaker Center in an area near both Baltimore and Washington and within easy reach of Friends activities in those cities and in Philadelphia. As a location for work camps, retreats, seminars, and committee meetings, and possibly of a Friends Home, the whole enterprise merits the support of Friends throughout the country. A Friends Center Committee has been set up and is functioning. It consists of S. Brook Moore, William J. Evans, Alan F. Thomas, Charles H. Ligon, J. Brownie Newman, Esther W. Scott, and C. Edward Behre.

A Headmaster, Sam Legg, who is at present Assistant Principal of Oakwood Friends School, Poughkeepsie, N. Y., has already been chosen. With his wife Edna, a former Clerk of Baltimore Yearly Meeting, Stony Run, and his two children, he hopes to be in residence on the School property early in the autumn of 1960. He will then devote full time to publicity, the further raising of funds for the School, overseeing the erection of buildings, and the securing of the staff. It is hoped that the School might be ready to open in 1961 with the 10th and 11th grades.

Many Friends have turned their thoughts and prayers and a goodly amount of hard work into the Sandy Spring School project since the idea first began to take shape early in 1958. It is indeed a venture in faith, as no one minimizes the enormous task of financing, staffing, and organizing even a small school of this type. In the best of Quaker tradition, however, starting from a concern to provide another Friends secondary school, for which there seems to be a need, a growing group of Friends is proceeding with the project. They feel that it is in right order and that many Friends and non-Friends will want to share in its support and make this educational dream a reality for the young people of our Society. They hope for the prompt and generous support of Friends everywhere—in the tangible ways of fund-raising and seeking personnel, and in this early stage perhaps most of all in a sense of being upheld in their faith that this School will come to be and to take its place among the visible evidences of Friends' desire to bring to young people a training in the wholeness of life.

Inquiries concerning the School may be addressed to Sam Legg, at Oakwood School, or to S. Brook Moore, Sandy Spring, Md., from whom additional copies of the preliminary brochure may be obtained. Contributions to the fund-raising (deductible for income tax) may be made payable to Sandy Spring Friends School and sent to S. Brook Moore.

EDNA P. LEGG

### On Walking

By ELSA BAILEY

Whenever I have bared my feet to grass,  
a hundred, hot assaulting rocks amass  
that had not shown before. And though the fine  
and lissome green is like a throat of wine  
to abstinent skin, there is no place I've known  
whose purity forbids the spurious stone.

Should I, in time, discover where there lies  
in insular content a pliant rise,  
I wonder if I would not find too sweet  
An uncontested silk beneath my feet.  
It will not ease obstruction any more,  
If rocks are roughage careful feet abhor.  
So would it lighten passage any less,  
If I should stop a stone for a caress?



# news of the U.N.



FRIENDS GENERAL CONFERENCE  
1515 CHERRY STREET, PHILADELPHIA 2

VOL 3—NO. 4

## *From Our U.N. Representative*

Three years ago, at a General Conference of UNESCO (United Nations Educational, Scientific and Cultural Organization), the decision was made to carry out a major project, entitled "Mutual Appreciation of Eastern and Western Cultural Values." It was stated that cultural values are not the exclusive property of any one people; the resources of all are none too many for the spiritual equipment of a person today.

In carrying out this project, UNESCO has undertaken a variety of activities: exchange of persons, fellowships to scholars for the study of cultural regions, cooperation among libraries and museums, and action in the teaching field.

The UNESCO National Commissions of the Member Governments have set up special committees for the implementation of the East-West project. For example, India and the United States have arranged a series of parallel discussions on "Traditional Values in Modern Life in India and in the United States of America." A panel of experts in each country has attempted to identify these values. Asian studies have been increased in Western universities, and vice versa.

"The Treatment of the West in Asia's Textbooks" was the subject of a meeting of educators from 25 countries, organized by UNESCO and held in Tokyo in 1958. In the discussions at this conference we observed the remnants of an emotional bias against the West because of centuries of colonialism. It was stated that this attitude should be replaced by a more objective study of the West in Eastern textbooks.

In Tokyo, September, 1958, a symposium was held under UNESCO's East-West project in connection with the Ninth International Congress for the History of Religions, which we were privileged to attend. Over 200 scholars from 29 countries discussed the importance of a thorough knowledge of different religions as a means for better understanding of the cultures in the East and West.

