YOU 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

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
Contents

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 F. Legg .......... 666
On Walking (poem)—Elsa Bailey .................... 666
News of the U.N.
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

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

Book Survey


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.


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.
Finding God

An 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 make the point 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 newsmote 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 15, 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 recognizing that we are 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.
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 farthering 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 mini-
ture equivalent of Aldermaston, said he had found
strength in the thought that under the present cir-
cumstances 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 slop-
ing 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
writing and their very lives share with others those
unforgettable experiences. And he lives in the hundreds
of young people who each year weld 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

UN DER 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 estab-
lishment 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 fol-
loows: 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
Wiggins; from Baltimore Monthly Meeting (Stony Run), L.
Emerson Lamb; and from Baltimore Monthly Meeting (Hom-
ewood), 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 Phila-
delphia. 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

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 chil-
dren, 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 grow-
ing 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 educa-
tional 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 (deduc-
tible 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?
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 religious 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 Barrett (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 Cameroonians would achieve their independence and in which continued aid would be provided to the Palestinian 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 Tarrant Bell, a member of New Garden Meeting at Guilford College, North Carolina. Tarrant 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. Tarrant's concerns are the economic and political developments in Africa and economic programs for underdeveloped areas, including Technical Assistance and the Special Fund.

Tarrant 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 intern 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 Barrett and John Corsellis both brought valuable experience in the reconciliation of peoples in areas of tension. From Northern Ireland, Denis Barrett 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

December 5, 1959
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 Channean Pounds estimated by the Public Works Department, to 14,000 only. ... In Ghana ... 1,029 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. Makkia 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 General Assembly 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.
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 Life” (Romans 9–11).

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


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., 8 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 Walnut 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.

15—Fourth Lecture in the series “What It Means to Be a Quaker,” at Stamford, Conn., Meeting House, 4 p.m.; Tarbell 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 Rochbury Road. The meeting house is just beyond, at the junction of Rochbury 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 Wils Borton, he was a member and Elder of Moorestown Meeting, N. J. In 1895 he married Sarah C. Carter of Germantown, Pa. A lifetime 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. Surviving are two sons, Homer 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.

FRIENDS JOURNAL December 5, 1959

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. Wixton, MO 6-9424.

CALIFORNIA
CLAREMONT—Friends meeting, 9:30 a.m. on Sc ths campus, 1012 and Columbia, Edward Ballew, Clerk, 425 W. 24th Street.
LA JOLLA—Meeting, 11 a.m., 7380 Rada Avenue. Visitors call GL 4-7609.
LOS ANGELES—Meeting, 11 a.m., Univ. Methodist Church, 216 N. McCadden Pl., W. 24th Street.
Palo Alto—Meeting for worship, 10 a.m., First-day school for children and adults, 507 Colorado Avenue.
PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.
SAN FRANCISCO—Meetings for worship and First-days, 11 a.m., 1850 Sutter Street.

COLORADO
DENVER—Mountain View Meeting, 10:45 a.m., 2026 E. Williams, Clerk, CU 8-1709.

DISTRICT OF COLUMBIA
WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2411 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA
DAYTONA BEACH—Meeting, 11 a.m., First-days at 300 North Halifax Drive. Information, S. Belle George, CL 2-2332.
GAINESVILLE—Meeting for worship, First-days, 11 a.m., 110 Florida Union.
JACKSONVILLE—Meeting for worship, 10 a.m., YMCA. Contact EV 9-3465.
MIAMI—Meeting for worship at YMCA, 116 S.E. 4th St., 11 a.m.; First-day school, 10 a.m., Miriam Toepel, Clerk, CU 6-0629.
ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando, FL 9-0053.
PALM BEACH—Friends Meeting, 10:30 a.m., 825 North A St., Lake Worth.
SEFTON PARK—First-day and meeting, 11 a.m., 130 19th Avenue E.S.

GEORGIA
ATLANTA—Meeting for worship and First-day school, 10 a.m., 1384 Fairview Road, New E. Atlanta C. P. Smith, Clerk, Phone 5-7857.

ILLINOIS
DOWNTOWN GROVE (suburban Chicago)—Meeting for worship and First-days, 10:30 a.m., Avery Corner School, 1400 Maple Avenue; telephone Woodland 2-5940.

INDIANA
EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 8-5111 (evenings and weekends), HA 6-7770.
INDIANAPOLIS—Lanthorn Friends, 1040 E. 22nd Street, First-day school, 10 a.m. Telephone LI 6-0424.

KENTUCKY
LOUISVILLE—Meeting and First-day school, 10:30 a.m. Sundays, Neighborhood House, 428 E. First St.; phone TW 2-7110.

MARYLAND
SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C.; Robert H. Miller, Jr., telephone WA 4-4048.

