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*W*HEN a group of people is getting together in silence, with their minds fixed in ardent aspiration upon the fulfillment of such a petition as "Hallowed be Thy name," a very deep joint experience of God comes to them. It is not so much the burning sense of light and majesty, which is spoken of by the mystics. Nor is it any type of individual illumination. But it is a shared enlargement of the will, which becomes one in the group with the universal will of God.

— JOHN F. HOYLAND

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Editorial Comments

Capital Punishment

THE case of Caryl Chessman has become a matter of world-wide interest. Its recent international implications have caused inevitable resentment in some political quarters of the United States. The valiant efforts of Governor Brown's supporters to abolish capital punishment in California were defeated, and we can only hope that the emotionalism engendered abroad as well as here during the California campaign will not obliterate the real issue. Neither should intervention by the public be permitted to minimize the heinous crimes which Chessman has committed.

Particular circumstances surrounding the case of Chessman have dramatized the plea for abolition of the death penalty. The general increase in moral sensitivity to this question and the growing weight it receives in legal philosophy make it a matter of constant concern to the public. Almost forty nations have abolished capital punishment. Russia applies it only to political offenses. Yet no fewer than 41 states of the Union and our federal government still retain it. Public sentiment against executions likely accounts for the decline in the number of executions in the United States from 167 in 1930 to 48 in 1959.

J. Stuart Innerst, a Friend from Whittier, California, who is now engaged in a special assignment with the FCNL, recently filed an elaborate statement with the Senate Committee on the District of Columbia. The statement closed with the following paragraph: "As a nation which has the enviable record of having blazed trails in many areas of human endeavor, we can no longer afford to trail in the movement to rid mankind of this vestige of primitive life. Our position as moral leader of the world demands that we enter the procession of thirty-odd nations which have abolished the death penalty. Nothing perhaps would provide a greater incentive toward abolition in the forty-one states which retain the death penalty than if here, at the center of our national life, it were abolished. We, therefore, respectfully urge you to take steps in that direction."

Rehabilitation

Less than two years ago, Leon T. Stern, a Philadelphia Friend who works untiringly for the abolition of

capital punishment, submitted to the Judiciary Committee of the New Jersey Assembly a significant collection of data. From it we quote some figures which illustrate how tragically capital punishment precludes any attempt at rehabilitation of the younger-age group. From 1953 to 1957, 350 individuals were executed in the United States for murder and rape. Of these, 221, or two out of every three, were less than 35 years of age; two out of five were less than 30; one in every five was less than 25 years of age, and 19 were 16 to 19 years old. Between 1937 and 1952 151 teen-agers were executed. Ten of these were 16 years of age and under, including boys 14 and 15 years of age. To date, 180 teen-agers have been executed since 1937.

The public is aware that prudent management of parole is inseparably linked to the abolition of the death penalty. But even the most adamant defender of the death penalty will admit that the fate of the young executed for murder is likely to involve much more than individual guilt. Execution is not the answer to this complex problem of safeguarding society against dangerous criminals.

The United Nations and Capital Punishment

The Economic and Social Council of the United Nations was requested last year to undertake a study of capital punishment. Some nations stressed that they considered the question one of domestic jurisdiction; yet the resolution starting the study received strong support. Miss Taki Fujita, the Japanese delegate, who is a Friend, expressed the hope that all nations would some day abolish capital punishment. The 29th session of the Council is at present in session, and ten of its eighteen members come from countries with Friends groups. Friends may also want to commend the governments sponsoring the Assembly resolution (Austria, Ceylon, Ecuador, Italy, Sweden, and Uruguay).

Progress is likely to be slow. The Council will first have to determine in what manner its study will proceed. But even if the full Assembly were to support the matter, such a resolution would be no more than a moral testimony or appeal. Those concerned for the abolition of capital punishment would still have much spade work to do in their respective nations.

Religion for a Sick World

UNHAPPINESS is not a sickness. A friend of mine, whose husband had died, could not keep from weeping as she did her shopping or sat in buses; she was not sick because of her unhappiness. But she found that her acquaintances avoided her, as they did not know what to say. That, as I see it, is a sign of our unhealthy attitude; we do not know how to cope with sorrow. Until this century it was taken for granted that sorrow and frustration were valuable ingredients of life. We have forgotten this truth. Most of us consider them a threat rather than accept them as a condition of learning.

It is with this as background that I see the sickness of our age. With respect to religion, it can be defined in terms of sin. We are indulging in two deadly sins—apathy and despair. It is easy to see why in the Middle Ages these two were part of the seven deadly sins. Both of them result from a fundamental devaluing of life; indeed, a rejection of it.

Our modern sickness is this rejection. People "couldn't care less." That is the formula for our apathy. Life and what happens to us seem to lack any significance. There seems no meaning in life. We have no strong convictions, and no purpose. The other formula through which we express our sense of impotence is "I wouldn't know." This statement is used so often, in England at least, that it seems just a confession of ignorance, meaning "I don't know." Ignorance is not a sin. But it is a sign of unhealth to have an attitude of not being the sort of person who could possibly know, for it may be a person's responsibility to discover. Those who take life seriously, then, either despair or else flaunt their lack of purpose in disgusted revolt.

In the past, religion organized a world picture, into which man fitted, with a function to perform. Everyone knew what his work was, each being called to his own station in life. Man's duty was to obey God's will as shown by pope, priest, and superior. Man had his most precious soul entrusted to him, and it was his duty to save it; that was what life was for. An elaborate ritual dealt with what was beyond man's power to control.

We can take George Fox as the archetypal figure standing in the market place, opening the gateway into the modern world. He rejected priest, church, and traditional Christianity, and found Christ within himself. It is not that there is no authority, but that each one has an absolute authority within himself. George Fox rejected Sundays, not because there is no holy day, but because every day should be dedicated to God. He rejected all rituals and outward forms, not because there are no mysteries, but because they are to be found within;

not because there is no holy act we must perform, but because daily living should be holy. It is of the nature of archetypal figures that they begin a process through which the truth is gradually evolved. We in this age are continuing the rejecting of outward things and instead finding them within.

