

Save this issue
(see check card)

FRIENDS JOURNAL

Quaker Thought and Life Today

VOLUME 7

JANUARY 15, 1961

NUMBER 2

IN THIS ISSUE

Friendly Aspirations for the Living of These Days

. *by Barrett Hollister*

The Bridge Builders

. *by Edwin T. Dahlberg*

Internationally Speaking

. *by Richard R. Wood*

News of the U.N.

. *Edited by Gladys M. Bradley, Nora
B. Cornelissen, Esther Holmes Jones,
Jean S. Picker, and Gaston Sudaka*

*G*OD, in whose eternal wisdom alone is comprehended the mystery of Time, we thank Thee for the Past because Thou hast forgiven it; we thank Thee for the Future because Thou hast hidden it; we thank Thee for the Present because Thou art wholly present in it, to meet us with Thy creative, redemptive, and sanctifying power, if we will wake from all dreams of past and future to live in this Thy reality.

—GERALD HEARD

THIRTY CENTS

\$5.00 A YEAR

Friends Retirement Association of California

FRIENDS JOURNAL



Published semimonthly, on the first and fifteenth of each month, at 1515 Cherry Street, Philadelphia 2, Pennsylvania (LO 3-7669) by Friends Publishing Corporation

WILLIAM HUBBEN
Editor

MILDRED A. PURNELL
Assistant Editor

MYRTLE M. WALLEN
Advertisements

BUSH CLINTON
Business Manager

SADIE TEIR
Subscriptions

CONTRIBUTING CORRESPONDENTS

RICHARD R. WOOD, Philadelphia

Africa..... Maurice Webb, Durban
England..... Horace B. Pointing, London
France..... Joan Hewitt, London
Germany..... Wolf Mendl, Paris
India..... Anni Halle, Berlin
Japan..... Benjamin Polk, Calcutta
Lebanon..... Paul M. Sekiya, Tokyo
Scandinavia..... Calvin W. and Gwendolyn Schwabe, Beirut
Switzerland..... Ole Olden, Stavanger, Norway
Turkey..... William L. Nute, Jr., Ankara
Midwest (Five Years)..... Errol T. Elliott, Indianapolis, Ind.
West Coast..... Ferner Nuhn, Claremont, Calif.

BOARD OF MANAGERS

1958-1961: Carol P. Brainerd, Arthur M. Dewees, Miriam E. Jones, Daniel D. Test, Jr., Anne Wood, Mildred B. Young, 1959-1962; Howard H. Brinton, Sarah P. Brock, Bliss Forbush, Lawrence McK. Miller, Jr., Philip Stoughton, Carl F. Wise, 1960-1963; Mary C. Calhoun, Eleanor S. Clarke, James Frorer, Emily Cooper Johnson, Elizabeth H. Kirk, Elizabeth Wells.

THE JOURNAL ASSOCIATES are friends who add five dollars or more to their subscriptions annually to help meet the over-all cost of publication. Make checks payable to Friends Publishing Corporation. Contributions are tax-exempt.

SUBSCRIPTION RATES: United States, possessions, Canada, and Mexico: \$5.00 a year, \$2.75 for six months. Foreign countries: \$5.50 a year. Single copies: twenty cents, unless otherwise noted. Checks should be made payable to Friends Journal. Sample copies sent on request. Second Class Postage Paid at Philadelphia, Pa.

Friends Retirement Association of California

A SMALL group of Friends in Pasadena, Calif., have been chipping away at the rocky problems involved in establishing a Friends Retirement Home. Their major objective goes beyond meeting the needs of a small number of local Friends to an awareness of the growing problem of happy, dignified retirement. Their problem was how to provide attractive, functional living arrangements in which men and women of retirement age could find congenial companionship and continued usefulness. These Friends wanted the home to be non-profit; in addition, they are hoping to collect a fund which will enable them to admit Friends at a reduced rate, when necessary. They also want to make entrance fees or down payments optional.

Members of the group, finding it difficult to raise money for an idea, decided to go ahead on faith, taking advantage of the Federal Housing Administration's 40-year loans available for qualified projects. They have received a bank commitment for 95 per cent of the total cost of land and buildings. They are confident that additional funds, mainly for operation the first year, will be forthcoming.

The group first bought land (with money loaned by members of the group). They incorporated, received a zoning variance to build a home in a residential section, and received approval of their plans from the Department of Social Welfare and from the Federal Housing Administration. They have tackled the difficult problem of tax-exempt gifts with the Bureau of Internal Revenue, and, last but not least, they are attempting to interpret the project to Friends and friends of Friends.

William Taylor, a member of Orange Grove Meeting, Calif., is the architect. His plans call for 25 ground-floor units each with a private bathroom, in a garden setting. There will be a common dining room, a small meeting room-library, and several indoor and outdoor centers for small informal gatherings. The privacy of individual quarters will be respected.

The home will be situated on a busline, 80 feet from a public library and a good nursing home. The shopping center is two blocks away. The home will be open for occupancy in 1961, and applications from Friends are now welcome. Applicants should be 63 years of age or over, and in good health. It is hoped that Friends will consider joining the group while still in their sixties. They are encouraged to carry their own health insurance. In the near future the group plans to build a small infirmary on an adjoining acre of land. Costs to residents will be (1) straight rentals, \$200 and up, for board, room, and care; (2) special arrangements to be made according to ability to pay; (3) advance payments or annuities will greatly help the Association and will reduce living expenses at the rate of 5 per cent of the invested capital per year.

Interested Friends are invited to write to Rega Engberg, 964 North Holliston Avenue, Pasadena, Calif.

ELINOR ASHKENAZY

Contents

	Page
Friends Retirement Association of California— <i>Elinor Ashkenazy</i>	22
Editorial Comments	23
Friendly Aspirations for the Living of These Days— <i>Barrett Hollister</i>	24
When Friends Met (poem)— <i>R. B. Daly</i>	26
In Memory of William Sollmann— <i>Felix E. Hirsch</i>	27
Internationally Speaking— <i>Richard R. Wood</i>	27
Letter from Germany— <i>Anni Halle</i>	28
The Bridge Builders— <i>Edwin T. Dahlberg</i>	29
In the Midst of Life— <i>Mildred Binns Young</i>	30
God in the Silence— <i>Francis D. Hole</i>	30
Resurrection (poem)— <i>Ralph Luce</i>	30
News of the U.N.—Edited by Gladys M. Bradley, Nora B. Cornelissen, Esther Holmes Jones, Jean S. Picker, and Gaston Sudaka	31
Books	35
Friends and Their Friends	36
Letters to the Editor	38

FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, JANUARY 15, 1961

VOL. 7—No. 2

Editorial Comments

The Rise of the Non-Christian Religions

BISHOP JAMES A. PIKE in a recent appeal to the Christian Churches spoke candidly about the "re-treat" of Christianity as being more serious than one of numbers in terms of world membership. As evidence of the loss of our moral prestige he quoted incidents such as the "elaborate lies" which our government told after the U-2 incident; the storing of unmeasured quantities of grain while millions abroad starve; and the well-known problems caused by narcotics, delinquency, marital infidelities, etc. Our statistically growing churches have not seized the opportunities before them, and, ecumenically speaking, the denominations find themselves in the ludicrous situation of preaching brotherhood while practicing intolerance.

The good bishop's warnings are justified. While our Churches glorify in mounting membership statistics at home, the mission field abroad knows a different story. Islam is at present gaining in East Africa five times as many converts as is Christianity, many of them formerly baptized Christians. Hinduism is also making progress in various areas. It is a fact that Buddhism, Hinduism, and Islam are now aggressively mission-minded. In each case the line between a reawakened nationalism and accompanying religious self-affirmation is hard to draw. Separation between a proud nationalism and religious fervor is a Western concept which may have influenced a few intellectual leaders but has not affected the Oriental masses. In the face of such revitalized advancement, the Christian West must at long last free itself from the antiquated image of the Eastern religions as static, petrified, and actually living a museum existence. They are, on the contrary, engaged in a successful offensive against Christianity. Their strongest argument against us is Christendom's inability to offer the world a guiding image of social and humanitarian harmony. The United States is the favorite target of the non-Christian missions. Our way of life impresses the world as secular, materialistic, and alien to our confessed ideals—apart from the egotistic anxiety of millions of church members to secure their "salvation" in one form or another.

Modern "paganism" displays an incredible skill in its advancement programs. Some of its arguments de-

cidedly appeal to the Western mind, especially those universalistic images that stress the equal value of all faiths. We remember Gandhi's favorite statement that all beliefs are like flowers; each has a different shape, color, and odor, but all of them together make a garden. Ramakrishna used to liken the religions to the colors of a spectrum. Others employ the intriguing image of a lake, of which the water is the same everywhere, although some bathe at different spots. Or all of us travel toward the same goal, although some of us travel on a small boat and others on a big ship or on a raft. Truth is like food prepared in a different manner. Most of us have heard of the blind touching an elephant: each of them could comprehend only a small part of the animal and never the whole.

An Historic Change

Reiterations of Christian peace programs make little impression in non-Christian countries, especially when they come from heavily armed nations. They are considered deceitful. Most of the non-Christian nations are poor and almost without a military force. Our preparations for war speak more eloquently than our verbal affirmations of peaceful intentions ever can.

History may be in the process of reverting itself: Christendom is becoming a mission field for Oriental faiths that use all the modern means of communication. Our ever-present agnosticism, widespread disillusionment in a joyless age, fear, vagueness of thinking, and some other factors are weakening the Christian position. Fatalism, formerly considered typically Oriental, is rampant in almost all our Churches.

The successes of the Eastern religions in Europe and the U. S. are spotty and small. Still they must be taken seriously. It is encouraging that many Christian groups—including Friends General Conference—are becoming alert to the need for intelligent advancement work at home. Christendom at large needs a renewal of its vision. We either rise or fall.

Tolstoi

Last November when the world remembered the fiftieth anniversary of Leo Tolstoi's death, the echoes in the United States were surprisingly weak. We still

recognize in him the greatest artist in Russian and perhaps Western literature. But in our day, when religious pacifism gets a more sympathetic hearing from the Churches than ever, Tolstoi ought primarily to be remembered as one of the earliest apostles of religious nonviolence. His conversion in 1880 did what William Penn's *Primitive Christianity Revived* demanded: it stripped Christian faith from human encumbrances and theological speculations and put before us the unadorned truth of the Sermon on the Mount. Tolstoi's hostility to our so-called culture makes him in many respects a predecessor of Freud; nothing remained hidden to his analytical eye.

Friends ought to study his religious writings again. At an earlier period they impressed English Friends greatly. We repeat our former recommendation of *Lift*

Up Your Eyes (The Julian Press, New York, 1960; 581 pages; \$5.95), which is a collection of his religious material. In the philosopher's correspondence with Gandhi many letters dealt with nonviolence.

In 1895 Leo Tolstoi appealed to the world's conscience to assist the severely persecuted Doukhobors, a primitive Christian and nonviolent group living in communal simplicity. With the help of English and Philadelphia Friends—Joseph S. Elkinton gave his untiring devotion to this concern—thousands of the Doukhobors were ultimately brought to the Canadian province of Saskatchewan, where their descendants still live. *The Doukhobors* by Joseph Elkinton (Philadelphia, 1903), son of Joseph S. Elkinton, tells the colorful story of these remarkable people who once linked Tolstoi with the Friends in a great humanitarian enterprise.

Friendly Aspirations for the Living of These Days

ALL Friends have been thrilled by the strength and new life that flow from spiritually united Monthly, Quarterly, and Yearly Meetings. Many Friends have worked hard and tenderly to achieve these unifications. It probably is not possible for us to appreciate fully their accomplishments and their contributions to our Religious Society.

Are we, however, making a dogma of unity, especially the unification of Meetings? Howard Brinton recently published another of his valuable commentaries on Quaker history. I urge all Friends to read his "Friends for Seventy-five Years" in the spring number of *The Bulletin of Friends Historical Association*, in which he writes:

Today, when unity is the watchword, even where unity does not exist, it is considered bad form to talk about differences, but historians should not fear to attempt to understand the differences of the past. Perhaps they should also be honest enough to face differences in the present.