MASSACHUSETTS
CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square). 9:30 a.m. and 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 11:35 a.m. to 12:30 p.m. each Sunday, 1416 Hill, MI 3-9999.
DOWNTOWN—Meeting, 11 a.m., First-days, 11 a.m., 807 Woodland Avenue.
KALAMAZOO—Meeting for worship, 10 a.m., discussion, 11 a.m., Friends’ Meeting House, 508 Bonner. Call FI 9-5754.

MINNESOTA
MINNEAPOLIS—Meeting, 11 a.m., First-days, 11 a.m., 44th Street and York Avenue S. Harold N. Tellison, Minister, 4421 Abbott Avenue S.; phone WA 6-9875.

NEW JERSEY
ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.
DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.
HADDONFIELD—Meeting for worship, 11 a.m., First-days, 11:15 a.m., 580 North Street, Haddonfield.
MANASQUAN—First-day school, 10 a.m., worship, 11 a.m., Main Street corner, 10th Avenue.
MIDDLETOWN—Meeting, 10 a.m., First-day school, 10:30 a.m., worship, 11 a.m., Gymnasium.
NEW YORK
BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 6-0522.
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 1110 School of Medicine, 13th and 10th S.E. Grove, 10-30 Northern Blvd., Flushing
2:30 p.m. Riverside Church, 15th Floor, Riverside Drive, 1223 3rd Street, 3:30 p.m. Brooklyn: at 110 Schenectady Street, Flushing: at 137-16 Northern Boulevard.
SCARSDALE—Worship, Sundays, 11 a.m., 328 P印ham Road, N.Y.; William Vickers, 105 Warburton Ave., Hastings-on-Hudson, N. Y.

OHIO
CINCINNATI—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, at TR 1-0284.
CLEVELAND—Meeting for worship and First-day school, 11 a.m., 1018 Magnolia Drive. Telephone TU 4-5095.
TOLEDO—Unprogrammed meeting for worship, First-days, 11 a.m., 1308 Popham Rd., N.O.; William Vickers, 105 Warburton Ave., Hastings-on-Hudson, N. Y.

PENNSYLVANIA
DUNNINGS CREEK—At Fishetown, 10 miles north of First-day school, 11 a.m., meeting for worship, 11 a.m.
KARRISBURG—Meeting and First-day school, 11 a.m. and 4th and Walnut Sts.
HAVERTOWN—Buck Lane, between Lancaster Pike and Havertown Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.
LANCASTER—Meeting house, Tulane Terrace, ½ mile west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.
MEDINA—125 West Third Street. Meeting for worship, 11 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone TO 8-4111 for information about First-days schools.
Byberry, one mile east of Roosevelt Boulevard, one mile south of Roosevelt Boulevard, 11 a.m., Central Philadelphia, Race St. west of 13th Chestnut Hill, 100 East Mermaid Lane, Coulter Street and Germantown Avenue, Fair Hill, Germantown & Cambria, 11:15 a.m., Penn and Orthodox Streets, 10:30 a.m., Frankford, Unity and Wain Streets, 11 a.m., Government and Passy Street, E. 11th St., 11 a.m., Powelton, 56th and Pearl Streets, 11 a.m.

READING—Meeting for worship, 10:30 a.m., Adult Activities, 10:45 a.m., 1948 Avenue.

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. Surviving are two sons, Homer 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.

FRIENDS JOURNAL December 5, 1959
TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 8-6874.

NASHVILLE—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CT 8-5747.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m.; First-day school, 10 a.m., 606 Rathernus Place. Clerk, Priscilla Zuck, 8-3414.

DALLAS—Sunday, 10:30 a.m.; Adventist Church, 4009 N.; Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; EL-2164.


VIRGINIA

CLEARBROOK—Meeting for worship at Hopewell Meeting House, First-days at 11 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 Pleasably Streets. Meeting for worship, First-days at 10:15 a.m.; First-day school, 10:45 a.m.

WASHINGTON

SEATTLE—University Friends Meeting, 3850 10th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MLtrose 9059.

WANTED


FOR WINTER MONTHS, cottage furnished for two people in country between Tampa and Plant City, Florida. Box M-138, Friends Journal.


COMPANION for an older lady in a nice home in Rose Valley, Pa. Must be in good health and be able to drive the family car. Room and board furnished. Alternate weekends off. Salary to be discussed. Call LO 6-1500.

Elderly woman will share pleasant home with country-loving woman with car; light housekeeping, cooking, mending. All living accommodations, half car-kept, modest salary. Write BROWN, 100 Commodore, Chappaqua, New York. Telephone evenings, Central 8-3762.

Counseling Service of the Family Relations Committee

For appointments—

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

With Annemargret Osterkamp, M.S.W., Philadelphia, Pa., call VI 4-7942 between 5 and 10 p.m.