Finding Truth Within

We are rejecting a factual belief in the myths of the New Testament. The rejection of the Christmas myth no longer shocks enlightened Christians. This reaction means they are ready to discover its truth within themselves. Christ was born in a manger, the lowliest place, amongst the despised animal creation. Jesus expressed the hidden meaning of the myth when he taught the surprising truth that it is in the rejected and despised parts of oneself that the seed of God first sees the light of day: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." God is not to be found among our spiritual riches. We must search through knowledge of our weaknesses, of our suppressed faults, of the part of our nature we have neglected and which we despise—of our thinking, if we reject that; of our feeling, if that is what we look down on.

The other great myth of the New Testament is the story of Jesus' descent into hell and the resurrection. Like the Christmas story, it is much older than Christianity and is found in other than Jewish cultures. It seems likely that some form of it appears in all primitive initiation myths; that is to say, rituals promoting people from a childish attitude to a new way of living. The great Eleusinian mysteries, whose purpose was to give eternal life, took a similar form—the form of death, descent into the underworld, and resurrection.

Many Quakers have rejected this New Testament myth, but certainly far from all, for I take shock at its denial as the test of whether one has rejected a myth or not. Those who have rejected it are by their rejection open to find the truth of the myth within themselves.

I should define sorrow as the pain felt when a part of ourselves is destroyed. Even at the childish level sorrow shows the destruction of a false notion of one's importance or power. Shock at the catastrophes of others may have a similar effect. But it is always a part of ourselves that dies when we feel sorrow or shock. What my widowed friend mourned was less the death of her husband than the destruction of very nearly her whole life, since very nearly her whole life had been bound up with him and so died with him. What she has probably learned is that her former self was not her essential self.

Something has survived, something that could not be so destroyed. What is left after that sort of destruction may be very small, but to discover this is to realize spiritual poverty.

Another friend forced by ill health to retire at 60 has discovered that when she gives up her work, which was her whole life, there is nothing left. But if one recognizes death and resurrection as an inward experience, one sees that out of such a death may come new life, the discovery of a new dimension—the life of the essential being that does not depend on a relationship with other people or a life work. It may be only a babe in a manger, but it has seemingly divine virtue, a special and precious quality.

It should be noted that Jesus was crucified between two thieves. The agony of feeling when one is pinned between one's sins and failing may also be a crucifixion that leads to poverty of spirit. There is a common variation of the theme, too, when no catastrophe or self-exploration leads on, but when everything in one's old life loses its value, no longer satisfies, and one's interests just die on their feet, leaving only a bleak, persistent depression. This is the desert the saints of old sought deliberately when they gave up everything and went into the wilds.

One cannot say that every crucifixion, or every desert or descent into the darkness leads to a resurrection. Jesus' promise to his disciples for their day of testing was qualified: "But he that shall endure unto the end, the same shall be saved."

Since we have learned how to manipulate the material of science by first observing it and then understanding it, it seems reasonable to suppose that in order to learn how to deal with ourselves we must first observe ourselves and then understand ourselves. This knowledge of ourselves cannot be taught since we are each unique. In the first place, we must learn it by living, by making choices in our conduct, by sometimes succeeding (with luck) and by sometimes failing (with no less luck). We should make ourselves as aware as we can of our aims, of the nature of the situations in which we act, and of the effect of our actions on others. And we must feel the claims of others to live the fullest possible lives as something sacred and not to be hindered by us any more than we can help. That, however, is only the beginning. But everyone must begin where he is, and it is dangerous to skip the first lessons in order to get on; our natural pace may be slow.

Later in life, when we can bear a more shattering knowledge of ourselves, we need to make an inward exploration. Through it we may come to the goal of life's adventure. The reason there is no evidence in the ex-

ternal world for any significance is that life's significance lies deeply hidden within us.

Everyone who finds his own innermost reality recognizes it as giving meaning to life. Unhappiness, frustration, failure are necessary in the process that leads to this discovery, for although there may be previous intimations, only those who come where they feel bereft and worthless without it are ready to receive the astounding gift.

KATHARINE M. WILSON

Jesus Christ, the Same

SURELY all who call themselves Christians, as well as many others, recognize Jesus as a great teacher and example. His direct teachings, his parables, and his actions all point to a new and radical approach to ethics and morality.

Many Christians believe Jesus to be the saviour who forgives our sins, breaks down the wall of partition between man and God, and opens eternal life to us. In the New Testament we are told that it is as easy to say, "Take up your bed and walk," as it is to say, "Your sins are forgiven you," but the former statement was used so that we might understand that Jesus has the power to forgive sins. The rending of the Temple veil at the time of Jesus' death symbolizes the breaking down of the wall between man and God. "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

The last quotation implies that we are to experience eternal life in this world as well as in the next. This brings us to the experience of Jesus as lord. Here we have an understanding that is almost uniquely Quaker. That Jesus is present in the heart of each individual and in the midst of the group is the basic Quaker experience and message. (For a more extensive discussion of this point see "The Quaker Interpretation of the Significance of Christ" by Maurice Creasey and others, obtainable for 50 cents postpaid from Edward A. Manice, 380 Yale Station, New Haven, Conn.) We know Jesus as lord when he presides over our meetings for worship and directs the silence and the ministry. We know him as lord as he leads us to know and do the will of God in our meetings for business and in all our activities.

We need to understand and experience Jesus in all these capacities as teacher, example, saviour, and lord. As we come into this knowledge and experience, we will find the same marvelous life and power that the early Friends found. Then our lives and words will truly proclaim "Jesus Christ the same yesterday, and today, and forever."

JOHN H. CURTIS

To Our Readers Everywhere

THE FRIENDS JOURNAL needs the support of interested friends who will assist in the cost of publication of our paper in one of the following ways:

(1) Friends are invited to become Associates, who contribute a minimum of \$5.00 per year in addition to their subscription.

(2) Those who are already members of the Associates might seriously consider increasing their former contribution in view of our increasing production cost.

(3) Many subscribers not able to join the Associates might consider adding a smaller contribution to their annual subscription payment.

