

FRIENDS JOURNAL

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IN THIS ISSUE

*P*UT away all sadness from thee, for it is the sister of doubt and anger. It is the most mischievous of all spirits and worst to the servants of God. Learn now, oh unwise man, how it troubleth the Holy Spirit: remove therefore sadness from thyself and afflict not the Holy Spirit which dwelleth within thee.

—SHEPHERD OF HERMAS,
A.D. 142

Old Creeds in a New World

. *by Dag Hammarskjold*

The Uses of Diversity

. *by Carl F. Wise*

Friends Student Movement: The Need Continues

. *by Raymond P. Arvio*

Internationally Speaking

. *by Richard R. Wood*

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Christian Responsibility and a World of Law

FRIENDS JOURNAL



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WILLIAM HUBBEN

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MILDRED A. PURNELL

Associate Editor

MYRTLE M. WALLEN

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Book Survey

Rufus Jones Speaks to Our Time. An anthology edited by Harry Emerson Fosdick. The Macmillan Company, New York, 1961. 289 pages. Paperback, \$1.95

This inexpensive edition is the ideal Christmas gift. The volume gathers together a skilfully selected sampling from Rufus Jones' voluminous writings, most of which are no longer available. Friends are, indeed, fortunate in having access to his thinking through this anthology, in which Harry Emerson Fosdick invested so much love and labor.

The German Phoenix. By Franklin Hamlin Littell. Doubleday and Company, Inc., Garden City, New York, 1960. 226 pages. \$3.95

The book describes the recovery of the Protestant Church from the ravages of Hitlerism. It records largely the progress made in matters of organization and adult training of laymen. But the active participation of church members runs from only 2 to 13 per cent. One wants to share the author's optimism as to the "phenomenal influence" of the churches, but its tax-supported position, the well-educated clergy, and various status factors entering such appraisal must not be overlooked. The few martyrs of the Hitler period were not convincing enough to remove the sphinx image from the neighborhood of phoenix hopes.

The Great Contest. By Isaac Deutscher. Oxford University Press, New York and London, 1960. 86 pages. \$2.75

These four fact-laden lectures illustrate the innumerable changes within Soviet Russia that are a serious warning to any complacent thinking in the West. The changes are authentic enough to spread the mood of pessimism. Yet there are hopeful signs, too: the genuine desire for peace among the people; the increasingly independent thinking of the Russians; and, last but not least, the transitional character of Khrushchev's position. The book is realistic and highly readable.

Communist China and Asia. By A. Doak Barnett. Published for the Council on Foreign Relations by Harper and Brothers, New York, 1960. 574 pages. \$6.95

The emergence of Communist China as a major power on the Asian mainland has altered the power balance in the world. What does China's growth mean to the United States in terms of its foreign policy? What does new China mean to Asia? The author, who was born in China and who has since devoted his career to an investigation of China's actions and intentions, discusses in this comprehensive study what policies can best serve American interests and those of non-Communist Asia in the next five or ten years.

Politics and Evangelism. By Philippe Maury. Doubleday and Company, New York, 1960. 120 pages. \$2.95

Philippe Maury was an underground resistance conspirator while the Nazis held France. He is now General Secretary of the World's Christian Movement. His two careers have convinced him of a curiously friendly conviction: men and women cannot be changed by an evangelism of words but of deeds. And here he means the activities of committed lives capable of expressing themselves in the true witness of political choices.

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FRIENDS JOURNAL

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PHILADELPHIA, OCTOBER 15, 1961

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Editorial Comments

The Church in Asia

THE Christian Churches meeting next month at New Delhi, India, for their Third Ecumenical Assembly are going to be the guests of a largely non-Christian continent. Every country in Asia regards the Christian Churches existing there as exotic transplantations from the West. Any Christian group in India is only a small minority of the total population, and in most of South-east Asia the colonialism of the West has been closely linked with the coming of the Christian Churches. Many of them still carry the stigma of being, or having been, part of Western imperialism.

The brief history of Asian Christendom of 150 to 200 years has suffered from the additional fact that most converts came from the lower classes of society. They could hardly contribute to the fusion of their rich native culture with Christianity. Such a desirable blending began to take place only after some members of the upper classes joined the Church and put their talents or resources into the service of the Church. In India, for example, the poet Narayan Waman Tilak wrote in his native tongue about the life and work of Jesus Christ in a manner widely hailed as original and highly inspiring.