With Karoline Schmitz, M.S.W., Bryn Mawr, Pa., call LA 5-0722 between 8 and 10 a.m.

If no answer to any of those numbers, call VI 4-6988.

RAMBO, CLOSE & KERNER

Investment Securities

DOROTHY EDGERTON RIDGWAY

Residence Telephone 1518 LOCUST STREET

PAULSBORO

PHILADELPHIA 2, PA.

PHILADELPHIA 2, PA.

1515 Cherry Street, Philadelphia 2, Pa., Temperance Committee.

For 51 Years

PHILADELPHIA'S LEADING COMMERCIAL STATIONER

HARRY B. LEVIS, INC.

830 ARCH STREET—Phone: WA 2-3469-3463

APTITUDE TESTS

CAREER COUNSELING & JOB STRATEGY

WANT to find work or a hobby for which you are better suited? Want to make more of a useful contribution through your work? We've helped others since 1927. Telephone or write today. Free folder L. Kingswood 3-2972.

TOMLINSON COUNSELORS 546 RUTGERS AVENUE, SWARTHMORE, PA.

ASK OUR OPINION OF YOUR SECURITIES

HECKER & CO.

Members of New York Stock Exchange

LIBERTY TRUST BUILDING

Broad and Arch Streets

Philadelphia 7, Pa.

Locust 4-3500

CHARLES J. ERICKSON

Registered Representative

Florentine mosaics

Hand-etched gold jewelry

from Milan

Antique Scottish jewelry

For a truly unusual gift, visit the new store of

F. J. Cooper

1416 Chestnut Street

Philadelphia

A comprehensive, up-to-date coverage of the MANUFACTURING EXEMPTION

for manufacturing companies subject to the capital stock or franchise tax is included in the seventh edition of STATE TAXATION OF CORPORATIONS IN PENNSYLVANIA

by James I. Mahan, C.P.A., of Lybrand, Ross Bros. & Montgomery

This publication outlines in detail the salient features of the domestic and foreign excise taxes, the capital stock tax, franchise tax, keying every important change made therein, including pertinent court decisions up to January 1, 1958.

Published and for sale by THE LEGAL INTELLIGENCER 16 South 37th Street EVERGREEN 6-1535

Cloth bound Price $8.00 (plus 9c tax)

EASTMAN DILLON, UNION Securities & Co.

Members New York Stock Exchange Investments

WILLIAM EDWARD CADBURY

Representative

PHILADELPHIA NATIONAL BANK BUILDING

Broad and Chestnut Streets, Philadelphia 7, Pa.
Give The Upper Room for Christmas!

Special Offer

Here is the perfect Christmas gift for everyone on your list, especially for those individuals or families who “have everything”: a gift subscription to The Upper Room.

Containing devotionals with a meditation, Bible reading and prayer for every day in the new year, The Upper Room will be a daily reminder of the giver's thoughtfulness.

Under the special Christmas rate, you save one-third by ordering three or more yearly subscriptions at one time - three subscriptions for $2.00, six for $4.00, etc. Send payment with order.

Attractive gift announcement folders will be sent free in your name. (Be sure to show how the folders are to be signed.) Send your order TODAY to

The Upper Room

The world's most widely used devotional guide
1908 GRAND AVE. NASHVILLE 5, TENN.

DO YOU WANT TO HAVE FRIENDS AS PATRONS?
IF SO, ADVERTISE IN THE FRIENDS JOURNAL
STRAWBRIDGE & CLOTHER
Builders of Confidence Since 1868

Elnwood Convalescent Home
Baltimore Pike & Lincoln Avenue
Swarthmore, Pa.
Telephone Kingswood 3-0272
Private and semiprivate rooms
Quiet 10-acre estate
24-hour understanding nursing care
Under personal supervision of
Mrs. Ellen M. Wood

FRIENDS ACADEMY
Established 1877
This coeducational day school within 30 miles of New York provides a well-balanced college preparatory program designed to sharpen the student's desire to live a creative Christian life in today's world.
Kindergarten through Grade 12
A reduction in tuition is available to members of the Society of Friends.
W. Byron Forbush, II, Acting Headmaster
Box B, Locust Valley, Long Island, N. Y.

The MEETING SCHOOL
Started in 1957
A Coeducational Friends Secondary Boarding School
West Rindge, New Hampshire
Family living centered in the Quaker Meetings for Worship and Business
Emphasizing Peace, Simplicity, Service
Russian Language and History Offered
A Program Designed for Creative "Self-starters"
George I. Bliss

FRIENDLY QUAKER DOLLS
Authentically dressed - Prize-winning
Four-inch Quaker Couple
Boxed for
Gifts or Collections
No Two Identical Price $2.00
E. H. Naisy - Box 245 - Franklin, N. J.