A year ago the Board of Managers of the Friends Journal Associates addressed an urgent appeal to our readers for stronger support of our work. Subsequently many Associates increased their contributions, and some readers joined the Associates as new members. But we regret to say that our income from contributions has decreased during the last several months, although expenses have risen again. In spite of increased expenses we decided not to raise the subscription rate. We made this decision in the hope that Friends would give us at least the same support as last year.

The enormous competition in the magazine field from lavishly illustrated periodicals that thrive on revenues from alcohol and tobacco advertisements makes it increasingly difficult for a religious publication to maintain itself. Many Friends seem unaware of the insecure financial basis of a publication like ours. Production costs and wages have gone up, and our income from subscriptions and advertisements is insufficient to defray our expenses. To raise our subscription rate to the point of paying for our expenses would mean cutting off many Friends from receiving our paper. Friends who are in a position to make a financial contribution are acting in the spirit of fellowship with those who cannot pay for a more expensive publication.

We must not conclude this appeal without expressing our sincere appreciation to the many Friends who so generously have contributed over the years to our paper, or who have supported the FRIENDS JOURNAL through advertisements or literary contributions. We are counting on their loyalty in the years to come.

ELEANOR STABLER CLARKE, *Chairman,*
Board of Managers

Conference on Indian Affairs

A CONFERENCE on Indian Affairs was held in Albuquerque, New Mexico, on February 4 to 7, sponsored jointly by the Associated Executive Committee of Friends on Indian Affairs, the American Friends Service Committee, and the Friends Committee on National Legislation. Sessions were held at the Student Union Building, University of Mexico, and on Sunday at the Friends meeting house. Between 75 and 120 were in attendance at various times. Present were representatives of 19 Yearly Meetings and 18 Indian tribes or bands.

On Thursday evening, February 4, Oliver La Farge, President of the Association on American Indian Affairs, gave the keynote address on "An Over-all Look at the Indian Situation Today." The conference, concerned with improving the organization of Friends efforts in Indian affairs, considered four major fields of interest: "The Federal Bureau Policy," "The Role of Friends in Indian Affairs," "The Role of the Church in Indian Work," and "The Indian Point of View."

The gathering was an enthusiastic one, representing many services, points of view, and groups carrying on varied programs of help, all aimed at assisting Indian people wherever possible in the tasks and adjustments confronting them.

The American Friends Service Committee was asked to prepare and make available a pamphlet of practical suggestions of programs, projects, and activities which can be undertaken by interested groups and individuals. These suggestions will be specific ways by which Friends and others can help their Indian neighbors. Some of the very successful projects we heard about in the seminar.

The seminar protested the building of the Kinzua Dam, which would flood usable Seneca land, thereby violating a treaty signed with the Iroquois Confederacy by George Washington. When the treaty was signed, Friends were present at the request of the concerned Indian people to insure the good faith of the U.S. government.

Friends are urged to join in the protest, especially Friends in the Pittsburgh area, because the justification of the proposed action is based on the lack of protest by interested Americans. Prompt action is important.

As we met together with our Indian friends, we saw once more their special talents and gifts. Their deep awareness of spiritual realities made much in our own lives seem incomplete.

GERTRUDE S. JENNINGS

Birthday Party for A. J. Muste

(Continued from page 210)

ceremonies at the banquet. A. J. was given a standing ovation by all in the crowded dining room.

A. J. began his response by recalling how appropriate it was to be in Boston, where his first child was born, to look back at the first two great crises and turning points in his life. It was to Newtonville, Mass., that he had come in 1915 to serve as minister of the Second Congregational Church, which he had to leave when America entered World War I because of his uncompromising pacifism. In 1919 he quickly became the leader of a great textile strike in Lawrence, Mass. This experience precipitated him into several decades of leadership in the labor movement.

The latter part of his typically terse and pungent remarks was given to an analysis of the present conflict between power and value in our world. In his judgment Americans are called upon to make moral decisions if the urgent political goals of disarmament, of using technology to serve human need, of supporting the revolutionary struggles elsewhere in the world, and of contributing to world development are to be realized.

news of the U.N.



FRIENDS GENERAL CONFERENCE
1515 CHERRY STREET, PHILADELPHIA 2

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From Our U.N. Representative

In Guatemala the native Indian peoples, descendants of the Mayans, have lived side by side for 400 years with elements of the Spanish culture which has dominated them. The condition of the Indians today is much the same as it was in pre-Columbian times. They are supposed to be Catholics, but some worship Indian images and burn incense at their own stone altars. They make up about 60 per cent of the population, a much larger percentage of Indian peoples than the percentage in any other Latin American country. It is stated that in Guatemala 75 per cent of the people are illiterate.

The government spends 10 per cent of its budget on education, \$11,800,000. In its effort to reduce illiteracy, the Ministry of Education has requested the assistance of UNESCO in three forms—first, an expert to train school supervisors in the ten normal schools in urban areas and the two normal schools in rural areas; second, an orientation service in testing and in administration; and third, audio-visual aids.

CREFAL, the UNESCO Latin-American Fundamental Education Training Center, receives five trainees from Guatemala each term. These teachers return to work with the rural education program and live in the villages.

The problem of reducing illiteracy in the underdeveloped countries (now called "developing" countries) is made clearer when one considers the kind of situation we found in this Central American country.

In Guatemala 40 per cent of the teachers are called "experimental." When they have had six years of primary education, they start teaching. After six or seven years of practice they are on the payroll as teachers. Recently, at Solola, capital of one of the states, UNESCO arranged a week-long conference of 90 teachers from a wide area. The head of a nearby school, which we visited, did not go to the conference since attending would have meant closing his school. In order to reopen it, the teachers would have had to convince the parents over again to let their children go to school, a process which would take about a month. The girls and boys are needed to work at home, for

economic reasons. School begins at seven years of age, with six years of primary schooling, followed by three years of vocational training. In the rural areas, one out of 20 children go to school for more than three years. In Guatemala City, one child out of five goes beyond primary school. The need for more school buildings is being relieved by the United States ICA program. These conditions present real difficulties, but the challenge is being met by various approaches.

UNICEF, in conjunction with FAO and WHO, has recently started a nutrition and school garden project. Philip Thomforde of London Grove Meeting, Pa., is now in Rome with FAO, working on this program. He recently spent two months in Central America checking on its development.