In discussing these problems, David G. Moses, Principal of Hislop College, Nagpur, India, points to several temptations which all Christian Churches in Asia face. One danger is of their becoming absorbed in the traditional Asian stream of thinking which considers all religions of equal value (syncretism); such leveling would make significant changes in the theology of the Christian faith by adding elements from other beliefs. The other temptation is a self-chosen withdrawal, or ghetto existence, which seeks to remain untouched by other faiths or all worldly influences. Such a timid isolationism not only is apt to lead to smugness but also contradicts the very spirit of the gospel which urges Christian believers to become part of every aspect of life.

The mind of modern Asia is more discerning than that of any earlier period. The delegates to the World Assembly will, at least to some extent, remember the story of the many errors that have marked the past progress of the Christian Church in Asia. We must not

forget, of course, that Christendom has in communism a new and formidable rival in that continent. We can only hope that some standard missionary accents of the past will be quietly dropped in favor of a language that reveals an appreciation of Asia's spiritual values and still carries great conviction.

Two Billion Pounds in Overseas Relief

The major Protestant and Eastern Orthodox Churches in the United States have sent abroad more than two billion pounds of critically needed foods, medicine, and other cargo since 1946, when the Church World Service, a Central Department of the National Council of Churches, was founded. The value of the shipments was almost \$225 million. The distribution covered 50 countries.

It is encouraging to read that the major Protestant denominations are now looking upon relief and rehabilitation as a permanent obligation. In view of the forthcoming World Assembly in New Delhi, they will also remember that the Christian Church no longer has a monopoly of organizing relief. Nowadays the large non-Christian world religions have begun organizing their own relief activities. The fact that the Christian Church is still leading in this area is as gratifying as the explicitly stated thought that it must consider relief work a permanent obligation.

The Church and Peace

Richard K. Ullmann, who at the 1961 London Yearly Meeting gave the Swarthmore Lecture, happily has accepted an invitation to address the 1962 Friends General Conference at Cape May, N. J. In the September issue of *The Wayfarer* he has some pertinent things to say on the Church and peace. It is, he states, no longer accurate to divide the Churches into those which advocate peace or the peace testimony and others which are seemingly indifferent to peace or which reject a positive testimony. The battle for peace is raging within each Church, and, he adds, "no less within our Society than elsewhere." The growth of ecumenical Christendom will unavoidably entail international cooperation. Each Church—and Friends are again included—has within its ranks ecumen-

ists and denominationalists, thus providing a platform for discussion and education. The young Churches of Asia and Africa are as much exasperated by antiquated denominational divisions as by the East-West conflict. The reception of the Russian Orthodox Church into membership of the World Council is a further witness to international cooperation.

Obviously the peace witness has suffered in Protestantism from the past national isolation of many Churches.

It is, however, significant to observe how the struggle for the peace witness also occupies the ranks of the Roman Catholic Church, which is by no means united on this point. We have every reason to consider the present state of this debate in all or most Churches encouraging, unsettled as it may appear for some time to come. There may be a few setbacks, but there can hardly be any doubt about the long-range effect of international cooperation upon the strengthening of the Christian witness for peace.

The Uses of Diversity

TO THE religious person who is convinced and concerned there is probably no more seductive charmer than the vision called unity. There is some reason to wonder, however, whether she may not have less the qualities of Eve than those of Lilith, the blonde witch whom the Talmud makes Adam's first wife.

The first question to ask is: Whose unity? Dan Wilson likes to tell of the time he asked Henry Cadbury how to deal with opposed factions in a Meeting when each claimed Eternal Truth as the name of its theological preference. "Well," Henry Cadbury is reported to have said, "thee can set one against the other, or thee can advance thy own narrow point of view." Most yearners after unity look forward to the day when the universal knee will bend at their private shrines.

This is as it should be. If a believer—and we are all believers, since there is so little that we can *know*—does not have enough confidence in his own beliefs to wish that others clung to them also, it is time he set about the task of revision. As the historical eye, however, looks upon the compost pile of withered beliefs, which somehow nevertheless supply fertility to the living, it cannot help being grateful that none upon the heap has succeeded in being the last.

So long as birth does not mean being cast from an identical prenatal mold, diversity will have its uses. The membership of most Meetings, like the citizenry as a whole, is commonly divided among those who want to reaffirm a past certainty, those who want to explore doubt, and those who want to escape from either insistence. It is almost idle to inquire whether the members of these groups exist because of prenatal or postnatal causes. Since they not only occur but recur, each representative of his group will have something helpful to say to someone somewhere.

The reaffirmers of ancient certainties are invaluable in reminding us that we cannot break with the past even if we would. It is the road we have come by in the

compelling sense that it is the explanation, the description, if you like, of where we are. Or the past may be thought of as composed of the structural members of a platform. To go higher, one must first climb to its height. How wasteful to ignore its presence, to start over, as though it were not there!