ANNUAL
WILLIAM PENN TOUR
LED BY EUEL GIBBONS
Watch for details of this exciting 1960 tour of England and the continent.
Write now for folder.
DELAWARE COUNTY TRAVEL
18 South Orange Street, Media, Pa.
LO 6-1808

FRIENDLY QUAKER DOLLS
Authentically dressed - Prize-winning
Four-inch Quaker Couple
Boxed for
Gifts or Collections
No Two Identical Price $2.00
E. H. Naisy - Box 245 - Franklin, N. J.

A FINE BOOK TO OWN AND TO GIVE
The Quakers
A New Look at Their Place in Society
By JOHN SYKES
“... This is a searching, well-written, sufficiently documented history of the Society of Friends, containing some interesting and original remarks about Quakers ... a new look at the Society, the reading of which will enable us to see our religious faith in better perspective.”-FRIENDS JOURNAL

“This beautiful core of the book lies in the metaphysical center of the essential philosophy, which is the conviction that the stillness within group meditation is the channel for the voice of God speaking to the listening ear of man.”-BOSTON HERALD

At all bookstores.
Indexed. $3.95

J. B. LIPPINCOTT COMPANY
East Washington Square
Philadelphia 5, Pa.
The Sidwell Friends School

Started by Friends in 1811

Thomas W. Sidwell, Principal, 1883-1936

This co-educational day school in the nation's capital stresses good will, integrity of character, and sound scholarship in preparation for college best suited to individual needs. A non-profit corporation since 1936 with a majority of trustees Friends.

Kindergarten through Grade 12

ROBERT S. LYLE, Headmaster

3825 Wisconsin Avenue, N.W.

WASHINGTON 16, D. C.

FRIENDS BOOK STORE

302 ARCH STREET, PHILADELPHIA 6, PA.

Market 7-3576

Quaker books, British and American, biographies, new books, large selection of children's books. Any book in print will be stamped. Mail and telephone orders filled promptly.

Branch, 1515 Cherry Street, Philadelphia 2, Pa.

VERDE VALLEY SCHOOL

Integrated college preparatory programs of highest academic standards. Boys and girls gain understanding of problems in human relations at the local, national and world levels. Intercultural field trips to Mexico and Indian Reservations. Grades 9-12. Accredited. All graduates have been accepted by leading colleges.

165 acres of wooded campus in Arizona's beautiful red-rock country. Riding, skiing, basketball, baseball, archery.

SUMMER CAMP


WRITE BOX 101.

SEDONA, ARIZONA

A FRIENDS COEDUCATIONAL BOARDING SCHOOL

GRADUES GEORGE SCHOOL

Founded 1893

RICHARD H. McFEELY, Principal

Applications for 1960-61 are now being processed. Special consideration for children of Friends will be given if applications are filed by January 1st.

Address inquiries to: ADELBERT MASON, Director of Admissions

Box 350, George School, Bucks County, Pennsylvania

Seventy-sixth Year

LINCOLN SCHOOL

PROVIDENCE, RHODE ISLAND

A day and resident, college-preparatory school for girls. Conducted by the New England Yearly Meeting of Friends. Administrated in the belief that students should be encouraged to develop thoughtful and discriminating attitudes toward life, a sympathetic interest in the welfare of other people, and an appreciation of enduring principles of value to a Christian world.

Mary Louise Schaffner, Headmistress

Providence 6, Rhode Island

MOSES BROWN SCHOOL

A Boarding and Country Day School for Boys

Dedicated to Quaker ideals of education and life. Under the New England Yearly Meeting of Friends. While the school is strongly college preparatory, it makes every effort to help the individual find and develop his own best capacities.

Robert N. Cunningham, Headmaster

Providence 6, R. I.

WESTTOWN SCHOOL

1799 WESTTOWN SCHOOL

1959

WESTTOWN REGIONAL SCHOLARSHIPS

In order to encourage the attendance of exceptionally fine students at Westtown, fifteen Regional Scholarships are awarded to Friends throughout the United States each year.

Regional Scholarships are honor scholarships and carry with them an automatic grant of $100 per year. A larger sum according to the need of the applicant, and the ability of the Scholarship Fund to meet that need, may be granted in sums up to $600 per year, and in cases of extreme need, $700 or $800 per year.

These grants are offered to students who are entering the tenth or eleventh grade. To be eligible, a student must be a member of the Society of Friends, or have one parent who is a Friend. There will probably not be any vacancies in the eleventh grade in the fall of 1960.

The grants are awarded on the basis of character, leadership, and scholarship. Once granted, scholarships may be retained until graduation, provided the faculty are satisfied with the standard of work and conduct maintained. Application must be made before the end of the year directly to the school, the deadline being JANUARY 1, 1960.

For further information or applications, please write:

J. KIRK RUSSELL, Director of Admissions

Box #1000, Westtown School, Westtown, Pa.