FAO is supplying an expert in horticulture for this new project. We went out with him to a distant rural area to visit a school, and found adjoining it a large vegetable garden. UNICEF had provided watering pots, garden tools, insecticides, and seed. Adults in the community have been very enthusiastic, and care for the plants when school is not in session. WHO is to assist in health and in environmental sanitation. The Ministry of Education carries out the program. U.N. agencies provide the technical assistance.

This is a pilot project in 75 Guatemalan communities. To initiate the program, a four-week course on nutrition and horticulture was given to the staff of the government's rural educational service, and the same course was then given to 400 teachers. People from different areas where the pilot projects are in operation were brought together and given the same instruction. If those who have been reached continue using what they have been taught, the program will be successful, and it will be continued for five years, operating in 1,000 communities. After this period the government will take over. At the present time 53 per cent of the children in the rural areas do not reach six years of age.

UNICEF in conjunction with other agencies is now building a milk-pasteurization plant which will improve the farmers'

methods in milk production and increase the available milk products.

The population of Latin America is now more than that of the U.S. and Canada. The rate of increase in Guatemala is greater than the rate of increase in any other country in this hemisphere. In writing of this country, no matter how briefly, one should pay tribute to the Indian women who make beautiful hand-loomed cloth in their homes to clothe their families, cloth that adds dashing color to the landscape.

Directly south is El Salvador, the smallest, "most densely populated, industrialized, and most prosperous of Central American republics." This statement from a guidebook is a bit misleading. El Salvador is principally a coffee-exporting country, and 14 families control a very large percentage of the land, the wealth it produces, and national policies.

The peons—partly Indian—live in poverty. They bring their products to a primitive market in the capital city. Farmers plant sorghum and maize on the very steep mountainsides, and the spring rains cause erosion. It is difficult for the visitor to find out what is going on in this land of contrasts, but fortunately for us, Dr. Fritz Loenholdt, who has been in El Salvador with FAO for eight years, interpreted the present situation and the plans for future development as we went with him to observe the U.N. assistance.

From 1951, for three years, a coordinated U.N. Demonstration Project in a certain area was carried out jointly by FAO, UNICEF, WHO, UNESCO, and ILO, working in their specific fields. The purpose of the project was to make a survey of the possibilities of Economic and Social Development. UNICEF and WHO worked on the improvement of sanitary conditions and plans for training nurses for a Rural Nurse Service. FAO promoted agricultural cooperatives for the small producers. These projects were recognized by the government and extended throughout the country. An ILO expert worked to improve the rural crafts. Artisans' cooperatives were formed. We saw the result of these efforts in the attractive giftshop in our hotel.

FAO, UNICEF, and WHO experts have been working on the establishment of a milk-pasteurization plant which is now producing milk products. Only pure milk can be pasteurized, and producers' cooperatives have been formed. For four years there has been a movement towards legislation to improve the raw milk. Powdered milk, imported in large quantities, is duty-free. Importers of powdered milk, who make huge profits, are opposing the development of raw milk. I attended the legislature as a guest when Dr. Loenholdt sat with the committee supporting the legislation, and listened to the debate. It was the first time that this observer had seen Technical Assistance translated into legislative proposals.

An FAO Land Utilization Report includes plans for forestation on the mountains and irrigation for agriculture on the lowlands. We visited a modern fishery project, which has 15 tanks for breeding fish to be distributed to lakes and rivers throughout the country.

United Nations Assistance in El Salvador is contributing to diversification of production and the development of the country.

ESTHER HOLMES JONES

The Economic and Social Council

The primary purpose of the United Nations is the maintenance of international peace and security. Its founders recognized as well the need for the "creation of conditions of stability and well-being which are necessary for peaceful and friendly relations among nations based on respect for the principle of equal rights and self-determination of peoples" and that "the United Nations shall promote: (a) higher standards of living, full employment, and conditions of economic and social progress and development; (b) solutions of international economic, social, health, and related problems; and international cultural and educational cooperation; and (c) universal respect for, and observance of, human rights and fundamental freedoms for all without distinction as to race, sex, language, or religion" (Article 55 of the Charter).

This responsibility was given to the General Assembly, and, under its authority, the Economic and Social Council. The Economic and Social Council (ECOSOC) consists of 18 members, six of whom are elected each year by the General Assembly for a term of three years, with immediate re-election permitted. Each member has one vote, and voting is by a simple majority.

The Council may make or initiate studies and reports, and may make recommendations to the General Assembly, to the members of the United Nations, and to the specialized agencies concerned. An example is the annual World Economic Report prepared by the Secretary General for the Council. ECOSOC also carries out the recommendations of the General Assembly. At its 14th session last fall the Assembly invited "the Economic and Social Council to initiate a study of the question of capital punishment. . . ." The Council may call international conferences, such as the U.N. Opium Conference in 1953, to limit opium production throughout the world. It may prepare draft conventions for submission to the General Assembly, such as the Convention on Political Rights of Women.

ECOSOC is a coordinating center for the interrelated U.N. bodies in the economic and social field, including the specialized agencies as well as its own committees and commissions. It enters into agreements with the specialized agencies (the World Bank, International Labor Organization, etc.; see page 518 of the FRIENDS JOURNAL, October 3, 1959) and negotiates the relationship between those agencies and the U.N. The agencies also report regularly to the Council.

ECOSOC has set up functional commissions of experts to deal with specific problems: the Commission on the Status of Women; Social, Statistical, Population, and Narcotics Commissions; and the Commission on International Commodity Trade. The Commission on Human Rights drew up the Declaration of Human Rights, which was approved by ECOSOC and the General Assembly in 1948. The Subcommission on the Prevention of Discrimination and Protection of Minorities this January adopted a set of basic principles for the prevention of religious discrimination.

The Council has established four regional Economic Commissions: for Europe (ECE, Geneva); Asia and the Far East (ECAFE, Bangkok); Africa (ECA, Addis Ababa); and Latin America (ECLA, Santiago, Chile). These provide centers for

continuous consultation for the solving of common economic problems. An ECAFE study stimulated interest in the Mekong River Project in Cambodia, Thailand, Laos, and Viet-Nam, a project now aided by the U.N. and the Special Fund. In Africa, the ECA has made recommendations for national programs of Community Development.