No one of us intends to ignore real differences. More and more frequently, however, I find myself wondering whether Friends are thinking of organizational change apart from, or even prior to, unity of the spirit. We publicize organizational unifications. They seem quantitative, material, easy to talk about, to point to. Do we have a false *pride* in them?

The realistic part of each of us knows that we have present-day differences, divisions, and even separations. Some formerly united Meetings have withdrawn from one of their parent Yearly Meetings because the relation-

ships did not prove viable. I believe and hope that these withdrawals have been amicably arranged. They do, however, raise questions about the wisdom of the unifications in the first place.

Do not organizational changes, wisely made, largely ratify unities of spirit, activities, purposes—unities already achieved? Are not such unities always based on truly significant fellowship and joint activities? Organizational unity comes after working together on common interests.

Is one of our problems a feeling of guilt about the separations of the last century? Were those nineteenth-century separations in some major ways *good* things? Do we need to distinguish between the separations as matters of organization, and the recriminations, disputes over property, and other petty personal behavior that accompanied separation in many localities? Did not the separations ratify spiritual disunities that had been allowed to develop? Insofar as separations freed devoted Friends, who previously had been restricted by their Meetings, to worship and to serve according to their light from God, these separations were a liberating, not a stultifying step.

As an example of a most constructive expression on unity I want to quote from the Green Pastures Quarterly Meeting's letter to several Yearly Meetings of Friends:

We have a deep concern for the right organization of our Society, an organization which will be based on present realities more than on historic differences, and which will enable us to do together those things which we should do together, and to do apart those

things which we should do apart. . . . We do not suggest that organic union of the four bodies is necessarily the object of these endeavors: it may be that the situation requires some new and imaginative form of organization. We do urge, however, the need for greater fellowship and more positive expressions of love among us. We believe that we all need each other, and have much to learn from each other—from our differences as well as our similarities—and that the exploration of greater fellowship is always in the Divine Will.

We have great differences in Quaker practices, in methods of outreach, in educational emphases, in philosophies of history and social change, in balance of preaching with other forms of service. This diversity sets up great strains in our all-too-small company. It also illustrates our devotion to direct revelation of God to individuals and groups. Does not this great belief inevitably mean difficult diversity? Common worship, fellowship, and activities, in my judgment, can bridge these differences successfully and may involve little or no organizational unification. No one of us is wise enough to foresee or to impose the necessary organizational adjustments.

In my home area of Ohio there are five Yearly Meetings, and some of the strongest Meetings are in none of these but are independent. In theology we range from fundamentalist to humanist. Geographically, all of these groups extend beyond the one state. We include, as a matter of fact, Meetings as distant as Alabama, Rhode Island, Iowa, North Carolina, and Tennessee. In my judgment, those Friends who reason from recent

experience in Philadelphia, or New England, or elsewhere to any particular organizational change in the Religious Society of Friends in Ohio are doing our cause a real injustice. Better that Friends follow the aspiration of the Green Pastures Friends for "the right organization of our Society, an organization which will be based on present realities more than on historic differences, and which will enable us to do together those things which we should do together, and to do apart those things which we should do apart."

My comments on organization imply another package of aspirations—namely, those centering on our beliefs. Do we really want variety and diversity here? Uniformity of belief would be so much easier. It probably would be simpler to explain to others and would be a source of a type of real strength. The resurgence of interest among Friends in theology already has had very beneficial effects. It tests our thinking where we must admit we have been vague and fuzzy.

In his opening lecture of our conference, Bliss Forbush said to us:

What St. Paul or other Christians said of justification, sanctification, sin, predestination, and election may be interesting and helpful to some, but these ideas we hold are secondary in an experimental religion such as ours. They belong to what early Friends called "notional religion." As Jane Rushmore wrote, "Unity of spirit, not unity of opinion is the tie that holds us. We do not object to our members holding varying theological views; we do object to the efforts of any one group of thinkers to impose their opinions on another group whose reasoning or experience has

*I*T must be recognized that science is taking an increasing proportion of our educational activity; that is inevitable. It is futile to deplore it or to imagine that we can balance it by the addition or intensification of other academic studies; we must educate from within science itself. Our thought and our attitudes, yes, and even our religion, must be enlarged to contain it, not in the sense of restricting it but in the sense of giving it full scope to develop in a culture to which it truly belongs. We must think of it ungrudgingly, generously, if we are not to make of it an enemy and an outsider where religion is concerned. The fact is that, in general, our religion is not big enough to contain it in this sense, because religion speaks in a dying language, because it looks backward and inward rather than outward and forward, and because it is too closely concerned with its own survival.

Religion must become a learner. This implies a reversal of thought. We have commonly assumed that the rest of man's activities must take their cue from religion, fit their activities into the pattern provided by the insight and wisdom of religion. There is a sense in which the opposite is the truth. The statement that the meek shall inherit the earth applies to the Church and to religion as a whole as well as to the individual man and woman. A readiness humbly to learn from the rest of the world's activities instead of an urge to begin by making judgments about them might indeed lead the Church to its true inheritance—the whole of man's endeavor. The Church cannot reach this condition unless it is prepared to set its thinking and its imagination free, by casting off habits that are not appropriate to the age and not essential to the Christian message.—KENNETH C. BARNES, *The Creative Imagination*, Swarthmore Lecture, 1960 (Allen and Unwin, London)

led them to different conclusions." As a whole, we are seekers, and the more we seek to know the truth the better Friends we will become. Our individual lives should be God-centered and not creed-centered.

Unity of spirit, not unity of opinion—there are difficult dilemmas here. How is it possible to have passionate convictions about one's most cherished beliefs and active interest in understanding the beliefs of others? Conviction and tentativeness are a puzzling combination, but it is exactly that linkage which we seek. Incidentally, the spirit in which we hold our beliefs and the spirit in which we discuss them is far from limited to theology. The same dilemmas are involved whether one is using the latest theological vocabulary or modern sociological jargon.

Some years ago a Friend wrote a tract entitled *The One True Faith as a Cause of War*. He expressed much of what I am trying to characterize this morning. I would be more confident of the religious life of our Society if somewhat more of our time and energy were put on questions such as these: Just what is the difference between a clear rational theology and a creed? Between a strong faith and dogmatic conviction? What distinguishes vigorous espousal of a social reform from pushing other people around? A European Friend who studied a year at Pendle Hill spent an evening in his living room quizzing me about various public Friends. Finally, his key question came forth, "Why did some Friends give me the feeling that they were trying to convince me of something I just don't believe?" As we carried the discussion on into the night, we agreed that the key problem was not one of relative intellectual brilliance, clarity of expression, vigor in speaking, or even unorthodoxy or orthodoxy of views. Rather it was the spirit in which one lives and talks about his beliefs. How can we cultivate the skill of "speaking the truth in love"?

Some years ago a Friend in applying for membership wrote to the local Meeting, "In our Meeting one hears thoughts that strongly suggest that it is not important *what* one believes about Christ. For me it is very important indeed. . . . While it is incumbent on us as a religious fellowship always to *seek* spiritual unity, it is not incumbent on us to *arrive* at full unity at any given point in time. . . . In large measure it is this seeking itself which binds us into a Religious Society."

Is this the experience of seekers who come to our local Meetings? Is the trend toward more frequent or less frequent experiences of such unity? A Friend put it aptly when he wrote about serving "with a sense of the infinite and the urgent"—the most profound and

the most pressing—unity in belief that encompasses the infinite and the urgent!

These matters rise and rest in our local Meetings. It is there that we are born, are married, and die. It is there that we worship, transact important business, seek help in the education of our children—live many of the most important parts of our lives.

Our local Meetings and communities are both difficult and natural places to live in the light, to testify, and to serve. But only as thousands of Friends live Quakerism thoroughly at home can we have Friends to man the *Golden Rule*, to visit heads of states on difficult missions, to staff our service agencies, and to meet the many other opportunities that are open to us.

My Friendly aspirations for the living of these days are that each of us achieve a true unity of spirit with all Friends and all mankind, link the infinite and the urgent in clearly identified beliefs, and live all of these under God's care and in His spirit in our local Meetings.

BARRETT HOLLISTER

When Friends Met

By R. B. DALY

I felt the silences sing
That cool and sunny day in spring
When Friends met.
There in the heavy stillness
Blended a perfect harmony,
A symphony of souls
In the deep of silence,
Confronting the Perfect—
Creative peace on earth.
No need existed in that brief hour;
Fulfillment reigned in the silence.
The light was heavy with sustenance,
And its silence full and vibrant with life.
Tranquility was there,
Serenity was there.
Understanding flowed in her silent embraces.
God was there.
And His soundness was in the silence,
And He shone forth from the faces of the deep,
And He was hidden in the depths of His silence.
And His song was pure and clothed in life,
And His song was light,
And His song was love, dwelling in peace,
And His peace was in the hearts of men.

In Memory of William Sollmann

IT is hard to realize that ten years have passed since William F. Sollmann, after a lingering illness, left us on January 6, 1951. So vivacious, kindly, yet forceful was his personality that his memory is still very much alive. Thousands of Friends owe to this gallant fighter for human dignity and international understanding a heavy debt for the inspiration and the enlightenment he gave them in his courses at Pendle Hill and in his lectures across the country.

Sollmann was one of the very few German democratic leaders who came to America after Hitler's victory and made the U.S.A. their permanent home. In his outlook he was close to the heritage of Carl Schurz, that greatest of the German-Americans, even though the circumstances of their lives were naturally rather different. Sollmann had spent most of his active political career in the Rhineland not far from the places where Schurz had grown up. He rose to prominence as an editor in Cologne, was elected to the National Assembly of Weimar and to every Reichstag of the Republic, was Minister of the Interior in Stresemann's cabinet during the grave crisis of 1923, and served on the Executive Board of the Social Democratic Party. A man of moderation and unquestionable patriotism, he was, nevertheless, the first member of the Reichstag to become a victim of Nazi terror. Having escaped from torture more dead than alive, he left his fatherland and resided for a while in Woodbrooke, England, before he made the final move to settle with his wife and daughter in this country and to join the faculty of Pendle Hill.

While he taught for a while with signal success at such colleges as Bard, Haverford, and Reed, his first loyalty always belonged to Pendle Hill, which for thirteen years was home to him and served as the center of his far-flung activities. After the war he returned three times to Germany, first as an "ambassador of good will" for the American Friends Service Committee, then as a visiting lecturer at the University of Cologne, and, finally, as a consultant on civil liberties for the United States military government. He always aimed to heal the wartime wounds and to serve as a mediator between his native land and his adopted country. His ideas on German reconstruction were close to those of Chancellor Adenauer, his political adversary and personal friend from their Cologne days. He did not see eye to eye with the Social Democratic leader Schumacher, but Berlin's Mayor Brandt would have been a man after Sollmann's heart.

William Sollmann was close to the spirit of the Quaker movement but never became formally a member of the Society of Friends. As Clarence Pickett once ob-

served to this writer, Sollmann "kept his views of political life above the personal and emotional, and was always one of the most stable, most understanding protagonists for democracy." He was no pacifist in the customary sense of the word, but few men devoted so much constructive thought to the preservation of peace as he did. On his deathbed he still gave advice on world conditions which sounds just as timely in 1961 as it was in 1951: "Maintain an equilibrium, however precarious, for fifty, if necessary for one hundred years. The changes in society which are required today cannot be hurriedly accomplished. Insist that high officials of the opposing governments and responsible persons of wide influence on both sides confer constantly in private, outside the orbit of the newspapers. Negotiate! Negotiate! Negotiate!"

FELIX E. HIRSCH

Internationally Speaking

TEARING a sheet off the calendar is easier than removing a problem from the agenda of nations. Old problems survive the old year to provide occupation in the new. The zest of mind and spirit natural at the new year may, however, encourage refreshing re-examination of problems that have become so well-known that their very familiarity discourages attempts to find solutions.