It was recognized that it is hardly possible to understand the Orient without the study of religions. Further, "it appears necessary to correct the misunderstanding often found in Eastern countries, that the concept of Western civilization

is barren of religious value." For the purpose of fostering mutual appreciation, "Religion should be interpreted not as dogmatics or as the expression of peculiar churches or sects . . . but it should be considered as an essential factor of a great many cultural manifestations, giving them a typical character, determining ways of thinking, living, and creating values in both individuals and peoples."

The characteristic differences in Eastern and Western culture were discussed by eminent scholars in the science of religious history. Indian tradition has assimilated various ethnic and cultural elements of the East and cumulatively exhibits most of the Eastern characteristics. The Indian does not think "in terms of mutually exclusive compartments, like religion, philosophy, and culture. For him these three together constitute an integrated whole." "Indian philosophy springs from the unrest of the soul rather than from any metaphysical curiosity. In the West, philosophy is a kind of scholastic occupation." In India interest is concentrated on ideas; in the West, "man is the measure of all things." "However, in recent times, Western individualism has been stoutly challenged by the new ideas of collectivism and socialization. And therein we see one aspect of the present crisis in the West." (The above notes are from an address at the symposium by Dr. Dandekar of Oriental Research Institute, Poona, India.)

Among the influences of the West on India were said to be the universality of education and the concept that service to society was important as well as service to God. Thoughts expressed by speakers included the following: (1) Judaism, Islam, and Christianity, springing from a common historical root, have a tendency toward exclusivism and intolerance (Arnold Toynbee). (2) Gandhi believed in the mysterious unity of divine revelation in all high religions. (3) The deeper one's experience in religion, the more the entire religious world appears an indivisible whole.

UNESCO was asked to plan other symposia on world religions as a means of mutual understanding. A wealth of most interesting material is available on these subjects from the UNESCO office at the United Nations, including the valuable periodical *The Courier*.

ESTHER HOLMES JONES

### ***The Quaker U.N. Program and the General Assembly***

The Quaker United Nations Program, jointly sponsored by the Friends World Committee and the American Friends Service Committee, brings together at the General Assembly Quaker leaders from overseas to join with members of the regular Program staff. The Quaker Team this year consists of Sigrid H. Lund (Norway), John Corsellis (United Kingdom), Denis Barritt (Ireland), and, to arrive after this writing, Margaret Gibbins (Scotland) and Emile Cortas (Lebanon).

Elmore Jackson, Director of the Program since 1948 (on leave of absence in 1952 and 1953 to serve with the U.N. Mediator for Kashmir, and in 1958 in the Middle East for the AFSC), gives these highlights of the 14th General Assembly:

"In the 14th session of the United Nations General Assembly we have witnessed once again the combined effort of 82 nations to cope with the immense problems with which the world is faced. This year's session was held in the shadow of arrangements for the exchange of visits between President Eisenhower and Chairman Khrushchev and of proposals for a variety of summit meetings. But the United Nations (recently referred to as the summit meeting of the small powers) has a vitality and resilience of its own. Its activities must be judged not only by the way it deals with major crises, such as Korea, Suez, or civil strife in Lebanon, but equally by the steady effectiveness of the 'parliamentary diplomacy' through which it handles the many questions which come before it.

"This year for the first time all 82 members of the United Nations joined in sponsoring a resolution which set the goal of 'complete and general disarmament under effective international control.' Increased funds were pledged for United Nations programs of economic development. The Assembly frankly faced the problems involved in the continued financing of the United Nations Emergency Force in the Middle East. It established the framework within which the Southern Cameroons would achieve their independence and in which continued aid would be provided to the Palestine refugees.

"As at previous sessions, the Quaker group working at the Assembly has found delegates very receptive to Friends concerns."

Joining the Quaker Program this year as Associate Director is Tartt Bell, a member of New Garden Meeting at Guilford College, North Carolina. Tartt Bell brings to his work as Friends World Committee representative, accredited to the Economic and Social Council, a background of economics from the University of Chicago, and, as Director of the Southeast Region of the AFSC, wide experience in the field of racial relations and discrimination. Tartt's concerns are the economic and political developments in Africa and economic programs for underdeveloped areas, including Technical Assistance and the Special Fund.