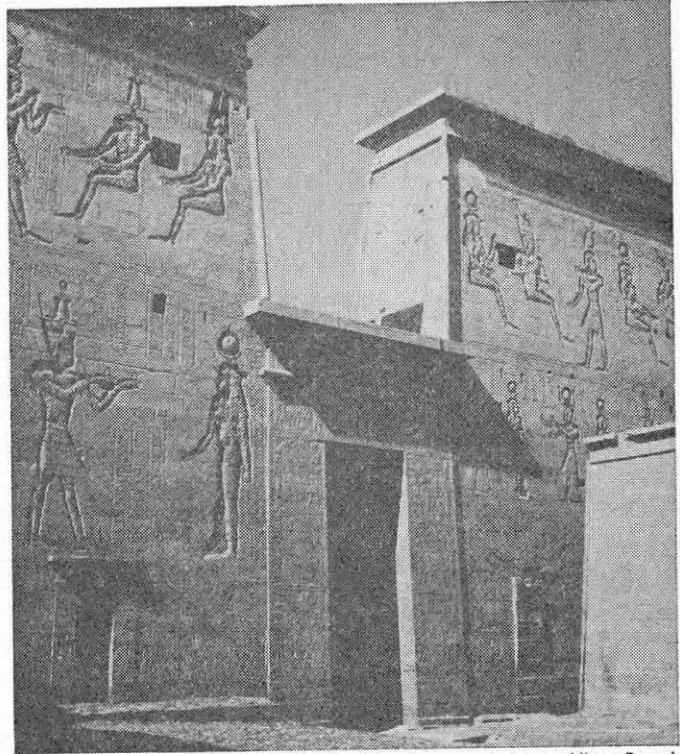
The Technical Assistance Committee of ECOSOC receives the reports of the U.N. Technical Assistance Board, which coordinates the activities of the U.N. and specialized agencies in the Expanded Program of Technical Assistance, created in 1949 by ECOSOC to further the economic development of underdeveloped countries. The Special Fund was set up to aid the creation of conditions favorable to new capital investment in large projects through such means as surveys and training of experts. The locust control project involves 18 nations in Southwest Asia and Africa.

The U.N. Children's Fund (UNICEF) and the High Commissioner for Refugees also report to ECOSOC.

The Council may invite any U.N. member or specialized agency to participate, without voting, in its meetings. It may also "make suitable arrangements" for consultation with non-governmental organizations which are especially concerned with matters on its agenda. These international organizations receive routine invitations to observe ECOSOC affairs, and may speak or submit written statements. Such a body is the Friends World Committee for Consultation, which is accredited to ECOSOC as a Category B consultant. It was represented at the Human Rights Commission meeting in Geneva in March by Duncan Wood. It will be represented at the session of the Commission on the Status of Women, to be held in Ethiopia, by two members of East Africa Yearly Meeting. Elmore Jackson and Tartt Bell represent the FWCC at U.N. headquarters in New York.

The Council holds two regular sessions, in the spring and in the summer. It is scheduled to meet at the U.N. in New York this April 5 to 20. The tentative agenda includes annual reports from the World Bank and the Children's Fund. It will receive a report from the Secretary General, in collaboration with the Director General of UNESCO, on the "Teaching of the purposes and principles, the structure and activities of the United Nations and the specialized agencies in schools and other educational institutions of Member states." The question of the "declaration of freedom of information" will be considered, as will ways to increase the international flow of private capital into underdeveloped countries. Elections will be held for certain of the functional commissions, and the Executive Board of UNICEF. A final example of ECOSOC's concerns is the agenda item, "study of opportunities for international cooperation on behalf of former Trust Territories which have become independent." The Secretary General will present his ideas to ECOSOC for increased assistance to newly independent African states, for "it is essential that African economic growth acquire sufficient momentum to match the pace of political change."

ROY HEISLER



unesco—Albert Raccah

The façade of the temple of Isis. This temple is located on the Isle of Philae, Nubia, near Aswan.

Campaign to Save Nile Monuments

A "race against time" to save historic monuments of the Upper Nile Valley against immersion following construction of the Aswan High Dam is described in the March issue of the *Courier* of the United Nations Educational, Scientific and Cultural Organization.

When the dam is built, UNESCO pointed out, it will back up waters of the Nile to form an artificial lake 300 miles long. Unless protective action is taken, it is feared that the waters will engulf "more than 25 Pharaonic temples—some surpassing Gothic cathedrals in size—at least seven ancient Egyptian towns, countless tombs and chapels with important rock engravings and paintings, at least 20 early Christian churches, and a vast area of virtually unexplored archeological and prehistoric sites."

Under these waters "would vanish forever a record of 4,000 years of civilization in the land of Nubia, from the First Cataract above Aswan in the United Arab Republic to the Third Cataract in the Sudan," UNESCO states.

The campaign aims at raising approximately 60 million dollars from governments, museums, private organizations, and the public at large.

If we work for an open world with open books—a world in which people are free to express their views and nations are free to interchange their views on a people-to-people basis, we are strengthening the foundations of peace.

CHRISTOPHER H. PHILLIPS,
U.S. Representative on the Economic and Social Council

African Issues at the U.N., 1959

One of the most hopeful aspects of the rapidly changing colonial picture at the United Nations in 1959 was the swing of the United States toward a pro-African rather than a pro-colonialist position. Colonial power stances changed little at the U.N. except on the Portuguese issue, to be described hereafter.

Guinea entered the international organization at the end of 1958; as many as seven or more new African states are likely to join its ranks in 1960. This growing African strength is feared by some; I cannot help thinking it is a healthy thing so long as Africa itself remains healthy. This condition depends to a crucial extent on the attitude of the West towards Africans and their crises in the near future. If we do not meet them with great adaptability and understanding, as a high American official said recently, these energies could turn against us with disastrous results.