Ignoring its presence, of course, is the ultimate impossibility. When it does nothing else, it challenges every new structure to come up to its height.

The explorers of doubt, however, will not be content; they will want to continue the figure. Admittedly, they will say, the structure has grandeur and height, and its lines are noble. But look at the timbers. For how many years has the deathwatch beetle been boring into them? How long will it be before the roof falls upon us, and we suffer the fate of the Philistines? True, the timbers can be restored; the eaten wood can be replaced with new wood and stained to look as though it were old.

But how many years have passed since the old joints were first doweled in place! During all those years have there been no changes but those that the beetles have brought about? Have we learned nothing? Does the world look the same to us as it did to those who raised these now eaten timbers? Do their lines express our vision to us as well as they once expressed their vision to them? If it is well for some to be concerned with their preservation, is it not also well for others to be concerned with designs to use materials not then available?

While the doubters and the reaffirmers are wrangling over precedence, a third fellow comes along. He may not say, "A plague on both your houses!" But he will at least indulge in an expressive shrug. He carries with him an object not identical in shape with those wondrous Easter eggs into which we used to look as children, but similar in purpose. From time to time he can be observed applying his eye to the aperture. At such moments he is lost in wonder, and you may push him or pull him

or do almost anything to him you please; you will hardly get him to take his eye away.

He is not a selfish fellow as long as his eye is not glued, so to speak, to the aperture. If he sees you coming, he will hold out the object to you, often with engaging eagerness, and plead with you to look inside. He will be delighted to tell you how he put it together, who helped him, and how you can make one of your own. If you are interested in ecstasy, it is undeniable that the object works. All you need for proof is to watch his face while he is gazing into it. It is quite understandable why he looks at both doubter and reaffirmer with almost equal pity.

The three will be found in nearly every meeting house. The reason is obvious. There is hardly a meeting house that does not have more than one door. The important thing about an attender, of course, is not the direction from which he comes, or the door by which he enters, but the fact that he has sought the house. At each door he will find someone to welcome him. The door that is attended by Jesse Holmes is not necessarily the door where Rufus Jones waits, but it makes no difference who greets him so long as he is made to feel welcome and at home.

At home! There is the desideratum toward which our advancement efforts should be turned: to make every stranger feel equally at home regardless of the door by which he has entered.

We shall hardly do that, of course, before we have developed a sense of community among ourselves. For that, one exercise is excellent. It is to go out one's favorite entrance, run around the meeting house, and come in by another. Those who commend the exercise say that it is unlikely to bring about any change in previous preference among entrances. They claim, however, that it has a most salutary effect upon spiritual obesity.

CARL F. WISE

Internationally Speaking

THE death of Dag Hammarskjöld, like the death thirteen years before of his compatriot, Count Bernadotte, and like the deaths in service to the U.N. of dozens of men and women less widely known, underlines the fact that the price of peace must be paid in life, in humility, and in patient labor.

We who do not hold public positions nor share the public perils are called, nevertheless, to pay our share of the price. It is for us to serve as centers of contagion for the persistent patience necessary to raise international conflicts from the level of threat and combat to the level of search for mutually satisfactory solution of problems.

It seems that this is a new idea which many well-meaning people find unfamiliar. They are aware of the limitless dangers and unpredictability of the consequences of nuclear warfare; but they can scarcely imagine an alternative to the threat of military force as a means of dealing with disputes between nations.

We of the Society of Friends may have something to contribute to the development of alternatives.

The Russian attack on Dag Hammarskjöld and the Russian suggestion of a "troika" or three-man team to head up the U.N. Secretariat, for all its crude expression, reflects a real problem. A three-horse team would be fine, if the three horses were pulling together under adequate guidance. The problem is to provide the guidance.

The ultimate source of authority in the United Nations rests in the member nations. Like an able Clerk of a Monthly Meeting, Dag Hammarskjöld sensed the desire of the community of nations that something be done to prevent the spread of fighting, as in the recent unhappy strife in Congo. Mr. Hammarskjöld acted in accordance with this underlying desire. But the world community found itself unable to give him precise instructions. It was in effect forcing him to act as a dictator. He acted as a benevolent dictator. His benevolence was generally recognized and appreciated; his actions were generally approved. But the precedent was a bad one. It is not desirable for the leader of the community of nations to be a dictator.

The crux of the problem is to develop means whereby the community of nations may give its chief executive adequate instructions.

Part at least of the solution appears to be readily available. It would seem to be the adoption of something like the procedure of Quaker business meetings. This could be done at once, without any change in the U.N. Charter. It would, however, require one important development. It would need recognition of the fact that, for the effective solution of an important problem, it is necessary to seek the agreement of those nations whose agreement is necessary if the solution is to be effective.