In a sense there is only one problem of international relations: the problem of international organization. Anarchy has become intolerable in the world of nations, as it has long been intolerable on roads heavily traveled by fast automobiles. Courtesy, considerateness for others, prudence, caution, and competence are necessary in international relations as on the highway; but they are insufficient without adequate rules of the road.

Some progress toward international organization was made in 1960. The United Nations Force in the Congo was, and is, one more useful precedent in developing the idea that the United Nations should be responsible for maintaining and restoring order. In situations like that in the Congo, a certain amount of disorder is natural, perhaps inevitable. History records examples of it in the early experience of almost every well-organized nation. Such disorder—tragic as it may be for the people involved—seems part of the growing pains of nations. The great danger is not so much in the disorder itself as in the possibility of collision among outside nations rushing in to restore order. When the U.N. is expected to be responsible for order in such circumstances, the likelihood of collisions among rivals for the privilege of restoring order is reduced. The probability that restoration of order will not result in loss of freedom is also increased.

Newspaper headlines have called attention to the risk of collision in rivalries for the privilege of restoring order in the Congo. The United States and the Soviet Union have both been much concerned about each other's interest in the situation. Each has accused the other as a threat to the freedom of the Congo. Each is preoccupied with considerations of influence and strategic advantage in their rivalry with each other. The result has been serious disagreement about how to restore order and to help this new nation start on its way to mature freedom. The existence of the U.N. Force has reduced the danger of collision resulting from this disagreement.

It is good news that the United States has announced its intention of contributing generously to the budget of the U.N. Force.

One of the great questions for 1961 is how to enlarge patriotism to appreciate the value to nations of the United Nations and of effective international organization. The United States has had interesting experiences, arising from current stresses in Cuba, of the inconvenience of isolated action. A few weeks ago, for instance, the United States announced that its naval forces in the West Indies had been directed to prevent any aggression against Guatemala or Nicaragua. It is the duty of every member of the United Nations and of the Organization of American States to refrain from and to help prevent aggression. But this unilateral declaration exposed the United States to the accusation of meddling to uphold conservative regimes in the two Central American states or to rouse antagonism against Cuba. Whereas, had the same action been taken under the supervision of the U.N. or the O.A.S., this country would have had the benefit of official international chaperonage, which could have refuted the accusations more effectively than any declaration or propaganda on the part of the United States can refute them.

Such an undertaking as the U.N. Force presents very difficult problems of defining objectives, controlling operations, and paying bills. At present the conduct of business, the process of reaching decisions, in the United Nations is unsatisfactory. These difficulties can be overcome. The prospect of overcoming them would be much improved by a general understanding on the part of patriotic citizens that effective patriotism in the twentieth century requires recognition that the nations need international organization to protect them from unintentional collisions in their increasingly close and complex relations with one another in an increasingly interdependent world.

The specific problems of the U. N. in the Congo are merely one group of illustrations of the central problem

of developing adequate international organization. Despite the bitternesses and antagonisms of 1960, the efforts of the U.N. and of the nations to solve these specific problems suggest the possibility of more progress, given concern, awareness, and effort, in 1961.

December 27, 1960

RICHARD R. WOOD

Letter from Germany

FRIENDS who have been members of the Germany Yearly Meeting for several decades have repeatedly observed that from time to time the same topics are likely to occupy us under new conditions or circumstances. Such was the case during the last six or eight months. The theme "Jesus and Us" seemed particularly suited to bring "fundamentalist" and "liberal" Friends closer together. Some articles by American Friends were most helpful in our discussions; they were Henry J. Cadbury's "Essence of Quakerism"; Elinor Gene Hoffmann's "Some Questions about Quakerism"; and Howard H. Brinton's "The Place of Quakerism in Modern Thinking." Again and again, Friends meet in their groups in unity when remembering the words, "Thou shalt love thy neighbor as thyself." They meet without wanting to ignore differences of thought; nor do they expect a commitment to a doctrinal position. Our aim is to realize the teachings of Jesus in the world of today. Discipleship is not easy, and one group put the question before us what the Sermon on the Mount means in contemporary life. Younger and older Friends in our various Quarterly Meetings have discussed Ethelbert Stauffer's *The Message of Jesus, Then and Now*, a book that raises specific and concrete questions, such as "The Struggle Against Poverty," or "Love Your Enemies," or "The Politics of the Future." We also made use of the 1934 Swarthmore Lecture by George B. Jeffery, entitled *Christ, Yesterday and Today*. A small working group will attempt to formulate our common beliefs, irrespective of our many different viewpoints. The East Germany Friends organized many Bible Study groups. In Berlin such groups read the gospel of Luke and the parables.

In the course of the year the question was repeatedly raised whether we should make ourselves better known to a broader public. Most of our members are overburdened with work or are older people, and it is probably true that outsiders feel less attracted by religious meetings than by a discussion of actual problems of our time. These may become a vehicle for our religious message. For example, Colin Bell's pamphlet *The Contribution of the Quaker Faith Toward the Healing of a Divided World* was also well received. Similarly, Adlai Stevenson's address "Does the East Have a Stronger Moral

Power?" was received with a vivid interest. The same was true of Pastor Mensching's booklet *The Nature and Effect of Conscience in Our Time*. Each year the Young Friends from the East and West zones meet around Easter and discuss actual topics of immediate interest. Some of

their topics were: "Marxism," "Christians and Atheists," and "Young Friends and the State."

Two questions of high priority in all groups everywhere are race and anti-Semitism. We are grateful for the opportunity to benefit from the experience of those

The Bridge Builders

The following abstract of the morning address given at the "Beliefs into Action" Conference held at Race Street Meeting House, Philadelphia, on October 15, 1960, was prepared by the author.

AS the Second World War destroyed the bridges over most of the rivers in Europe, so there are explosive forces in the world today that would blow up all the bridges of communication between races, nations, and religions.

Sooner or later we are going to have to decide whether we are going to be bridge builders or bridge destroyers. We already have too many demolition squads in the form of hate groups which are determined to wreck every effort at reconciliation and understanding.

Our present obsession with the weapons of force and violence is leading us into international bankruptcy. We need a more imaginative concept of national defense than that of defense by deterrence. This is a very high-sounding Pentagonal phrase. But actually defense by deterrence is a policy of defense by provocation. Neither the Communist nations nor the free nations can scare each other into peace by building bigger bombs and rockets. They only aggravate each other into the building of more bombs and rockets. This is not deterrence so much as it is belligerence. The end of this provocation policy is bound to be death, through deliberate war, accidental war, or panic war.

It is a disappointing fact of the present political campaign that both presidential candidates are making their appeal to the voters in terms of stepping up our armament program. This is the old military cul-de-sac in which governments and peoples have been trapped since the beginning of recorded history. It affords no hope for mankind. If Nixon and Kennedy have both called time on further discussion of the Catholic-Protestant issue, how much more ought they to call time on further discussion of the Matsu-Quemoy issue. The American people have a right

to expect a higher level of debate than that. The world wants bread—not rocks. And it wants more than bread. It wants a faith—a statement of foreign principle as well as a statement of foreign policy.

The peoples of the earth are sick of armament programs. They want disarmament. Why should we cheer anybody who talks up more armament? That's like cheering a football player who thinks he is making a touchdown by running down the field to the wrong goal.

If we would take even a small part of the brains and money we now spend on military budgets and devote it to the training of leaders for new nations, technical assistance in agriculture and industry, the development of literacy campaigns, medical care, irrigation and engineering, we could create an entirely new international climate of trust and friendship. Millions of people do not even have a way of getting relief from a toothache. There are areas of the world in which one dentist would do far more for America's position of strength than any strategic air base could do.

The main causes of war are fear and hunger, plus the power drives based on the exploitation of fear and hunger. Our job should be to banish the fear and hunger, and at the same time to proclaim that ideology of faith and freedom which constitutes our chief heritage. Along with our preoccupation with science and technology, let us put something into the study of philosophy, theology, and the arts so that we can satisfy man's intellectual and spiritual hunger as well as his physical hunger. We are beginning now to explore a universe of boundless horizons—nothing less than the creation of the Eternal God. If we are to be citizens of the Nuclear Space Age, let us turn from a gopher-hole religion of burrowing, scratching, and biting to a life that shall be worthy of the great dimensions now spread out before the children of men.

EDWIN T. DAHLBERG

who are working with the AFSC in various countries. We appreciate these contacts all the more as they enable us to view our own situation as part of the larger world problems. We attempt to demonstrate our sense of fellowship by participating in a Fund called "For Those Starving" which is continually being promoted. We also have expressed our opposition to anti-Semitism in articles, appeals, and letters to Jewish communities. We have visited individual Jewish citizens to express our sense of neighborliness to them. We realize how hard it is to overcome the past and do away with prejudice. We must never thoughtlessly accept general judgments about groups or nations but strengthen mutual understanding by becoming better acquainted. Berlin Friends find themselves daily confronted with the East-West problem, a conflict of decisive importance for each Friend as well as for our Yearly Meeting office, the Peace Committee, and our social work shop.

ANNI HALLE

In the Midst of Life

THE Wall," a new play which opened in Philadelphia lately, is made from John Hersey's novel of the Warsaw ghetto, covering the years from 1940 to 1943. Whether it is "good theater" I shall not attempt to judge; as a human document it would be moving, accusing, and inspiring even if it were nothing more than the history and the drama of one of the most grievous cruelties ever perpetrated by human beings on their own kind. It is more than that. Whether it means to be or not, it is a microcosm and a parable of our world in our time.

Here are shown about three dozen people who, out of thousands, are living literally in the shadow of death. And how do they meet it? Exactly as we are meeting the shadow of death that lies over us.

We are all there: the woman who retreats into physical infirmity; the old man who listens for every rumor of amelioration and discounts the threat; the politician who pushes his "program" even after nothing but solidarity is left to the group; the beauty who thinks only of her attractions; the brilliant man who refuses any role in life but that of the disaffected onlooker; the successful merchant who saves his life by deserting his family, throwing a little heap of wealth into their laps as he flees—jewels that they will trade for a marriage feast.

Here, too, are the young lions who flash out in brave spurts of violence, in a moment when violence is no more than a brief revenge; here are the children who adapt themselves, as death draws in, by reducing their demands upon life, just as animals do; here are the families who meet the dark with wrangling about old resentments;

here are young lovers glowing in the eternity afforded by the shock of recognition; here is the clown, pitiful as the mother bird who tries to divert the hunter by her antics. And here are the few who know, or who learn, that only in the utmost care for one another can they stand off the final loss, loss of their humanity.

Many years ago I wrote a sort of device for one who would follow Christ even to the cross for the sake of his fellow men, and I have thought of it again now: ". . . to live as if he had many lives and could well spare one for total allocation to peace, to live as if he had only one life and dared not waste it on anything less than the future of man, who we are told is made in the image of God."

MILDRED BINNS YOUNG

God in the Silence

A familiar concept can be phrased thus: "I was dismayed that I had no shoes. My dismay continued until I met a man who had no feet." This may be paraphrased in this way: "I was dismayed that I had difficulty in finding God in the silence. My dismay continued until I met a man who had no silence."

It is easy to fill each waking moment with work, amusement, activity not rooted in silence, and so to become a human being who has no silence. If a person has feet, there is hope that he can find shoes to fit them. If a person has silence as a regular part of his life, there is hope that he can find God to clothe the silence. God is a Spirit. He may come to a human being as a gentle breeze or as a strong wind. It is the privilege of a human being to stand in that wind; to fill his lungs with it; to be strong in it; to use the strength to do God's will.

FRANCIS D. HOLE

Resurrection

By RALPH LUCE

By January our life is impaled
on the barnacles of a stony sea.
The blood freezes in constricted channels
and flesh hangs listlessly upon the bone.

The relaxed variety of summer
seems remote as an old man's dream of youth.
The ice age has returned with mammoth feet
and stored our entrails in canopic jars.

There is one slim, unfrozen artery
that fills the gland of our anticipation.
We must believe in resurrection
to die on winter's icy cross.

news of the U.N.