There were, however, two serious debits in United States action in 1959. One concerned the French Cameroons, the issue being whether elections under United Nations auspices should be held before the Trust Territory became independent. The government headed by Premier Ahidjo, elected under the administering authority of France, refused to sanction elections before independence. This government also refused to recognize the Union des Populations du Cameroun (UPC) as a legal political party. A U.N. mission, of which the U.S. was a member, after visiting the Cameroons denied the necessity for new elections. Cold-war considerations caused the United States to bring out a resolution against new elections before the African petitioners, representing all shades of opinion, had been heard. The reason for this U.S. action was the fear of Communist disturbances. Ahidjo is called a French puppet by the UPC, which declares that his constitutional referendum is "rigged."

The second equally serious debit was the United States vote against the resolution asking France to abandon its proposed nuclear test in the Sahara. This resolution, based on a draft sponsored by 22 Asian and African nations, passed the Fourteenth General Assembly overwhelmingly, with no effect whatsoever on French action.

On the question of Algeria the United States abstained from voting on the resolution asking for talks to end the Algerian war. The United States feared that U.N. action might upset the delicate balance which seemed likely to lead in any case to negotiation. That we did not oppose the resolution, which failed of adoption by the required two-thirds majority, was perhaps all that could be hoped for here. Even this position angered the French.

Friends always question how best to deal with South Africa. The Union of South Africa continues to administer Southwest Africa under the 1920 mandate from the League of Nations; it refuses to place the territory under U.N. trusteeship. South Africa has felt that if it were to do so, "its obligations would be greater [than under the League] and its rights would be impaired." Information from petitioners for Southwest Africa as well as the report of the U.N. Good Offices Committee indicate "that the administration of the territory has been conducted in a manner contrary to the mandate, the Charter of the U.N., the Universal Declaration of Human Rights, the Advisory

opinions of the International Court of Justice, and the resolutions of the General Assembly." It is my view, and that of many other pacifists, that only firm international pressures and the arousing of world public opinion will force South Africa to change her ways. Prime Minister Macmillan said in Cape Town that no nation can live isolated in the modern world.

I write, therefore, from this point of view when I say that the United States took a fine position in supporting both strong resolutions on Southwest Africa: one asking South Africa to negotiate with a U.N. committee on the future state of the territory; the second pointing the way, if negotiations fail, for a nation or nations to take the issue of South Africa's possible violation of her League Mandate to the International Court for its compulsory jurisdiction. Only Turkey and Greece of the NATO nations joined the United States in both favorable votes.

On the *apartheid* resolution the United States voted favorably, as it did last year.

Portuguese Africa has been another bitter issue as between procolonists and anticolonists. Portugal says her great colonies of Angola and Mozambique are part of her mainland! For three years the Afro-Asian group has worked for a resolution, asking simply for an investigation of what constitutes a non-self-governing territory on which annual reports should be submitted to the U.N. Last fall a resolution with United States support passed the General Assembly with a more than nine-tenths majority. This marks only a beginning for these dreadfully oppressed areas.

That so many references to trouble spots outside the agenda—such as the Central African Federation—were allowed to pass at this session of the Assembly indicates the changing mood of a U.N. in which many more of the colonialists are likely to modify their votes in 1960. Freedom is in the air, and though aspects of its achievement may trouble us, its driving force has been inevitable since the freeing of India. It cannot be held back, but it can be helped into fruitful channels. More than ever this is the world's great challenge.

WINIFRED F. COURTNEY

Winifred F. Courtney is Referent on Africa for the Women's International League for Peace and Freedom, United States Section. She also works with the U.N. Committee of the American Committee on Africa. She is a member of Scarsdale Monthly Meeting, N. Y.

"Refugees are not a stagnant pool of statistics but a slowly moving river of human beings."

DR. ELFAN REES,
"Century of the Homeless Man"

Our foreign policy . . . must have great and magnanimous purposes, and it must find ways to express those purposes so that the peoples of the world will understand and welcome them. Economic cooperation through the United Nations is pre-eminently such a way. Indeed, it can be one of the indispensable ingredients of peace on earth.

HENRY CABOT LODGE,
U.S. Representative to the U.N.,
at the AAUN Conference, March 7, 1960

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

Katherine M. Wilson is Chairman of the Seekers Association, England, and Editor of *Reynard*, publication of the Quaker Fellowship of the Arts, England. An enlarged issue of 20 pages is contemplated for *Reynard* in the spring of 1960.

John H. Curtis, a member of Germantown Meeting, Philadelphia, is Comptroller of the American Friends Service Committee.

Gertrude S. Jennings is a member of New York Yearly and Monthly Meetings. She lives in Tucson, Arizona. A full report of the Conference on Indian Affairs has been coordinated and can be obtained later from Glad Schwantes, 688 Forrest Avenue, Larchmont, N. Y., or Zelia Metcalf, 63 Juana Street, Tuckahoe, N. Y.

Friends and Their Friends

Henry J. Cadbury's 1959 Ingersoll Lecture is now published in the January, 1960, issue of *The Harvard Theological Review*. Its title is "Intimations of Immortality in the Thought of Jesus." It is a contribution of lasting value to the problem of immortality. In the nature of this famous Lecture, original research and a high degree of scholarship are to give new vistas to the problem. The reader must, therefore, not expect a popular presentation.

Louise and Parviz Chahbazi, according to the *Newsletter* of Cambridge Meeting, Mass., are now living in Kalamazoo, Michigan, where Parviz is Assistant Professor of Psychology at Western Michigan University. Parviz returned last summer from a year in his native Iran.

Moving portrayals of world-wide efforts to solve the refugee problem are now available in a long list of recent 16mm. films. Produced for World Refugee Year by the National Council of Churches, individual denominations, the World Council, the United Nations, and the Intergovernmental Committee for European Migration (ICEM), they provide factual and touching documentaries of the problem and ways in which it is being alleviated. New World Refugee Year filmstrips with records or scripts for church and community programs are also out or due to be released early this year.

The medical and material aid given refugees in India and Pakistan and what it means to the 14-year-old "Son of Ahmad" are depicted in a filmstrip just released by the National Council. Background to the situation in the Near East is "Mid-East Profile." Both were interdenominationally produced under the supervision of the NCC Broadcasting and Film Commission. The BFC also notes that "The Long Stride," produced last year for Church World Service, has been widely shown on television in Switzerland, France, England, The Netherlands, and Sweden.