Tartt commented, "I am much impressed by the relevance of Friends religious experience, concerns, and insights to the issues before the United Nations. There are so many Friends across the United States who are not now relating themselves in any way to international concerns, who are not interested in the Quaker peace testimony. Far too few carry the burden.

As many of the international issues come to focus in the United Nations, this is a good place for Friends to take hold of them. And for Friends at the U.N. to have a more effective voice, all Friends should help earn the right to be heard, and not rest on past history."

Also on the Quaker Program staff this fall is Henry Thiagaraj from Madras, India, formerly a student interne at the U.N. Virginia W. Lemmermann continues with the program of seminars, and Beth Jackson as hostess at Quaker House.

Sigrid Lund, a member of Oslo Monthly Meeting, Norway, is Executive Chairman of the European Section of Friends World Committee and has traveled throughout Europe to bring a world-wide perspective to smaller groups of Friends. Comparing the United Nations now and at the time of her last visit in 1952, Sigrid Lund sees a decided change in the atmosphere: "It is more relaxed now; there is a more moderate use of words in the disarmament discussions." Sigrid and Friends in Norway are vitally interested in disarmament and in the important role of Africa. They recognize the need to help the indigenous people of Africa develop themselves. There is a particular interest in Quakers in Kenya and in the next meeting of the Friends World Committee, to be held in Africa in 1961. Norway's contribution to UNEF in Gaza is widely supported by its people, though Friends are concerned with the military aspects of this Force. Sigrid Lund sees the universality of U.N. membership as a prerequisite for world disarmament. And she believes that while Friends in many countries are working to support the United Nations, they must all realize their personal responsibility for what happens in the world and keep uppermost their interest in neighbors as fellow human beings.

Denis Barritt and John Corsellis both brought valuable experience in the reconciliation of peoples in areas of tension. From Northern Ireland, Denis Barritt is Secretary of the Ireland Yearly Meeting Peace Committee. An economist, he has been making a study for The Irish Association of how to reconcile the religious, economic, and political differences among the Irish people.

John Corsellis, a member of Westminster Meeting, London, is particularly concerned with East-West relations. He serves on the East-West Relations Committee of London Yearly Meeting and is secretary of two private, national organizations, The Educational Interchange Council and the Great Britain-U.S.S.R. Association, which has wide support, including both Conservative and Labor Parties. At the United Nations John Corsellis observed, "I am more impressed than I had expected by the great amount of quiet, unpublicized work that is done, and see more clearly the value of senior governmental representatives being together on a regular basis. I believe the constructive tone of the General Assembly has strengthened the atmosphere for the ten-nation disarmament group which will meet in early 1960."

The Quaker Program at the United Nations will continue to give strong support to efforts at conciliation and for international economic development through the United Nations.

ROY HEISLER



### ***Is Community Development the Answer to Peace and Progress in Africa?***

The future of the African continent is a matter of serious concern to all of us. If we can set aside for a moment the political aspects and consider the indigenous population as a whole, we may find out what the people really need and want. If we may judge by a recent report of the newly-created United Nations Economic Commission for Africa, there may be a reassuring answer.

The Workshop on Planning and Administration of National Programs of Community Development, convened by the Economic Commission in Addis Ababa, Ethiopia, from September 14 to 25, has stressed the increasing impact of a new economic and social approach based on self-help, known as Community Development. Professor W. Arthur Lewis, in his book *The Theory of Economic Growth*, describes Community Development as follows:

"In these schemes, villages are encouraged to give their labor freely for works of special benefit to the village, such as building roads, or schools, or wells, or community centers, or other public property. . . . In Ghana, for instance, I traveled on a road connecting several villages with the main road from Accra to Kumasi. Labor for this road was freely given by the villages. This brought down the cost from 100,000 Ghanaese Pounds estimated by the Public Works Department, to 14,000 only. . . . In Ghana . . . 1,023 self-help projects were completed in 1958. . . . At the village level, informal village development committees have been formed in over 1,700 villages. . . . In Uganda . . . village self-help schemes ranging over bridges, roads, schools, swamp crossings, spring protection, fish ponds and club houses, were completed. . . . Village self-help schemes have been in operation for over ten years and have now gained wide acceptance in all communities."

The Executive Secretary of the ECA, Mr. Makki Abbas, did not hesitate to declare that ". . . the vast majority of its [Africa's] population lives in scattered villages in the rural areas. If the development of these villages is to be left for local and central government initiative and expenditure, centuries will pass before the standard of living of the African peoples can be improved."