FRIENDS GENERAL CONFERENCE
1515 CHERRY STREET, PHILADELPHIA 2

VOL. 5—NO. 1

From Our U.N. Representative

The Fifteenth General Assembly of the United Nations was an historic gathering, with more heads of state and high-ranking officers than had ever been gathered together before. Eighty-two member governments were present at the opening, and later seventeen more were welcomed. Of these, sixteen came from Africa. Ninety-nine governments now belong to the United Nations, and this Assembly has been called the "Assembly of Humanity." We must be prepared to stretch our minds and live in this new era, in which all peoples will be under one roof, working out a common destiny.

In the opening period of general debate many chiefs of state spoke of the urgent unsolved problems facing them, and the United Nations, as well as their hopes for plans at this important session to bring some solutions. Disarmament was recognized as the foremost, overriding problem. There was unanimous concern about the increase in hostility and world tensions. The previous Assembly, influenced by the "spirit of Camp David," was one of hope. The U-2 incident and the collapse of the Summit Conference caused a deterioration in international relations, which, it was realized, must be replaced by efforts to achieve harmony and concerted action. Resolutions to this effect were introduced. The vast audience of people outside the Assembly Hall could hear over the air waves the earnest longing for an end of the cold war, for the chiefs of state of the two big powers to get together. There was a realization that time is moving on, and it may become too late.

This brief report contains significant points in the addresses by chief delegates from different regions of the world. President Nasser of the United Arab Republic asked, "What are we waiting for?" He suggested that the two big powers embark without delay on the proposals they had put before the Assembly. He felt the nonaligned nations might bridge the gap and help ease the tensions. President Nasser looked upon disarmament as a far-reaching revolution, with the budgets used for industrial and agricultural development, needed in many countries. He called for a removal of military bases, the end of nuclear weapon tests, a system of controls, and the reduc-

tion of armament budgets. In all these matters he was expressing the desires of most of the other delegates.

King Frederick of Denmark stated in a brief speech: "If the cause of disarmament be given a chance, then we shall be victorious in the battle for peace."

President Eisenhower made a memorable address, giving his country's wholehearted support for the United Nations. He earnestly stated that "only through the United Nations and its truly democratic processes can humanity make real and universal progress toward the goal of peace and justice." He spelled out an African program, peaceful use of outer space, disarmament with inspection, and verification of the complete elimination of nuclear weapons. (One wonders how this plan fits in with the proposal to make NATO a nuclear power.) The President concluded with this significant statement: "As we enter the decade of the 1960's, let us launch a renewed effort to strengthen this international community, to forge new bonds between its members in undertaking new ventures on behalf of all mankind."

President Tito of Yugoslavia mentioned specific matters about which his country was concerned, viz., equipping the *Bundeswehr* with nuclear weapons which could diminish the prospects of peace in Europe, the revival of militarism in Germany, and war in Algeria. He urged members to direct their efforts more effectively toward a solution of the fundamental questions of our time and called for general and complete disarmament. He stated that his country was prepared to give up assistance coming to it in favor of the new African states.

Kwame Nkrumah of Ghana urged that the world look at the African problem in the light of the needs of the African people. There are 230 million of them and, of these, 97 per cent are of African origin. He warned the delegates that pressure should be put on Portugal to accord independence to her African colonies before the inevitable explosion takes place. The President of Ghana noted that in some countries industrial prosperity was associated with rearmament and a recession with the slowing down of military effort. Fundamen-

tal thinking was required at the United Nations, and he proposed that an international team be formed to produce a plan to show what could be done with resources being wasted in armaments. He appealed to the United Nations to see that no nation having nuclear weapons be allowed to possess military bases in Africa.

Prime Minister Nehru of India mentioned the fact so often before this Assembly, that the Republic of the Congo had cast difficult responsibilities on the United Nations. He pointed out that the proper representation of China in the United Nations had an urgent bearing on all world problems, especially those of disarmament. "The longer it was delayed, the more harm was caused to the United Nations and to the consideration of the major problems before it," he warned.

Frederick H. Boland of Ireland was elected President of this session, and in his acceptance speech he declared that "millions of people would anxiously seek in the Assembly's proceedings an answer to the question whether at long last, through collective efforts of the United Nations, mankind is gaining control of its own destiny, or whether once again blind force is to decide the fate of the world." Thus he presented the great and urgent challenge which each individual must accept as his own.

ESTHER HOLMES JONES

UNESCO Program in Africa **UNESCO Accepts** **The Challenge of Africa**

The Executive Board of the United Nations Educational, Scientific and Cultural Organization has approved a proposal to recruit immediately up to 500 French-speaking teachers and 31 technical-assistance experts in education for the Congo. These will replace those Belgian teachers who have not returned. An appeal has gone to member states of UNESCO, accompanied by a statement giving qualifications and salaries, and asking that nominations be submitted to UNESCO.

This emergency aid to the Congo is only a small part of UNESCO's program for Africa in 1961-1962. From Ethiopia to Nyasaland, from Senegal to Madagascar 17 million children lack schools and an estimated 345,000 teachers. The funds available, whether from UNESCO's own budget, or the Technical Assistance Program, or from the United Nations Special Fund, are out of all proportion to the sums the Organization has been able to devote to Africa in the past.

Following a survey on educational needs, UNESCO convened a meeting of Ministers and Directors of Education in Tropical Africa at Addis Ababa in February, 1960. Based on the recommendations made at that meeting, interested states may secure help in planning their State Education Programs within the framework of their economic structure. UNESCO is prepared to assist with such problems as the construction of low-cost school buildings, the adaptation and production of textbooks, coordinating the resources available from international and bilateral agreements, and other problems of an over-all character.

To aid in the training of teachers, two regional centers are planned, one for French-speaking teachers and one for the English-speaking.

The program also provides for adult education and the development of mass communications, and the training of senior staff. At the request of the United Nations Economic and Social Council, UNESCO is making a survey of the needs for information media in Africa. This survey will pave the way for a Conference at Addis Ababa in 1962. Until then, UNESCO will assist all African countries in training professionals in the field of press and radio, and in some cases in the field of educational television.

A regional conference is also planned in 1962 for the heads of universities and especially technical institutes. Its purpose will be to discuss the development of universities in Africa, particularly how they can contribute to the economic and social advancement of that continent.

UNESCO's program for Africa is based on the aspirations of the peoples of Africa. It is a program through which most of the states of the world help Africans to help themselves.



Ecole de Pitoa - Cameroun

UNESCO Courier photo

Picture of a Girl of Pitoa Drawn by Bouba for his pen-friend Jacques

Primary School in Pitoa

How does a teacher teach a group of children who have come from different, far-off tribes of the Bush to "live in," at a school in a French-speaking village? Rene Caloz tells the story in the September issue of the *UNESCO Courier*.¹

In Pitoa, the Cameroons, Roger Lagrave with a small staff of teachers has developed a pilot program for 200 children. When the children come to the school, completely strange to a new way of life and to one another, he has found that the most satisfactory way for them to express themselves is through drawing and painting. At first they draw, in a disorganized way, a jumble of what they see around them—gourds, animals, trees, a hut. When a child has drawn an object, he is taught the French word for that object.

As the skill of the children develop, they begin to draw scenes from the village life around them. They are then encouraged to tell the story in words. "Graphic expression proceeds and then stimulates oral expression." Only after they can draw and express ideas orally do they start to write. Since these children have no tradition of what to learn or how to learn, they are free to use their imagination. As a result they have developed "an African art style that is both original and rich."

But after the children in Pitoa learned to read and write, they had no books other than their classroom texts. Education could not be just for the classroom; it must be a life experience. So the teachers prepared stories, stories at the reading level of the children. They wrote about things familiar and of interest to their readers, "Mamadou—Fables of the Bush" and "Malik, Child of the Bush," which describes the life of a typical child and his family in a Cameroon village.

Later the children participated in the writing of the books. *Bouba and Jacques* is composed of letters by Bouba in Pitoa and his pen-friend Jacques, in Costes-Gazon, France. Each week, in the form of questions and answers, Bouba and Jacques, 4,000 miles apart, got to know each other.

The latest book which these teachers and pupils have prepared is *Nous de partout (We from Everywhere)*. In this they have set out to explore other parts of the world. The preface reads:

"In gaining its independence, the Cameroons has taken its place among the nations.

"In this book we would like you to meet some of these nations—our friends. Each page shows children, many children and their ordinary, day-to-day lives, in these far-off countries.

"They have sent us their school newspapers, in which they have described their life, their work and play, their problems and their hopes. They are our friends from everywhere."

And in the conclusion is this thought:

"And we need this friendship (with other nations) so that we may work together to build a vast and brotherly world. This friendship makes us very happy."

GLADYS M. BRADLEY

¹ "Pitoa-Pilot School in a Cameroon Village," by Rene Caloz. *The UNESCO Courier*, September, 1960.

U.N. Plan for Distribution of Food Surpluses

A Food-for-Peace plan has appealed to Americans for many years. Since 1954 the United States has distributed surplus food abroad under certain conditions and has sold food to foreign countries, accepting local currencies in payment when the sale of goods would not compete with world traders. The idea behind this food distribution is very simple. In North America there is a superabundance of certain foods, while millions of people around the world verge on starvation. Sir John Boyd Orr, a former Head of the United Nations Food and Agricultural Organization, proposed the idea after World War II. He advocated food banks around the world.

The problem has been to find a way to get the surplus to people who need it, without interfering with normal patterns of international and domestic trade. Convinced of the urgency of this problem, the U.N. General Assembly has taken new steps to use United Nations machinery to solve this critical problem.

On October 27, 1960, the General Assembly unanimously adopted a resolution aimed at providing food-deficient people with food surpluses through the United Nations. The proposals were first introduced in the Second Committee by Frederick Payne of the U.S. Delegation. He stated that the long-term goal of this program must be a world in which all people have enough to eat.

In this plan for distribution of food surpluses, the Assembly stressed the need for safeguards against (a) dumping agricultural surpluses on international markets and (b) adverse effects upon countries primarily dependent on food exports for their foreign exchange. The Assembly's resolution recognizes that the ultimate solution to the hunger problem lies in an effective speeding up of economic development, allowing underdeveloped countries to increase their food output and enabling them to purchase more food through normal international trade channels. It believes, too, that international aid should be given to establish national food reserves as one effective transitional measure.

In adopting the resolution on the use of food surpluses, the Assembly also endorsed, and called on members of the United Nations and of the specialized agencies to support, FAO's "Freedom from Hunger Campaign," launched last July as a concerted attack on the problem of providing adequate food for food-deficient people. B. R. Sen, Director General of the FAO, hailed the resolution as a challenge and an opportunity. "There can be no doubt," he said, "that the resolution reflects the great change in outlook that international developments have brought about. There seems to be much clearer appreciation today than ever before of the contribution that the United Nations system can make in strengthening cooperation that governments can make to assist in economic development of underdeveloped countries. I feel happy that the resolution establishes such an explicit link with the objectives of the Freedom from Hunger Campaign."

The United States and Foreign Aid

Almost all Americans accept the continued program of the United States for economic aid to the lesser developed countries in the world. Most of us are aware that we contribute through the United Nations. Few of us know exactly how the remainder of our aid is decided upon and how it is distributed.

The Mutual Security Program is the "legislative tent for military assistance and economic support of our allies, for development loans and technical assistance in the less developed world, for emergency foreign aid projects, and for an assortment of some half dozen other national and international programs overseas . . ." (*Economic World*, October, 1959).

The program comes up for review, authorization, and appropriation each year. The House Committee on Foreign Affairs and the Senate Committee on Foreign Relations are most directly concerned with authorization, holding a series of hearings to gather information from governmental and nongovernmental sources. The House and Senate act separately on the authorization bill, but a joint meeting of the two Houses is held to reconcile any differences. When the President signs the bill, it becomes the Mutual Security Authorization Act.

The necessary funds are appropriated via the House and Senate Appropriations Committee and the House and Senate as a whole. Differences are again reconciled by joint meetings of the two Houses. The International Cooperation Administration, the Department of Defense, and the Development Loan Fund are the operating agencies which administer the Mutual Security Program within the dimensions of our foreign policy.