A film series, "The Cry Goes Up," produced for the World Council by the British Broadcasting Corporation, was completed in December. In four half-hour programs it deals with

"The Uprooted," "The Dispossessed," "The Seekers," and "The Divided." The British Council of Churches is releasing two new films early this year, one telling the story of the resettlement in Brazil of Russian "Old Believers" from Hong Kong, the other describing the refugee situation in Hong Kong. And "Decision in Hong Kong" continues in great demand.

For further information write the National Council of Churches, 475 Riverside Drive, New York 27, N. Y.

In a statement made March 14, 1960, in behalf of the Friends Committee on National Legislation before the House Committee on Foreign Affairs, Ruth H. Replogle, a member of New York Yearly Meeting, stressed the world-wide need for economic and technical assistance. Recommending the establishment of a Point Four Youth Corps, she said, "The field of world economic development offers a great new frontier in our generation. It calls young people to adventure and to serve their fellow men around the world. It provides a constructive outlet for young people's energy, enthusiasm, and idealism. The Congress and the Administration ought to study ways to harness and channel the efforts of young people, many of whom feel that at present there are no really adequate ways to render the kind of constructive service they would like. It would give them a sense of purpose and challenge them to sacrificial service—as William James puts it, 'the moral equivalent of war'—and would surely help to build a firm foundation for world peace."

The spring term at Pendle Hill, Wallingford, Pa., opens on April 4. Howard Brinton's evening lecture series, "Quakerism and Modern Thought," will be given on ten *Tuesday* evenings, not on *Thursday* evenings, as stated in our issue for March 19. Classes begin at 8 p.m. in the Barn meeting room.

Conscientious Objection Considered at the U.N.

The United Nations gave consideration to conscientious objection to military service at the twelfth annual session of the Human Rights Commission's Subcommittee on Prevention of Discrimination and Protection of Minorities, which convened at headquarters in New York from January 11 to 30. The principal item on the Subcommittee's agenda for this session was the report on "Discrimination in the Matter of Religious Rights and Practices," prepared by Special Rapporteur, Arcot Krishnaswami.

In a chapter entitled "Freedom to Manifest Religion or Belief" the study sketches the different ways conscientious objection to military service has been handled by U.N. member states, recognizing the existence of absolutist C.O.'s, and acknowledging that C.O.'s are the object of prejudice and discrimination.

The final section of the special report was a formulation of rules to guide governments in the prevention of discrimination and in the protection of minorities in religious rights and practices. Rule 13 stated: "In countries where conscientious objection to military service is recognized, exemptions should be granted to genuine objectors in a manner ensuring that no

adverse distinction based upon religion or belief may result."

The Quaker United Nations Program has had the opportunity to consult with the Special Rapporteur and members of this Subcommittee in an effort to secure more forthright discussion of the need for recognizing the rights of C.O.'s and a much-strengthened rule. The staff voiced objections to the rule because it does not recommend universal recognition of the rights of C.O.'s to exemption from military service. It only recommends that where C.O.'s are already recognized, there should be no discrimination on the basis of religion. This does nothing to add to the list of countries in which the rights of this minority are protected. Friends felt this to be a very serious shortcoming of the report and worked vigorously to secure changes in the rule before its adoption for recommendation to governments.

Though no basic changes in the wording were secured, there was a good discussion in which one member stated that the concept of conscientious objection seemed to him to be gaining an even greater place in the conscience of man and was contributing to the progress of mankind. Another regretted that at the present stage of the world's history the Subcommittee was unable to recommend the protection of groups whose main tenet was respect for the life of others. The cold war entered the discussion at one point with the comment from the Polish representative that the solution to the problem of conscientious objection is "general and complete disarmament."

The Subcommittee hopes that its recommendation may ultimately be supported by General Assembly resolutions urging the member states to adopt these rules as guides in dealing with the protection of religious freedom.

B. TARTT BELL

BIRTHS

GRINSTEAD—On February 18, to Robert and Helen Stabler Grinstead of Concord, Calif., members of Berkeley Meeting, Calif., a daughter, CATHERINE ROBERTA GRINSTEAD. The baby is the twelfth grandchild of Laurence J. and Sarah M. Stabler and the thirty-third great-grandchild of Ida Palmer Stabler, members of Swarthmore Meeting, Pa.

PHINNEY—On January 27, to Edward S. and Mary Catherine Phinney of Berkeley, Calif., a son, EDWARD STERL PHINNEY, III. The mother is a member of Philadelphia Monthly Meeting, as are also the grandparents, Milton C. and Frances S. Davis.

ADOPTION

RECTOR—On February 17, by William T. and Margaret D. Rector, attenders of Penn Valley Meeting, Kansas City, Missouri, CYNTHIA ELIZABETH RECTOR, born January 10. The grandmother is Estella A. Dunn of Gate, Oklahoma, Monthly Meeting.

MARRIAGE

BRANTNER-SCHMUCK—On March 12, in the Wrightstown Meeting House, Pa., NELL SCHMUCK of Doylestown, R. D. 2, Pa., and CECIL BRANTNER of Minneapolis, Minn. The bride is a member of Wrightstown Monthly Meeting, Pa.

DEATHS

DARLINGTON—On March 4, suddenly, ELIZABETH S. DARLINGTON. She was born March 12, 1879, in Spring Valley, east of Pendleton, Indiana, a daughter of Ziba and Elmina Rogers Darlington, and spent her life in this community. A birthright member of Fall Creek Meeting, Indiana, she was for many years Recording

Secretary of Fall Creek Meeting and Treasurer of the Board of Cemetery Association. She was always a loyal supporter of Friends activities. Surviving are a sister, Sarah Tunes, and several nieces and nephews.

HARTZ—On February 8, ZENAIDE HARTZ, in her 90th year. She was a member of Philadelphia Monthly Meeting. A Friends service was held in the Donahue Funeral Home, and burial was in the Mt. Peace Cemetery, Philadelphia.

HOLME—On March 6, at a nursing home in Lutherville, Md., HILDA P. HOLME, a member of Baltimore Monthly Meeting, Stony Run. She was the daughter of the late R. Henry and Pauline W. Holme.