In Kenya, where live the largest single group of Quakers in the world, the central responsibility for the direction of Community Development lies with the Ministry of African Affairs, through its Community Development Department. Specialized Community Development officers are posted in most districts, to initiate and maintain Community Development programs on behalf of District Teams. The central government provides the funds for the salaries and other expenses of the Community Development officers, while the local authorities meet the costs of subordinate staff, usually receiving a 50-per-cent grant in aid from the central government toward these salaries. The central government provides funds for the purchase of materials and equipment to assist in the promotion of the projects and the establishment of training centers. In the majority of schools training is free. District home-crafts training centers are financed partly by

the government, which provides the supervisor, partly by the local authorities, and partly from fees paid by the trainees.

The largest contribution, of course, comes from the people themselves, who through their voluntary work, or through local contributions in money and kind, provide a support which cannot easily be evaluated.

Having determined by consultations what the community feels it needs most to raise its standard of living, the Community Development staff suggests how such objectives might best be achieved if all join together and help each other. This is no more than a revival of the old tribal solidarity whereby neighbors help one another.

Community Development has been greatly welcomed by the people in the communities concerned, who have felt that it is not only a very practical method of achieving rapid material results but one which brings them great enjoyment: the work is usually accompanied by singing and drumming and every sign of enthusiasm.

A wide organization of women's clubs has been set up, since it is the women who are primarily concerned with the material problems of home and village. These clubs number at the present time 1,101, with a membership of 31,248. Lectures are given on matters of health, agriculture, and animal husbandry to large groups of women.

Youth clubs help the boys and girls who fail to find a place in the schools. The clubs have adopted a broad educational program, including agriculture on the holdings attached to each club and classes in carpentry, metal working, tailoring, shoemaking, and many other subjects. The program also includes sports and recreation.

Substantial assistance has been obtained from the United Nations Children's Fund, the International Cooperation Administration of the U.S.A. (Point Four), the U.N. World Health Organization, the U.N. Food and Agriculture Organization, and the International Labor Office, which is concerned with the promotion of cooperatives and has started this year a center for the training of cooperative personnel. Voluntary agencies, in particular the churches, have also contributed to Community Development projects, but the major burden rests with the government and the local Community Councils.

At present Community Development schemes are found in five districts of Kenya, totaling one and a half million inhabitants. The major part of this progress has taken place during the last two years, and it is likely that in the near future the maintenance of Community Development will be accepted throughout Kenya as a normal practice.

We have stressed the success of this constructive formula in a country where recently violence and fear prevailed, in order to show what it can achieve and in the hope that this approach may be encouraged throughout all of Africa. Such an approach may well be the direct or indirect solution for many difficult problems all over the world.

Constructiveness, developing self-respect and solidarity, and promoting spiritual as well as material development is the most Christian way to solve the world's problems.

NORA B. CORNELISSEN

### ***Items on Disarmament before the 14th General Assembly***

On October 28, 1959, a new precedent was set at the United Nations. The entire membership of the General Assembly joined in sponsoring a resolution referring the proposals for global disarmament of Premier Khrushchev and others to the ten-nation Disarmament Committee that will meet in Geneva early next year.

Although several resolutions on disarmament have been adopted unanimously over the years by the General Assembly, this resolution is believed to be the first sponsored by *all* the member nations.

The ten-nation Disarmament Committee, composed of France, the U.S.S.R., the U.K., the United States, Bulgaria, Canada, Czechoslovakia, Italy, Poland, and Romania, was approved by the U.N. Disarmament Commission in September of this year. Its purpose is to consider disarmament matters, and it is hoped that "the results achieved in these deliberations will provide a useful basis for consideration in the United Nations."

Although there had been some belief that the question of disarmament would not figure prominently in the 14th session of the General Assembly, the setting up of this ten-nation Committee and Mr. Khrushchev's speech before the GA once again placed the issue in the forefront of the GA's agenda.