At the present time we are providing technical assistance through the U.N.'s Technical Assistance programs, its Special Fund and its Specialized Agencies. We give capital and financial assistance through the International Bank, the International Finance Corporation, and the International Monetary Fund. Regionally, we provide technical and capital assistance through the Organization of American States, the Inter-American Development Bank, and the Colombo Plan. Directly and bilaterally, the U.S. provides assistance through the International Cooperation Administration, Development Loan Fund, Export-Import Bank, Surplus Commodities Disposal, Atoms for Peace, etc.

In recent months the U.S. government has gone on record as wanting to channel more of its foreign aid through the United Nations. It has picked up a major share of the Congo costs, and has recommended a special fund to be set up for African development. Whether the new administration will continue in this direction remains to be seen.

JEAN S. PICKER

An *Institute of Oriental Studies* has been set up under the Academy of Sciences of the Republic of Georgia, in the U.S.S.R. The Institute will undertake studies in the history, economics, languages, literature, art, and culture of the peoples of the Near and Middle East.

1960 Trick or Treat Program Exceeds That of 1959

C. Lloyd Bailey, Executive Director of the U.S. Committee for UNICEF, reports that the collection from the Trick or Treat Program at Hallowe'en will exceed the 1959 collection by 10 or 15 per cent. The 1959 collection totaled \$1,531,000.

Many Friends in their Meetings and in their communities promote this program, which gives new meaning to Hallowe'en. The United States Committee for the United Nations International Children's Emergency Fund, which sponsors the program nationally, is a nonprofit organization whose purpose is to make people aware of UNICEF, why it is needed, whom it helps, and what is accomplished. Concerning the steady growth of the project, Lloyd Bailey says, "The increase in contributions each year indicates that more adults as well as children are becoming aware of the program, that they share their interest with other groups in their community, who in turn supervise new programs."

"The project appeals to children; they like to participate in something specific. It is an opportunity for children to express the good will which they have for children around the world."

C. Lloyd Bailey is a member of Scarsdale Meeting, N. Y.

Many will want to learn more about this program. For information about the *Hi Neighbor* books and records (which describe UNICEF-aided countries in terms of children's interests and are supplemented by a record of songs and dances from the same land), as well as *The UNICEF Story*, write the U.S. Committee for UNICEF, United Nations, New York.

Fifth Annual Conference at the U.N.

Sponsored by Friends General Conference,
United Nations, New York, April 6-7, 1961

Theme: *The United Nations in a Divided World.*

His Excellency, Ambassador U Thant, Permanent Representative to the U.N. from Burma, has provisionally accepted an invitation to address the Conference.

A member of the United States Mission will explain the policy of the United States in the U.N. under the new administration.

The Economic and Social Council will be in session. The 15th General Assembly, which reconvenes on March 7, may be in session.

The program includes visits to Missions to the U.N.; briefings; tour of U.N. Headquarters; and discussions.

Registration fee: \$2.00. For programs, registration forms, and further information, write:

Roy Heisler	or	U.N. Conference Committee
U.N. Conference Secretary		Friends General Conference
27 W. 44th Street		1515 Cherry Street
New York 36, N. Y.		Philadelphia 2, Pa.

Books

COMMUNISM AND THE CHURCHES. By RALPH LORD ROY. Harcourt, Brace and Company, New York, 1960. 495 pages. \$7.50

This is the sixth volume in the series of studies of "Communism in American Life" directed by Professor Clinton Rossiter. Mr. Roy is experienced at disentangling the skeins of controversy in ecclesiastical communities, as he showed in *Apostles of Discord* (1953), a study of the impact on American Protestantism of some extreme right-wing sects and factions. In *Communism and the Churches* Mr. Roy deals almost entirely with Protestant church bodies. He has examined a tremendous body of material, he summarizes clearly, he writes interestingly, and he takes great pains to be fair.

His conclusion is that communism has made little impression on the Protestant churches. Many of the accusations of Communist influence, made to or by committees of Congress, have been so ill-informed as to be contemptible. A good many charges of Communist association have been weapons in controversy about the churches' attitudes toward public policy rather than evidence of relations with communism. He insists on the difference between being aware of injustice or malfunctioning in our social and economic system and being a Communist. The Great Depression drove many ministers to consider strange doctrines, but even under that pressure few accepted the Communist panacea.

Quakers and other pacifists seem to have been particularly immune to the infection of communism in spite of their natural inclination to respect the rights of holders of views different from their own. This immunity may be due in part to distrust of the notion that the end justifies the means. But on the whole Protestants have not become involved in communism, despite their concern to improve the social order.

RICHARD R. WOOD

CHRISTIAN ATTITUDES TOWARD WAR AND PEACE.

By ROLAND H. BAINTON. Abingdon Press, New York, 1960. Illustrated, 299 pages. \$4.75

Dr. Roland H. Bainton is Professor of Ecclesiastical History at Yale Divinity School and one of this country's eminent church historians.

Here is a book to challenge the thought and action of all who call themselves Christian. The three attitudes of the Christian Church toward war—pacifism, the just war, the crusade—are traced and evaluated. The stands taken by the writers of the Old and New Testaments, Christian saints, thinkers, popes, emperors, generals, and ministers on the "three attitudes" are carefully examined by the author in an attempt to determine which attitude is relevant to the Atomic Age. In the final chapters the author defends the attitude he believes is pertinent for today.

After reading this book and studying the sources in the index which document the work, every Christian will feel called to re-examine his attitude and to make, before it is too late, a decision on where he will stand.

This book is not to be read quickly, but rather thought-

fully. It is one of the most complete records and surveys from antiquity to the present, a "must" for all who claim discipleship in the Christian faith.

JOSEPH R. KARSNER

THE CHOICE IS ALWAYS OURS. An Anthology on the Religious Way, Chosen from Psychological, Religious, Philosophical, Poetical, and Biographical Sources. Edited by DOROTHY BERKLEY PHILLIPS; coedited by Elizabeth Boyden Howes and Lucille M. Nixon. Harper Brothers, New York, 1960. 430 pages. \$5.95

This edition represents a revision and an enlargement of the book first published in 1948, which has been highly prized by those who have owned and used it. The additional material, mostly from recent literature, amplifies "the function of psychological processes, the role of symbol, ritual and corporate worship, and the nature of the creative process—as each contributes to the actuation of the Way."

It is well described as a synthesis of religious and psychological insight. Both are needed as we seek to develop our spiritual life, which must grow continually. This anthology brings together the wisdom of men and women who have learned by experience the nature of the way, the techniques for inner development, and the outcomes of the way in man's relations to society and to God. An appendix gives various expressions of men's conceptions of the object of their devotion.

Here is a veritable treasury for seekers of the way of life.

EMMA CADBURY

A DICTIONARY OF LIFE IN BIBLE TIMES. By W. CORSWANT. Oxford University Press, New York, 1960. 309 pages. \$6.50

This *Dictionary*, which might better be described as a one-volume encyclopedia, presents for the student and layman information on the ideas, customs, animals, plants, and minerals current in biblical times. As the translator, Arthur Heathcock, indicates in his preface, "every outward and visible aspect of the personal, social, and religious life of the Israelites and early Christians is treated together with such associated topics as the fauna, flora, and minerals of Palestine."

Each article in this *Dictionary* has a footnote of reference to biblical texts. It is possible, therefore, to read the passages in the Old and New Testaments that provide the point of focus for each article. In the introduction there is a systematic classification of the principal articles, enabling the reader at a glance to see what is covered in each field of biblical life.

The *Dictionary* is amply illustrated by line drawings. The use of photographs would have made this *Dictionary* more attractive, but might also have put it financially out of reach.

LAWRENCE MCK. MILLER, JR.

THE OLD TESTAMENT ILLUSTRATED BY MARGUERITE DE ANGELI. Arranged by MARGUERITE DE ANGELI. Doubleday and Company, Inc., Garden City, N. Y., 1960. 256 pages. \$6.95

Once again the enchantment of a new book by Marguerite de Angeli is with us, to cast its spell upon all childish hearts.

Here are selections from the King James Version of the Old Testament, arranged and abridged to fit the younger readers, and accompanied by a wealth of illustrations that express the nobility, the mystery, and charm of these beloved and ancient narratives. Resulting from a trip to the Holy Land by the artist, this children's edition of the Old Testament is most appealing, sure to tempt the unfamiliar or to delight anew those who know it well.

HEBE BULLEY

THE NEW TESTAMENT BASIS OF PACIFISM, AND THE RELEVANCE OF AN IMPOSSIBLE IDEAL. By G. H. C. MACGREGOR. Fellowship Publications, Nyack, New York, 1960. 160 pages, paperback. \$1.25

The pacifist Christian argument is here set down with vigor and in detail. The book treats war as a moral problem. It asks: What does Jesus teach that bears on war? The author wishes to show that Jesus' ethic is incontestably pacifist and that he intended it not only for personal life but for all social and national life as well.

The second section of the book is a study of Reinhold Niebuhr's arguments against Christian pacifism. Macgregor finds so much to agree with here that he wonders how Niebuhr can remain outside the pacifist group. Pacifism, though an "impossible ideal," is relevant to human life, as the New Testament reveals God close and near to man, and man redeemable. Jesus prays for the Kingdom on earth as in heaven.

LYDIA C. CADBURY

About Our Authors

Elinor Ashkenazy is Clerk of Orange Grove Meeting, Pasadena, Calif.

Barrett Hollister, Chairman of Friends General Conference, spoke on "Friendly Aspirations for the Living of These Days" on July 1, 1960, at the closing session of Friends General Conference, Cape May, N. J. His address here is considerably shortened, especially the part dealing with the role of the local Meeting. In the opening section of the talk he spoke of the need for Friends to surmount the sin of false pride in their uniqueness.

Barrett Hollister, a member of Yellow Springs Meeting, Ohio, is Professor of Political Science at Antioch College. From December, 1954, to August, 1956, he was Director of the Leadership Conference Program of the American Friends Service Committee, resident in Geneva, Switzerland. As of July 1, 1961, he will become Division Secretary of the International Affairs Division of the AFSC.

Felix E. Hirsch of Poughkeepsie Meeting, N. Y., is a member of the faculty and librarian at New Jersey State College, Trenton, N. J. He is a regular contributor to leading publications, including *The New York Times*.

Richard R. Wood, who writes "Internationally Speaking" for the FRIENDS JOURNAL, was for many years Editor of *The Friend*, Philadelphia.

Anni Halle, an active member of Berlin Meeting, is our correspondent in Germany.

The Rev. Edwin T. Dahlberg, D.D., until recently President of the National Council of the Churches of Christ in the U.S.A., is Pastor of Delmar Baptist Church, St. Louis, Missouri.

Mildred Binns Young is author of the recent Pendle Hill Pamphlet *Another Will Gird You: A Message to the Society of Friends*. She is a member of the Board of Managers of the FRIENDS JOURNAL.

Francis D. Hole, a member of Madison Monthly Meeting, Wis., is Chairman of the Executive Committee of Illinois Yearly Meeting and Chairman of the Advancement Committee, Friends General Conference.

Friends and Their Friends

"The American Legion's attempt to reverse the Bucks County Court's issuance of a charter of incorporation to the Society for Social Responsibility in Science is an attack on freedom of assembly and discussion in the United States," said Dr. Victor Paschkis, President of the international group of scientists and Professor of Mechanical Engineering at Columbia University. Victor Paschkis made his statement in response to a declaration by the American Legion to appeal the issuance of the charter of incorporation "to the Supreme Court if necessary," made at a meeting of the American Legion Department of Pennsylvania's Eastern Judicial Section.

The American Legion's most recent statement follows the issuance of the charter to the SSRS by the Bucks County, Pa., Court after a three-year legal battle, in which it was opposed by the American Legion.

Members of the SSRS live in 20 countries, and the Society's *Newsletter* is circulated in 45 countries. Among the members of the SSRS have been five recipients of the Nobel Prize, Max Born, Albert Einstein, Wolfgang Pauli, Linus Pauling, and Hideki Yukawa.