KINSEY—On January 15, at his home, Quakertown, Pa., HENRY DEACON KINSEY. He was born September 11, 1894, in Milford Township, Bucks County, Pa., a son of Howard and Ella Deacon Kinsey. He retired on November 15, 1959, after 36 years of field service for Inter-State Milk Producers Cooperative. Surviving are his wife, Gertrude R. Kinsey; three sons, Henry D., Jr., of Coopersburg, R. D., Pa., David N. of McAlisterville, Pa., and Don A. of Philadelphia; two daughters, Shirley, wife of Edward L. Ford of Lynnfield, Mass., and Esther Marie, wife of Dr. G. Richard Adams of Ellsworth, Maine; and twelve grandchildren.

Coming Events

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

APRIL

3—Abington Meeting, Jenkintown, Pa., Adnlt Class, 10 a.m.: Report on Yearly Meeting by appointed representatives from Abington Meeting.

3—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Jean Fairfax, National Representative for the Southern Program, AFSC, "The Challenge of Africa."

5—Women's Problems Group at Race Street Meeting House, Philadelphia, 10:45 a.m.: Nora Waln, "Quaker Women Have Something the World Needs." This Quaker reporter, journalist, and author will tell of experiences in England, China, and Germany. Bring sandwiches and stay for the fellowship following the lecture; coffee and tea served.

6—Noontime Meeting at Trenton, N. J., Meeting House, Hanover and Montgomery Streets, 12:10 to 12:40 p.m.: Rachel Cadbury, guest.

7—Sixth Parent-Teacher Training Day at Wrightstown, Pa., Meeting, 9:45 a.m. to 2:45 p.m. Theme, "What is the Basis of Quaker Worship?" Speaker, Miriam Jones, Principal of Haverford Friends School. Panel leaders, Betty Glueck, Blanche Zimmerman, Janet Schroeder, and Agnes Coggeshall. Lunch served by the Meeting (75 cents each), but lunch for children should be provided by the parents. Provision will be made for the care of preschool children.

7, 8—Fourth Annual Conference at the United Nations, New York City, sponsored by the Friends General Conference. Theme, "The Developing Role of the United Nations." Speakers include Andrew E. Cordier and Paul G. Hoffman. Visits, briefings, tour, round tables. For further information write Roy Heisler, 27 West 44th Street, New York 36, N. Y., or the Peace and Social Order Committee, Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

8, 9—Spring Conference at Gasport, N. Y., Meeting, Central Avenue, sponsored by the Advancement Committee and the Ministry and Counsel of New York Yearly Meeting, beginning on Friday with supper at 6:30 p.m. Addresses by Marshall O. Sutton, Charles W. Piersol, Rachel Davis DuBois, and Cecil Evans on "The Vocation of Being a Friend."

8 to 10—Mid-Year Meeting of Iowa Yearly Meeting, Conservative, and the Missouri Valley Association of Friends, at the State 4-H Camp near Madrid, Iowa, from Friday evening to Sunday afternoon.

10—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: James Bristol, Field Secretary for the AFSC, "India at the Crossroads."

10—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Conference Class, 10 a.m.: H. Rufus Cox, "Specific Problems of Racially Changing Community."

10—Millville-Muncy Quarterly Meeting at Pennsdale, Pa., 11 a.m.

16—Western Quarterly Meeting at London Grove, Pa., 10 a.m. and 1:30 p.m. Worship and Ministry, 9 a.m. In the afternoon Robert W. Cope, Chairman of the Philadelphia Yearly Meeting Committee on Education, will speak on "Educating Friends Chil-

dren in Friends Schools." Lunch served; baby sitting and child care provided.

Coming: College Institute of International Relations, a conference for college students, at Camp Fernbrook, near Pottstown, Pa., June 3 to 9, sponsored by the Middle Atlantic Region of the American Friends Service Committee. Theme, "Conflict: Can It Be Resolved—Within Ourselves? Between Groups? Among Nations?" Staff, Norman J. Whitney, Ajai K. Mitra, Jessie Barnard, Wilson Head, William Worthy. Cost, \$35.00 (\$30.00 for international students). Send registrations (\$5.00 each) to Liz Jallie, 20 South 12th Street, Philadelphia 7, Pa.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX — Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School, 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

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

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., 7880 Eads Avenue. Visitors call GL 4-7459.

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

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

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

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

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2028 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 Avenue. Information, Sarah Belle George, CL 2-2333.

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

JACKSONVILLE — Meeting for worship, 11 a.m., YWCA. Contact BV 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.

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

ORLANDO-WINTER PARK—Meeting, 11 a.m., 816 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 Coonley 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—Lantern Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

IOWA

DES MOINES—South entrance, 2920 80th Street; worship, 10 a.m., classes, 11 a.m.

KENTUCKY

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

MARYLAND

SANDY SPRING — Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: R. B. Thomas; telephone WA 4-3366.

MASSACHUSETTS

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

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

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

MICHIGAN

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., First-day school, 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.

NEW MEXICO

ALBUQUERQUE—Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E., Albuquerque. John Atkinson, Clerk. Phone ALpine 5-9588.

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
187-16 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.

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

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 3601 Victory Parkway. Telephone Lucile Knight, Clerk, at EA 1-2769.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 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.

HAERISBURG — 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, 1 1/2 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 Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

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

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

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

TENNESSEE

MEMPHIS — Meeting, Sunday, 9:30 a.m. Clerk, 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 2-1848.

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, 3859A 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MELrose 2-9983.

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RENTAL HOUSING near Swarthmore College (preferably furnished) for AFSC worker and family of five, starting July or September. Box G-147, Friends Journal.

WESTTOWN SENIOR girl desires employment summer 1960 as mother's helper. Write Louise Bennett, Westtown School, Westtown, Pa.

WESTTOWN SENIOR, experienced baby sitter and mother's helper, wants summer job with appreciative family. Box B-149, Friends Journal.

FRIENDLY COMPANION for elderly Quaker lady. Driving and marketing, no cooking. Philadelphia in winter, mountains in summer. Start this spring or next fall. Box B-150, Friends Journal.

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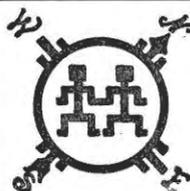
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