In all, five individual items on disarmament have been included in that agenda:

(1) *General and complete disarmament* (proposed by Mr. Khrushchev). This plan is "to rule out the very possibility of wars being unleashed." Over a period of four years all states should effect complete disarmament and should no longer have any means of waging war. Armies, navies, and air forces should cease to exist. General staff and war ministries would be abolished. Military bases in foreign territories would be abolished. All atomic and hydrogen bombs at the disposal of states would be destroyed and their further production terminated. Military rockets would be liquidated, and rocket facilities would remain "only as a means of transportation and harnessing outer space to the benefit of all mankind." States should have at their disposal only strictly limited contingents of police and militia, agreed upon for each country. An international control body, comprising all states, would be established to ensure that no state violated its obligations. The Premier also stated that this program should not hold up the solution of such acute questions as that of the discontinuance of nuclear weapons tests.

(2) *The question of French nuclear tests in the Sahara* (item proposed by Morocco). This item has been separated from other disarmament matters at the request of the Afro-Asian group. France has announced her intention to test in the Sahara, and the Africans have officially protested this as being contrary to safety. France claims she will not be bound by a nuclear ban from the Geneva Conference.

(3) *Prevention of the wider dissemination of nuclear weapons* (item proposed by Ireland). Ireland has been worried

about the problems involved if many countries started either buying or developing nuclear weapons. The item was submitted to the GA last year and in principle received fairly large support. The object has been to make public opinion aware of the problem.

(4) *Suspension of Nuclear and Thermonuclear Tests* (item proposed by India). This issue has been pressed by India since 1954 at every General Assembly. For the past year there has been a three-power (U.S.S.R.-U.K.-U.S.) conference of technical experts in Geneva working on the details of banning nuclear testing. Its job is to draft a treaty for discontinuance of tests and work out control agreements. The GA has urged that while these Geneva negotiations were in progress, neither side should test any weapons. This moratorium has been agreed to by both sides so that in effect there has been a ban on nuclear weapons testing without a treaty.

The three-power conference in Geneva convened again on October 13, with several problems to be ironed out. One is the composition of the control posts which will have the job of detecting the tests. The issue is not the principle of control posts but how many foreigners versus nationals should be assigned to various spots.

The other major problem is how many on-site inspections are to be allowed. The West does not want to limit the number of observations. The U.S.S.R. claims this is a political and not a technical problem.

(5) *Report of the Disarmament Commission*. This report actually consists of a letter from the Chairman of the Commission to the Assembly, welcoming the decision to form a ten-nation Disarmament Committee.

It seems likely that all these items dealing with disarmament will be referred to the ten-nation Disarmament Committee, and that it is to them we must look in 1960 for some major breakthrough on this problem.

JEAN S. PICKER

"Disarmament in itself is most desirable and would mean an enormous benefit to mankind, but to secure an ideal society of men, the human race would have to be enlightened and inspired by the highest ideals of our different religions. We would have to proclaim not only down with the weapons in the respect of armaments, but also down with the weapons of evil in the minds of men, and in their pursuit of injustice and wrongdoing."

THOR THORS (Iceland),  
First Committee, October 28, 1959

"The work of today within and for the United Nations is a work through which the basis may be laid for increasingly satisfactory forms of international cooperation and for a future international system of law and order, for which the world is not yet ripe."

DAG HAMMARSKJOLD, *Secretary General*,  
Introduction to 14th annual report to  
the General Assembly

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.

### About Our Authors

Doris K. Baker is a member of Hockessin Meeting, Delaware.

Blanche W. Shaffer, formerly on the staff at Pendle Hill, is Associate Director of the Friends International Centre in Geneva, Switzerland.

Edna P. Legg, a former Clerk of Baltimore Yearly Meeting, Stony Run, is Editor of the *Round the World Quaker Letters for Children*.

### Friends and Their Friends

"A bit of Philadelphia's historical past is on its way to Tunisia this week, to warm a refugee from the Algerian war," says the November 13 issue of *Focus*. "A horse blanket belonging to Robert McGowan, who operated a teamster's business at Seventh and Cherry Streets [Philadelphia] during the 1850's, has been lovingly preserved by his family all these years. But over last weekend McGowan's great-granddaughter, Grace Perkinson, a writer on the information staff of the American Friends Service Committee, looted her family home in Glenside, Pa., to add some blankets to the shipment the Quakers will make this week. She finally persuaded her relatives that world brotherhood was more important than family sentiment, and great-grandfather's horse blanket is in the AFSC warehouse, waiting to go—minus its handsome leather straps and metal buckles."