The preamble to the Constitution of the Society for Social Responsibility in Science, adopted in Haverford, Pa., in 1949, states: "Realizing our responsibilities to all of humanity, we, a group of scientists and engineers, in order to direct our efforts and activities more effectively toward a constructive world peace and a humane world, and to stand against any war trend, whether in the United States, Russia, or any other country, organized the Society for Social Responsibility in Science."

Planning for the Friends tercentenary in New England is going forward. According to *The New England Friend* for December, 1960, "This Committee is enthusiastic about the skill and scholarship of Mary Hoxie Jones in the writing of a book on Friends in New England in observance of the 300th anniversary of New England Yearly Meeting. The Yearly Meeting sessions in 1961 will be conscious of our heritage and its challenge to us for the future." The Quakerama, "The Business of Our Lives," first presented in 1959, is being revised for the 1961 production.

Two West Coast Meetings have been granted independent status, according to the October *Friends Bulletin* of Pacific Yearly Meeting. Friends in Calgary, B.C., Canada, have been granted Monthly Meeting status by both Canadian Yearly Meeting and Pacific Yearly Meeting. For most of the previous eight-year period the Meeting had Preparative Meeting status under Vancouver Monthly Meeting. Earlier, from 1908 until 1925, Calgary Friends had been organized as a Monthly Meeting. William and Blanche Hobson, who were members in the 1920's, took a vital part in the reactivated Meeting of the 1950's.

Sacramento, Calif., Meeting in August was given independent status by Pacific Yearly Meeting. "This is the second time there has been a meeting on the basis of silence in Sacramento," says the *Friends Bulletin*. "Started in 1938, the earlier Meeting was laid down in 1944." The present Meeting was started in 1954.

"More than 300 draft-age Seventh-Day Adventist men from all sections of the United States recently underwent a two-week intensive training in how to save lives in combat rather than to kill," says *The Reporter* for August, 1960. "Adventist men do not conscientiously bear arms because of religious principle and usually request service in medical units of the army. The program at the denomination's Camp Doss in Gladstone, Oregon, gave training similar to army basic training and has been set up in close cooperation with the Surgeon General of the Army. The medical cadets take this training at their own expense. . . ."

Through the generosity of George Cornell, Phoebe Maresi, and Katherine Stainton, a trust fund has been created, from which income will go to the upkeep of Smith's Clove Meeting House and grounds, N. Y., to be preserved "for the use of the Society of Friends and as an historical monument in the Township of Woodbury." A proviso of the trust was that Cornwall Meeting, N. Y., be willing to turn over title and care of Smith's Clove Meeting House to Friends appointed by it to form a nonprofit corporation. Cornwall Meeting accepted the offer at its business meeting in November, 1960, and named as trustees Katherine Stainton, George Cornell, and James C. Seaman.

Smith's Clove Meeting House, built in 1801 and rebuilt in 1820, is on the old Albany-New York Post Road, now Route 32 (Quaker Road), just north of Highland Mills. The two acres on which the meeting house stands were purchased by Samuel Seaman of Cornwall and Samuel Cromwell of Cheese-crocks (now Woodbury) for the Preparative Meeting in 1801. For about ten years previous to this time Friends had been meeting in the home of James Cromwell.

This meeting house has recently been put in good repair, and the cemetery—containing the graves of 177 Friends—has been kept in good condition. An appointed meeting under the care of Cornwall Friends has been held annually in Smith's Clove Meeting House, usually in August. The meeting held there on August 28, 1960, was well attended.

The American Friends Service Committee has announced the appointment of Russell Johnson as Director of its International Seminars and Conferences Program in Southern Asia. He will be stationed in Delhi, India. Russell Johnson will be in charge of the seminars for students held throughout the area, and will also explore the possibility of conducting Conferences for Diplomats. Both these projects are part of the AFSC's International Affairs Program, which seeks to improve international understanding.

Russell Johnson was formerly Peace Education Secretary in the New England Regional Office of the Service Committee, Cambridge, Mass. In 1959 he directed the Committee's International Student Seminar in Poland. Until his new assignment he was acting minister of the Ware Unitarian Church, Ware, Mass. Russell Johnson and his family left for Delhi early in January.

A new approach to spelling problems is offered in *Phonetic Spelling for College Students*, written by Dr. Ralph M. Williams, Associate Professor of English, Trinity College, Hartford, Conn., and a member of Hartford Meeting, Conn.

The fifth annual Francis Parkman Prize of \$500 for a book published during the calendar year 1960 has been announced by The Society of American Historians, Inc. The award, to be made in March, 1961, will be given to an author in the field of American history or biography. The book submitted should, or may, deal with any aspect of the colonial or national history of what is now the United States. For further information address Professor John A. Garraty, Secretary-Treasurer, The Society of American Historians, Inc., Fayerweather Hall, Columbia University, New York 27, N. Y.

Maurice A. Mook read a paper entitled "Quaker Folklore and the Quaker in Folklore" on December 28, 1960, before the American Folklore Society, and on December 29 he read a paper on "Nicknames among the Amish" before the American Name Society. Both organizations are affiliated with the Modern Language Association, then meeting in Philadelphia. Maurice Mook is Professor of Anthropology at Pennsylvania State University and a member of State College Meeting, Pa.

John Woolman Memorial

After nine years as resident directors of the John Woolman Memorial, Mount Holly, N. J., Daniel S. and Jane B. Dye are retiring to their new home in Coloma, Md. During the past year, which is similar to others, the Dyes have welcomed more than 1,000 visitors to the Memorial. People have come from Iceland, Austria, Bulgaria, Denmark, England, Germany, Turkey, Southern Australia, the Caroline Islands, Korea, India, Japan, Kenya in East Africa, Hong Kong, and Singapore. There were also individuals or groups from 18 states in the Union, including Hawaii.

Essay-writing or thesis-writing students from high schools and colleges have come hunting material by or about John

Woolman. The teaching of English and citizenship for foreign wives, which was started at the Woolman Memorial, has been taken over by the Monnt Holly school system.

Out of the Incident Control Class, begun in 1954, came the Burlington County Human Relations Council, biracial, which has met in the Memorial. Planned chiefly by this committee, a large interracial meeting addressed by Eleanor Roosevelt was held in Burlington, N. J. A successful Workshop in Human Relations was also held in Moorestown, N. J. The same committee helped accomplish integration of New Jersey's Levittown, where Negro families are now living.

The Dyes have facilitated use of the Memorial buildings and grounds for committee meetings, retreats, and meditation and study groups. Individuals have been offered the opportunity of short visits to meditate, study, or write.

Samuel and Clarissa B. Cooper have been appointed to carry on the work of resident directors.

ELIZABETH ABBOTT CHRIST, *Secretary,*
John Woolman Memorial Association

The New English Bible

The year 1961, which will mark the 350th anniversary of the publication of the King James Version of the Bible, will also see the birth of a completely new translation. This is *The New English Bible*, the New Testament portion of which will be published jointly by Oxford University Press and Cambridge University Press on Tuesday, March 14.

This new translation into current English was undertaken by the major Protestant churches of the British Isles and is the work of a group of distinguished scholars appointed by those churches. *The New English Bible* is not a revision but an entirely new translation from the original Hebrew and Greek. It takes into account the great increase in knowledge of the Bible and the biblical era and employs contemporary English that is clear and natural but not self-consciously modernistic.

The translation of the New Testament was formally approved on March 23, 1960, thirteen years after work began. Work continues on the Old Testament and the Apocrypha, which will be published several years from now.

Scholars of several denominations and from a number of British universities took part in the work of translation. No part of it can be properly attributed to any one scholar.

The New English Bible is planned and directed by representatives of the Church of England, the Church of Scotland, the Methodist Church, the Congregational Union, the Baptist Union, the Presbyterian Church of England, the Churches in Wales, the Churches in Ireland, and the Society of Friends. Representatives of the British and Foreign Bible Society and the National Bible Society of Scotland also sit on the Joint Committee.

In the United States, the Cambridge and Oxford publishing houses will issue a clothbound, 460-page edition at \$4.95. It is expected that by the March 14 publication date nearly one million copies of *The New English Bible: New Testament* will be in print in the English-speaking world.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

As a volunteer for nearly a decade in the field of help rendered by the American Friends Service Committee in San Francisco to the displaced persons that found refuge there, and as a member of its staff, I am highly interested in the survey now undertaken by the AFSC Board as to the aims, philosophy, and organization of the AFSC in the light of Quaker faith and principles.

Having originated from most appropriate and successful relief rendered in France, Germany, and Russia from 1917 on, this exercise of sympathy and benevolence went on developing and now covers a good many areas all over the world.

The AFSC practically recalls the Red Cross in its peacetime functions, while supplementing the regular course of our educational, industrial, and administrative order. With its mission of benevolence and help, the AFSC looks to me like a satellite of Quakerism circling the earth.

Berkeley, Calif.

ANTONINA YAVDEN

In the FRIENDS JOURNAL for May 21, 1960, John C. Weaver has a phrase ". . . that unless it [the profit system] ceases to make profits by degrading humanity, it will go the way of ancient empires." In general, where the least profit is earned, men are most degraded, and, conversely, in countries where the most profit has been earned, men have made more intellectual, cultural, and spiritual advance. There is little profit in Asia and Africa, and much degradation. In America and other Western countries there is far more profit, and far less degradation.

As a rule profit arises when service is rendered. If a person wishes to make a profit, he must find a way to produce or render services better than any of his competitors. If he succeeds in so doing, he will injure no one but will improve the lot of mankind. Profit is not something added to price; it is something taken out of cost. There are abuses, of course, but the essential facts are as stated above. The shoe manufacturer, Bata, of Prague, Czechoslovakia, became a multimillionaire, but in the process he injured no one. During his regime the people had more shoes, better shoes, and cheaper shoes than ever before or since. That illustrates the fundamental nature of profit.

New York, N. Y.

HOWARD E. KERSHNER

The Friends Neighborhood Guild, Philadelphia, is in great need of volunteers to assist in an unusual pioneer opportunity presented to the Guild by Mr. Osborne McClain, Director of the Social Services of the Philadelphia Housing Authority. Three Authority housing projects, Richard Allen, Spring Garden, and Cambridge Plaza Homes, are located in the Guild area.

Many of the occupants of these homes are not only new to city living but among the most deprived and poorly adjusted people in society. They have difficulties in bad house-keeping, rent delinquencies, poor neighborhood relations, and other problems of such magnitude that managers of the projects have to ask them to leave, and the families are driven

into worse quarters. From a list of those who should be evicted, Mr. McClain plans to choose 25 families who will be given a three-month period to work out problems through discussion and conferences and prove they can become good neighbors. It is the first time such a program has been tried in Philadelphia.

Women volunteers are urgently needed on Mondays and Thursdays, 1:30 to 3:30 p.m., for all or part of this three-month period to help take care of children in these families so that their mothers can be released to attend group discussions. These volunteers, working under a graduate student from a school of social work, would be asked also to assist in taking notes on the children in the hope that more could be learned about individual homes.

If you have any interest in this piece of social rehabilitation, telephone Friends Neighborhood Guild, Philadelphia, WA 3-1544, at once about the project.

649 Seventh Avenue
Swarthmore, Pa.

JULIA D. EVES

Friends sometimes regard silence as strong medicine to be proportioned out in little doses. When we take upon ourselves the task of determining how much silence other souls can stand, we sometimes slip from worshiping with them down to talking at them and thence to the presumption of speaking at each meeting until in the end—lacking faith in our Father as well as our brothers—we have brought Babel into the meeting house.

Sea Girt, N. J.

MARY GWYNNE SCHMIDT

BIRTHS

CARY—On November 16, 1960, to John R. and Catharine Brinton Cary of Haverford Monthly Meeting, Pa., a daughter, CAROLINE BRINTON CARY.

JURKAT—On November 4, 1960, to Martin Peter and Mayme Porter Jurkat, a son, MARTIN ALEXANDER JURKAT. His father is a member of Haverford Monthly Meeting, Pa., and his mother is a member of Chapel Hill Monthly Meeting, N. C.

PRESSLER—On October 21, 1960, to Robert L. and Geraldine S. Pressler of Fort Wayne, Ind., their second child, a son, MICHAEL RICHARD PRESSLER. His father and paternal grandparents, M. Sherman and Edna L. Pressler, are members of Maple Grove Monthly Meeting.

SHANE—On December 25, 1960, to J. Lawrence and Martha Porter Shane, their second daughter, CAROL RUTH SHANE. Donald and Ruth Porter of Grand Rapids, Mich., are the maternal grandparents. The father and paternal grandparents, Joseph and Theresa Shane of Swarthmore College, are members of Swarthmore Meeting, Pa. Anna B. Cooper, great-grandmother, is a member of Wrights-town Meeting, Pa.

SHARPLESS—On October 29, 1960, to F. Parvin and Jean Thompson Sharpless, members of Haverford Monthly Meeting, Pa., a daughter, LAURA JEAN SHARPLESS.

DEATHS

FISHER—On December 25, 1960, JOHN KRICK FISHER, aged 12 years, son of John and Ruth Fisher. Surviving are his parents and one sister. All are members of Solebury Meeting, Pa.

GRIFFITH—On November 16, 1960, at her sister's home in Milwaukee, Wis., ENIDA GRIFFITH, a member of Clear Creek Meeting, McNabb, Illinois, where a memorial service was held on November 27, 1960.

STRATTON—On October 30, 1960, after an extended illness, MELVA W. STRATTON, wife of the late George W. Stratton. Born on November 13, 1872, the daughter of Ephraim W. and S. Clementine Purviance Holloway, she was a birthright member of the Society of Friends and a lifelong resident of Flushing, Ohio. She served as an Elder of Flushing Meeting. Melva Stratton won the high esteem of all who knew her by her unfaltering, loving, and faithful duty to her family, friends, and Meeting. Surviving are five sons, Arthur J. of Montclair, N. J., William A. and Howard E. of Flushing, Ohio, Stanley W. of Columbiana, Ohio, and Charles A. of Drexel Hill, Pa.; fifteen grandchildren and nine great-grandchildren.

Coming Events

(Deadline for calendar items: for the issue dated the first of a month, the 15th of the preceding month; for the issue dated the 15th of a month, the first of the same month.)

JANUARY

15—Old Haverford Meeting, Eagle and St. Dennis Roads, Oakmont, Pa., Adult Class, 9:45 a.m.: Bliss Forbush, "Gospel of Mark."

15—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Wayne Dockhorn, "Surprising Success in Helping the Mentally Retarded—When the Right Methods Are Used."

15—Swarthmore Meeting, Pa., Adult Forum, 9:45 a.m.: Elmore Jackson, "The Role of Friends at the United Nations."

19—Forum at Springfield Meeting, West Springfield and Old Sproul Roads, Springfield, Pa., 8 p.m.: Dr. Frank Laubach, sponsored by the Peace Committee.

19 to 23—Australia General Meeting, Canberra, Australia.

20—Symposium on Narcotic Addiction, at the Friends Meeting House, 221 East 15th Street, New York City, sponsored by the New York Friends Center, Inc. (Time of meeting may be secured by telephoning the Friends Center at New York, GRamercy 5-2565.) Among the speakers, Anna M. Kross, John Murtagh, Donald Goff, and Leona Finestone.

20 to 22—Conference for Meeting Clerks at Woolman Hill, Deerfield, Mass. Worship and consideration of the conduct of meetings and concerns relating to business meetings. For details see page 638 of our issue for December 15, 1960.

20 to 22—Philadelphia Adult Weekend Work Camp. Theme, "Housing Integration, Urban and Suburban." Resource leaders, William Lew, Friends Suburban Housing, and Larry Groth, Philadelphia Commission on Human Relations. For details contact David S. Richie, Social Order Committee, 1515 Cherry Street, Philadelphia 2; telephone LO 8-4111.

21—Western Quarterly Meeting at Kennett Square, Pa., 10 a.m.

22—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: David S. Richie, "Africa Aroused."

22—Swarthmore Meeting, Pa., Adult Forum, 9:45 a.m.: Roscoe Griffin, AFSC, "Some Economic Aspects of Disarmament."

27—The 1961 Rufus Jones Lecture, at Baltimore Friends School, Baltimore, Md., 8 p.m.: Howard Thurman, "Mystical Religion and the Experience of Love." Tickets are available on application to the Religious Education Committee, Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

Myrtle McCallin of the AFSC staff will sum up the lecture on Saturday morning before its meaning for Friends is discussed at the neighboring Stony Run Meeting House, Baltimore. Betty Ellis of Scarsdale, N. Y., newly elected Chairman of Friends General Conference Religious Education Committee, will preside at all the sessions.

27 to 29—Philadelphia Adult Weekend Work Camp. Theme, "School Integration, Private and Public." Resource leader, Louis Ballen, Coordinator for Human Relations for the Board of Public Education, Philadelphia. For details contact David S. Richie, Social Order Committee, 1515 Cherry Street, Philadelphia 2; telephone LO 8-4111.

27 to 29—Annual Meeting of the Friends World Committee, American Section and Fellowship Council, at 2111 Florida Avenue, N.W., Washington, D. C. *Friday*, pictures, 5 p.m.; lecture, 7:30 p.m., featuring A. Ward and Lena Applegate's visit to New Zealand and Australia. *Saturday*, business and evening lectures by George Loft and Edward F. Snyder. *Sunday*, at Sidwell Friends School, 9:30 a.m. to 3:30 p.m., with orientation on Africa. All Friends welcome.

28—Chester Quarterly Meeting at Lansdowne, Pa., 10 a.m.

29—Frankford Meeting, Unity and Wain Streets, Philadelphia, Conference Class, 10 a.m.: Felice Palczewski, "How Transforming Power Was Used by Early Christians," chapter three of the recent pamphlet *Transforming Power for Peace*.

29—Swarthmore Meeting, Pa., Adult Forum, 9:45 a.m.: Dorothy Hutchinson, "World-wide Disarmament."

31—Women's Problems Group, at Race Street Meeting House, Philadelphia, 10:45 a.m. Gertrude Woodruff, "The Role of Women in India." Bring sandwiches and stay for lunch; coffee and tea provided. Note change of date.

FEBRUARY

4—Concord Quarterly Meeting at Birmingham Meeting House,

Chestnut Street, West Chester, Pa. Worship and business, 10:30 a.m.; 12:30 p.m., lunch served; 2 p.m., Arthur W. Clark, "The Prison Service Committee Program."

5—Frankford Friends Forum, Unity and Wain Streets, Philadelphia, 3 p.m.: Bayard Rustin, Executive Director, Committee to Defend Martin Luther King and the Struggle for Freedom in the South, "Emerging Africa."

11—Abington Quarterly Meeting at Horsham, Pa., 11 a.m.

11—Burlington Quarterly Meeting at Trenton, N. J., 1:30 p.m.

12—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Conference Class, 10 a.m.: Samuel J. Bunting, "God and Country."

Lectures by Henry Cadbury on the "Thought and Teaching of Jesus" at Pendle Hill, Wallingford, Pa., in the Barn Lecture Room, Mondays, 8 p.m., open to the public without charge: January 16, "His Jewishness"; January 23, "The Conflict with Judaism"; January 30, "Internationalism or Particularism"; February 6, "Approach to Foreign Policy"; February 13, "The Kingdom of God"; February 20, "Eschatology and Ethics"; February 27, "Ethical Teaching—Sources, Criteria, Motives"; and March 6, "Motive and Tenor of Jesus' Teaching."

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. Shirley Hilfinger, Clerk, 1002 East Palmaritas Drive.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 1201 E. Speedway. Worship 10 a.m., Elisha T. Kirk, Clerk. Axtell 8-6073.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Franklin Zahn, Clerk, 836 S. Hamilton Blvd., Pomona, California.

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

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

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

PASADENA—526 E. Orange Grove (at Oak-land). 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., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., First-day school, 11 a.m., 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m.; Sunday School, 10:30 a.m.,

2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 11 a.m., First-days at 300 North Halifax Drive. Information, Sarah Belle George, CL 2-2333.

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

JACKSONVILLE—Meeting for worship, 11 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Sunset and Corsica, 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

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. PETERSEBURG—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. Phone DR 3-7986. Phern Stanley, Clerk, Phone DR 3-5357.

ILLINOIS

CHICAGO—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-3066.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Corinne Catlin, HA 3-3103; after 4 p.m., HA 2-8723.

INDIANAPOLIS—Lantern Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone AX 1-8677.

IOWA

DES MOINES—South entrance, 2920 30th

Street, worship, 10 a.m.; classes, 11 a.m.

FAIRFIELD—Bible School, 9:30 a.m.; worship service, 10:30 a.m. 1207 South 6th Street.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-8022 or UN 6-0389.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Long-fellow 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, two meetings for worship, one at 10 a.m., and one at 11:30 a.m., with an Adult Forum during the first meeting of worship.

DETROIT—Friends Church, 9640 Sorrento. Sunday School, 10:15 a.m., worship, 11:00 a.m. Telephone WE 4-0273, evenings.

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.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 806 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

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, 10:50 a.m., worship, 11 a.m., Quaker Church Road.

HADDONFIELD—Meeting for worship, 11 a.m., First-day, First-day school, 9:45 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.

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Jane H. Baumann, Clerk.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

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
22 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

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

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

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 355 West McMillan, Richard Day, Correspondent, WI 1-2419.

CLEVELAND—First-day school for children and adults, 10 a.m. Meeting for worship 11 a.m., 10916 Magnolia Drive, TU 4-2695.

PENNSYLVANIA

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

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

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

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

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St., west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m. Frankford, Unity and 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, Sumner Parker. BR 6-8391.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Otto Hofmann, Clerk, HI 2-2288.

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

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

THE PENINGTON

215 EAST 15th STREET, NEW YORK CITY 3

A Friends Hostel in New York for Friends and friends of Friends. Comfortable rooms and wholesome meals for permanent guests. Accommodations for transients limited. Advance reservations requested.

Telephone GRamercy 5-9193

REAL ESTATE

LIVE IN A STIMULATING community! Modern Community Developers offers homes in well-planned, intelligently integrated communities in Philadelphia area; Princeton, N. J.; Waterbury, Conn.; Wilmington, Del. Co-op apartments available in Riverdale, and Brooklyn, Bronx, N. Y. C. Write M. C. D., 84 Nassau, Princeton, N. J., or phone Stuart Wallace, Princeton, Walnut 4-0701.

AVAILABLE

CLASSES BEGIN SEPTEMBER 1961 at Sandy Spring Friends School. For information write: Sam Legg, Headmaster, Sandy Spring, Maryland.

FURNITURE UPHOLSTERY repaired and rebuilt. Over 35 years experience. Reasonable rates. Member Swarthmore Meeting. Estimates are free within 25 miles of Philadelphia, Pa. Write Thom Seremba, Collingdale, Pa., or phone LU 6-7592.

MEXICO CITY FRIENDS CENTER. Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends Meeting, Sundays at 11 a.m.

WANTED

A LOVING KINDERGARTEN TEACHER, for a special child. Write Mrs. H. Doyle, Oyster Bay, Long Island, New York, or call WO 2-4578.

ONE ACRE OR MORE of land with or without tiny house. Near transportation and within 100 miles of New York City. Write Box M181, Friends Journal.

HOUSEKEEPER-COOK, for elderly couple in Swarthmore, Pa. Experience required in planning and preparation of meals, light cleaning. Age under 60. Live in, comfortable apartment. Small modern home. Write Box E175, Friends Journal.

PLEASE MENTION THE
FRIENDS JOURNAL
WHEN WRITING TO ADVERTISERS

FRIENDS ARCH STREET CENTRE
304 ARCH STREET, PHILADELPHIA 6, PA.

ROOMS AVAILABLE

Single with running water, also rooms with private or semiprivate bath. Enjoy home cooking.