The American Friends Service Committee, Philadelphia, has issued an urgent appeal for 100,000 blankets (or money for the purchase of blankets), to be sent to the 250,000 Algerian refugees in Morocco and Tunisia, 85 per cent of whom are women and children. Blankets should be shipped to the AFSC Clothing Warehouse, 23rd and Arch Streets, Philadelphia 3, Pa.

The Lanthorn Friends Meeting has recently been organized in Indianapolis. This is a self-constituted Meeting. It hopes soon to be established under the Friends World Committee, until a decision is reached as to the Yearly Meeting with which it wishes to affiliate.

This Meeting is located at 1040 West 42nd Street in a residence hall owned and used during the week by the Christian Theological Seminary near Butler University. The location borders a neighborhood with a changing racial pattern, with all its accompanying challenges. The group hopes to give testimony to the beliefs traditionally held by the Society of Friends on the equality of all people before God.

These Friends in their seeking for what is vital in religious experience have come to feel that the simple worship as conducted by early Friends meets their needs. A regularly established unprogrammed meeting for worship has never existed in Indianapolis. This new Meeting hopes to fill a need for those who seek this form of worship.

There are some 15 families who meet at 10 a.m., and after 15 minutes the children leave the meeting room for their

First-day school. The adults have coffee and discussion following the worship period.

Cyrus H. Karraker, well-known for his work on behalf of migrants and the children of migrant laborers, is the author of an eight-page pamphlet illustrated with photographs, *Sweden's Farm Day Nurseries*. Printed by the Pennsylvania Citizens' Committee on Migrant Labor, Lewisburg, Pa., the pamphlet is being widely distributed in the hope that child welfare officials in the various states having migrant laborers will set up nurseries for migrant children on the model provided by Sweden. Cyrus Karraker is a member of Millville Meeting, Pa.

### Coming Events

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

#### DECEMBER

6—Millville-Muncy Quarterly Meeting at Millville, Pa. Meeting for worship, 10 a.m. Arthur W. Clark of the Prison Service Committee and Francis G. Brown, Associate Secretary of the Philadelphia Yearly Meeting, expect to be present. Lunch at noon. Business meeting, 1:30 p.m.

6—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Henry J. Cadbury, "Paul's Philosophy of History" (Romans 9-11).

6—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: James Wolfe, Administrator of Medical Foundation of Bellaire Clinic in Ohio, "New Concepts in Medical Care Organization."

6—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: panel discussion, "Can Cooperative Enterprise Really Meet Our Needs Today?" Moderator, Samuel L. Evans; panel, Werner E. Muller, Lois Bye, James Wolfe, Robert P. Marshall, Henry J. Post, William H. French, Tim Lizzi.

7, 8, 9—Quaker Businessman's United Nations Seminar, to broaden understanding of the United Nations in the field of finance and to become acquainted with the Quaker Program at the United Nations. Sponsored by the Friends World Committee. Send registrations to Marshall Sutton, Friends World Committee, Wilmington College, Wilmington, Ohio. Cost will vary with mode of transportation used.

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

12—Salem Quarterly Meeting at Woodstown, N. J., 10:30 a.m. Frank Laubach will speak in the morning.

13—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Henry J. Cadbury, "Church Unity" (Ephesians).

13—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Conference Class, 10 a.m.: Richmond P. Miller, "The Society of Friends and the World Council of Churches."

13—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m. Six members of the class will discuss chapter 12, "The Role of Labor Unions and the Role of the Worker" in David Richie's *Building Tomorrow*.

13—Fourth Lecture in the series "What It Means to Be a Quaker," at Stamford, Conn., Meeting House, 4 p.m.: Tarrt Bell, Associate Director of the Friends United Nations Program. Tea and refreshments preceding the lecture. To get to the Meeting, turn south at Exit 33 on the Merritt Parkway to Den Road; shortly



thereafter turn right on Roxbury Road. The meeting house is just beyond, at the junction of Roxbury Road and Westover Road.

### DEATHS

**BORTON**—On November 2, suddenly, in Burlington County Hospital, Mt. Holly, N. J., C. WALTER BORTON, in his 93rd year. Born in Rancocas, N. J., the son of George B. and Susan Wills Borton, he was a member and Elder of Moorestown Monthly Meeting, N. J. In 1895 he married Sarah C. Carter of Germantown, Pa. A birthright Friend and graduate of Westtown School, he was an active member of numerous committees of Philadelphia Yearly Meeting. He was especially interested in the work of the Peace

Committee, Westtown School, the Japan Committee, and the American Friends Service Committee.