Free parking. Telephone MARKET 7-2025

ADVERTISING RATES AND DISCOUNTS

DISPLAY ADVERTISING—\$2.24 per column inch, or 16¢ per agate line, with the following discounts: 10% for 6—11 insertions, 15% for 12—24 insertions, 20% for 25 or more insertions within one year.

CLASSIFIED ADVERTISING—8¢ per word, with the following discounts: 10% for 6—15 insertions, 15% for 16 or more insertions within one year. A box number will be supplied if requested, and there is no postage charge for forwarding replies.

MEETING NOTICES—2¢ per line, with no discount for repeated insertions.

DEADLINE—The 1st and 15th of each month preceding date of issue. Copy may be changed without extra charge.

CREMATION

Friends are reminded that funds are available for the purpose of cremation.

Send for application forms to
HENRY BECK, Director,
Anna T. Jeanes Cremation Fund,
2862 Germantown Avenue,
Philadelphia 33, Pa.

Kingswood 3-3809

Marple Store Antique Shop

MABEL AND STUART BREMILLER

816 WEST SPRINGFIELD ROAD
Springfield, Delaware County, Pa.10:30 to 5:30 — Evenings by Appointment
Closed Sundays**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***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.**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 ordered. Mail and telephone orders filled promptly.

Branch, 1515 Cherry Street, Philadelphia 2, Pa.

FOR THE BEST RESULTS, ADVERTISE IN THE FRIENDS JOURNAL

A complete, modern plant for the production of
FINE PRINTING

**The Legal Intelligencer**

10 South 37th Street, Philadelphia 4, Pa.

Telephone EVergreen 6-1535

**CRETH & SULLIVAN, INC.****Insurance**320 WALNUT STREET
PHILADELPHIA 6, PA.

Walnut 2-7900

LET US SOLVE YOUR INSURANCE PROBLEMS**ARE YOUR SAVINGS INSURED?**

They would be in the Lansdowne Federal Savings and Loan Association. Our accounts are Federally insured up to \$10,000.00 and participate in liberal dividends. Accounts may be opened by mail in any amount from one dollar upwards. Legal investments for trust funds.

LANDSOWNE FEDERAL SAVINGS AND LOAN ASSOCIATION

32 SOUTH LANDSOWNE AVENUE, LANDSOWNE, PA.

*Literature on request***FRED A. WERNER, President****SELLING YOUR HOUSE?**A housing service in the Philadelphia suburbs . . . *endorsed by Friends***YOU can help to overcome racial injustices in your suburban community.****List your Suburban House with us**

Many fine people are applying for good houses — teachers, engineers, designers, doctors.

- Your house will be available to all interested buyers
- We cooperate with other brokers
- AND you will be helping to establish the principle of

NON-DISCRIMINATION IN HOUSING**Friends Suburban Housing, Inc.**53 Cricket Avenue • Ardmore, Pa.
MI 9-2911**FYFE & BOYD
FUNERAL HOME**

* James E. Fyfe • Irvin B. Boyd

Cremation Service Available

7047 Germantown Ave.

CHestnutHill 7-8700

* Member Germantown Meeting

**STRAWBRIDGE
& CLOTHIER**

Builders of Confidence

Since 1868

URGENT NEED. A working Mother, member of Friends Society, needs someone to live in. Serve meals to 14-year-old shut-in. No nursing necessary. Also do light housework in return for board and room and some compensation. Write: P. O. Box 186, Chalfont, Pa.

METALLURGIST

Forty years old, with initiative, judgment, capacity for hard work, and good common sense. Desires opportunity for work without connection to military efforts. Utilization of technical training desired, but not a necessity.

WRITE BOX B 177, FRIENDS JOURNAL

Elnwood Convalescent Home

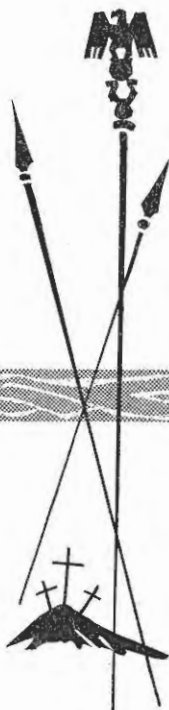
Baltimore Pike & Lincoln Avenue
Swarthmore, Pa.

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

For Christians at Easter



SEVEN WORDS TO THE CROSS

ROBERT F. JONES. Using seven words addressed to Jesus while he was on the cross, Robert F. Jones unveils the hearts of the people at Calvary and shows us our hearts in this mirror. The passers-by; the soldiers, the penitent thief, the centurion—their statements and actions lay bare the sickness in men's souls and point surely to the cross as the place of healing.

Clearly and warmly, these meditations speak to us of the true quality of Christianity and its demands. A powerful devotional book—especially for the Lent and Easter seasons. \$2.00

IN HIS LIKENESS

G. McLEOD BRYAN. Forty men and women from 20 centuries show us what it means to follow the living Christ. Augustine, Francis of Assisi, Luther, Bonhoeffer—these are some of the faithful who speak a compelling message to our time. A devotional book of great richness and depth, *In His Likeness* is well suited for reading and meditation during the days of Lent. \$3.00

ask your bookseller

John Knox Press RICHMOND, VIRGINIA
publisher of paperback **ALPHABOOKS**

ARE YOU A SUBSCRIBER OR ONLY A READER?

RICHLY VARIED CAMP PROGRAM FOR FIFTY

Spelunking, creative writing, tennis, riding, canoe sailing, woodworking, ceramics, dramatics, week-end visitors, and discussions, CIT, extended trips. Several staff openings available, opportunity for couple.

Robert and Margaret Williams,
THE ROCK, RFD,
Williamsburg, Massachusetts
Write for camp magazine

Counseling Service

of the Family Relations Committee

— For appointments —
With Lovett Dewees, M.D., Glen Mills, Pa., call GLOBE 9-2474.
With Christopher Nicholson, M.S.W., Philadelphia 44, Pa., call VI 4-8809 between 8 and 10 p.m.
With Karoline Solnitz, M.S.S., Bryn Mawr, Pa., call LA 5-0752 between 8 and 10 p.m.
Books on Family Relations can be borrowed through Philadelphia Yearly Meeting office.

FURNITURE UPHOLSTERING

SLIP COVERS AND DRAPERIES

Over 35 years experience repairing and reupholstering. First-class workmanship at REASONABLE PRICES. Estimates are free. Will go anywhere within 35 miles of Philadelphia, Pa. Ten years references from Friends in the Philadelphia area. Member of Swarthmore Meeting. Write

THOM SEREMBA
1024 SPRUCE ST., COLLINGDALE, PA.
or telephone LUDlow 6-7592

ON GRAND LAKE
IN EASTERN MAINE

DARROW CAMP FOR BOYS

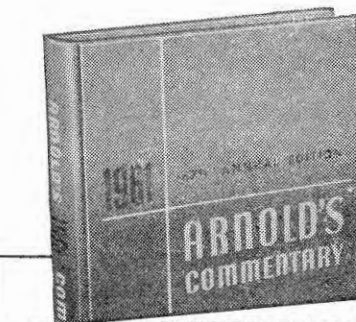
AGES: 11-18

OUTDOOR LIVING and CANOE TRIPS

(including Allagash R.)

Small informal groups with individual attention given. Quaker leadership. C. I. T. and Junior Maine guide programs.

George F. Darrow, Director
c/o OAKWOOD SCHOOL, POUGHKEEPSIE, N. Y.



INTERNATIONAL SUNDAY SCHOOL LESSONS

TEACHERS . . . Would you like

- ✓ lowest price on the market?
- ✓ abundant helps—5 pages for each lesson?
- ✓ difficult passages explained in verse-by-verse study?
- ✓ departmentally graded plan for lesson presentation?
- ✓ choice lesson illustrations?
- ✓ point of view by clergy and laymen?

GET ALL THESE AND MORE

buy **ARNOLD'S COMMENTARY 1961 (\$2.25)**

the mark
of a fine
book

LIGHT & LIFE PRESS
DEPT.
WINONA LAKE, INDIANA

FLORENCE L. KITE
6118 MCCALLUM ST.
PHILA. 44, PA.

WANTED

EXPERIENCED QUAKER TEACHERS

sought to join staff of new CAMBRIDGE FRIENDS SCHOOL (day) for boys and girls in kindergarten and elementary grades. Opening September 1961. Send resumé of experience to THOMAS WARING, Headmaster, 102 Fresh Pond Parkway, Cambridge 38, Massachusetts.

PLEASE NOTIFY US THREE WEEKS IN ADVANCE OF ANY CHANGE OF ADDRESS

FRIENDS' SELECT SCHOOL

THE PARKWAY AT SEVENTEENTH ST.
PHILADELPHIA 3, PENNSYLVANIA

Established 1689

Coeducational Day School

Kindergarten through Twelfth Grade

While college preparation is a primary aim, personal guidance helps each student to develop as an individual. Spiritual values and Quaker principles are emphasized. Central location provides many educational resources and easy access from the suburbs. Friends interested in a sound academic program are encouraged to apply.

G. Laurence Blauvelt, Headmaster

FRIENDS ACADEMY

ESTABLISHED 1877

This coeducational day school within 25 miles of New York provides a well balanced college preparatory program designed to stress in the student a 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.

ALEXANDER TUNSTALL MACNUTT
Headmaster

Box B, Locust Valley, Long Island, N. Y.

FRIENDS' CENTRAL SCHOOL

OVERBROOK, PHILADELPHIA 31, PA.

A Coeducational Country Day School

*Four-year kindergarten through 12th Grade
College Preparatory Curriculum*

Founded in 1845 by the Society of Friends, our school continues to emphasize integrity, freedom, simplicity in education through concern for the individual student.

MERRILL E. BUSH, Headmaster

EUROPE IN THE SPRING, 1961

No matter how easily you make friends or figure tips in foreign money, it adds to your enjoyment to travel with someone who knows.

JOIN MY TOUR, APRIL 7-JUNE 14.

SEE LONDON, BERLIN, VIENNA, VENICE, GENEVA, PARIS.

Enjoy hundreds of miles of delightful countryside by comfortable motor coach.

Meet stimulating people and add new dimensions to springtime travel in England and on the Continent.

Write MARGARET E. JONES

122 Oak Avenue, Moorestown, New Jersey

FRIENDS JOURNAL is regularly on sale in the magazine department of the John Wanamaker store in Philadelphia.

Grades 9-12

Founded 1837

OLNEY

Friends Boarding School BARNESVILLE, OHIO

Located in southeastern Ohio's wooded hills, Olney provides a cooperative living venture for 80 boys and girls and 20 resident staff. While primarily college preparatory, the program of study is sufficiently varied to accommodate a number of conscientious Quaker youth not preparing for college. Support from Ohio Yearly Meeting, an integrated work-study program, and an ambitious farming operation keep the cost of schooling within the reach of most Friends families.

ROBERT E. HINSHAW - - - Principal

Penn Charter's Message to Friends Not Enrolled in a Friends School:

If the cost of attending a Friends school has discouraged you, if you wish a sound education with healthy athletic and extracurricular programs for all students, and if you value a strengthening Quaker atmosphere in education, we invite you to consider PENN CHARTER.

Founded in 1689 and carrying on the concern for education expressed in William Penn's Charter, under which it now operates, Penn Charter can offer substantial scholarship aid to students of good character and ability whose financial resources are limited. It welcomes inquiries from Friends.

The Headmaster, JOHN F. GUMMERE
William Penn Charter School
Philadelphia 44, Pa.

BOYS—Kindergarten through Grade 12

GIRLS—Kindergarten through Grade 2

A FRIENDS COEDUCATIONAL BOARDING SCHOOL

GRADES
9-12

GEORGE SCHOOL

Founded
1893

RICHARD H. McFEELY, Principal

Candidates for admission in 1961-62 are now being selected from applications on file. Enrollment will be complete early in February.

Address inquiries to: ADELBERT MASON, Director of Admissions
Box 350, George School, Bucks County, Pennsylvania