**REYNOLDS**—On October 2, EDNA E. REYNOLDS of Oxford, Pa., aged 78 years, widow of the late A. Elwood Reynolds. She was an active member of Nottingham Monthly Meeting, Pa. Surviving are two sons, Horace E. Reynolds, with whom she resided, and A. Elwood Reynolds of Friendsville, Pa.; and two grandchildren.

**WHITFORD**—On August 18, in Paterson, N. J.; EVERETT T. WHITFORD, aged 79 years, husband of Mary Thorp Whitford. He was a member of Montclair Meeting, N. J., and a charter member of Ridgewood Meeting, N. J.

## MEETING ADVERTISEMENTS

### ARIZONA

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

### ARKANSAS

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

### CALIFORNIA

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

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

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

**PALO ALTO**—Meeting for worship, 10 a.m., First-day school for children and adults at 11:15. 957 Colorado Avenue.

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

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

### COLORADO

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

### DISTRICT OF COLUMBIA

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

### FLORIDA

**DAYTONA BEACH**—Meeting, 11 a.m., First-days at 300 North Halifax Drive. Information, Sarah 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.

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

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

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

### GEORGIA

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

### ILLINOIS

**DOWNERS GROVE** (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Conoley School, 1400 Maple Avenue; telephone WOODland 8-2040.

### INDIANA

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

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

### KENTUCKY

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

### MARYLAND

**SANDY SPRING**—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone 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 4-8887.

### MICHIGAN

**ANN ARBOR**—Meeting at 1416 Hill, 10:30 a.m. to 11:30 a.m.; Adult Forum from 11:45 a.m. to 12:30 p.m. each Sunday.

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

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

### MINNESOTA

**MINNEAPOLIS**—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

### 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.

**HADDONFIELD**—Meeting for worship, 11 a.m.; First-day school, 9:45 a.m. Midweek meeting, Fourth-day, 10 a.m. Lake Street.

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

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

### NEW MEXICO

**ALBUQUERQUE**—Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E., Albuquerque. Marian Hoge, Clerk. Phone ALPine 5-9011.

### 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**—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan  
Earl Hall, Columbia University  
110 Schermerhorn St., Brooklyn  
137-16 Northern Blvd., Flushing

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

**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. Flushing: at 137-16 Northern Boulevard.

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

### OHIO

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

**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10918 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.

**MEDIA**—125 West Third Street. Meeting for worship at 11 a.m.

**PHILADELPHIA**—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane.

Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m.

Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m.

Frankford, Unity and Waln Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m.

Powelton, 36th and Pearl Streets, 11 a.m.

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

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

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

**TENNESSEE**

**MEMPHIS**—Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 3-6574.

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

**TEXAS**

**AUSTIN**—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

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

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

**VIRGINIA**

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

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

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

**WASHINGTON**

**SEATTLE**—University Friends Meeting, 3859 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEIrose 9983.

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of the

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With Lovett Dewees, M.D., Glen Mills, Pa., call GLOBE 9-2474.

With Annemargret Osterkamp, M.S.W., Philadelphia, Pa., call VI 4-7942 between 8 and 10 p.m.

With Karoline Solmitz, M.S.W., Bryn Mawr, Pa., call LA 5-0752 between 8 and 10 p.m.

If no answer to any of these numbers, call VI 4-0893

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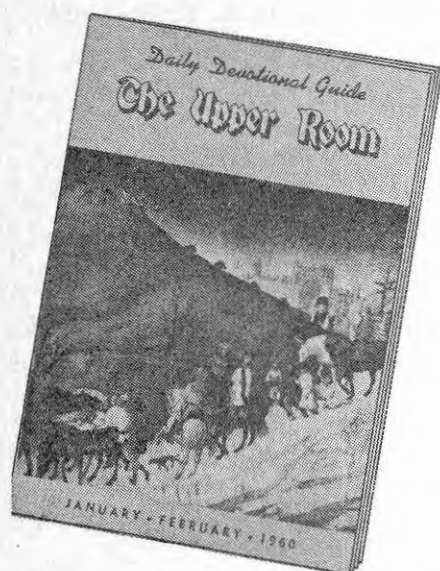
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