Assuming the acceptance of this fact, the procedure might be somewhat like this: In any organ of the United Nations, consideration of an important problem would begin, not with the proposal of a resolution, but with a general discussion, seeking first understanding of the issue and of the interests of the various nations in it. From this understanding, avoiding misleading short cuts by way of majority votes, which often leave resentful resistance, it would be possible to go on to seek genuine agreement as to the solution. Freed from the embarrassment of a majority vote, the U.N. organ could discover the objections felt for various suggested solutions and

could seek means of avoiding or meeting those objections. Nations which felt themselves in the minority would feel less on the defensive and more free to contribute to the search for a solution. The general desire for a solution would exert more effective pressure than tirades of criticism; both the probability and the promptness of agreement would be increased. It is not unusual for corporations and even for legislative bodies to reach

agreement by such a process as this and then formally to ratify it by a formal vote.

It may be that, at this time of critical review of U.N. procedures, members of the Society of Friends can contribute an important idea by appreciating our own well-tested procedure, by adhering loyally to it, and by explaining and demonstrating it to our neighbors.

September 28, 1961

RICHARD R. WOOD

Friends Student Movement: The Need Continues

IN the academic community two developments, one organizational and one intellectual, bring into focus a glaring lack in the whole program of outreach of the Religious Society of Friends. A Friends Student Movement, a movement of campus concern bringing together for common cause Quaker faculty and students, is still needed.

The most significant organizational development in the American student world, particularly the student Christian world, is the creation in September, 1959, of the National Student Christian Federation. The NSCF unites three strands of emphasis in student work: (1) the United Student Christian Council, which formerly united the YMCA and YWCA student programs and the denominational Protestant efforts; (2) the Interseminary Movement, an organizational effort among theological students; and (3) the Student Volunteer Movement, the historic group which inspired generations of students to participate in the overseas missions of the churches. The new NSCF is the American member of the international World's Student Christian Federation. It also relates the work of the student movement to the National Council of Churches.

Conspicuously absent in this historic occasion, which marked a bold, new start in U.S. student work, was the Religious Society of Friends. Devoted to the spirit which makes ecumenicity real, Friends by their continued absence neither learn from nor contribute to the ecumenical student movement.

Friends are participating increasingly in the work of the World Council of Churches, the National Council of Churches, and regional and local Councils of Churches. The voices that cry out in our Yearly Meetings for more responsibility in the church world do not stress activity at many levels; they seem to rest with the appointment of delegations to large meetings. Friends should decide what they mean by ecumenical activity. Is the activity symbolic or real? An obvious difficulty in the matter of relating Quaker students and faculty to the

ecumenical movement is that there is not the simplest framework at the present time which can bring Friends and Friends concerns to the student Christian community.

An outstanding characteristic at the ideational level of the student movements is their concern for the life and mission of the church and the place of the Christian in the academic community. It has been my pleasure to participate, as a representative of World University Service, in dozens of local, regional, and national meetings. Invariably, students are participating in some way in the five-year study emphasis of the World's Student Christian Federation, "The Life and Mission of the Church." The study in itself is extremely significant. Students and their leaders are jointly considering what it means to be a member of a religious society, what the purpose of that society is, and how and in what way the mission of the Church is accomplished in the everyday life of the student and the academic community.

The first significant breakthrough in campus neo-orthodox self-examination came after a Student Volunteer Movement conference in Athens, Ohio, four years ago, when 3,000 students (half of them foreign students studying in the United States) came to grips with issues. As an American Friends Service Committee College Secretary, worried about disinterest and apathy among students and staff in the great social issues of the day, I was excited to see many students returning from the Athens conference with a sense of purpose, some social vision, a willingness to act and to learn from the experience of acting.

At the administrative and educational level of the academic community there has been fraternal discussion for some years about the nature and work of the university. Religiously oriented individuals and groups have sought to contribute their thinking to these theoretical discussions, which will help guide the academic community in the sure-to-be difficult years ahead. An occasional Friend throws his weight into the matter, but student and faculty Quakers, as Quakers, have been remarkably silent.

What is education? What is the university's purpose? What is the role of the Christians on campus? What is the relationship of religious values to the objective search for truth? What is the university's demand in a society with many demands? What is truth? Is truth for the academic the truth of the worshipful life? What is the vocation of the student? Of the teacher? Of the Christian student? Of the Christian teacher? Of the Christian college? Of the public or private college?

In the relatively simple, yet ingenious, organizational life of the Religious Society of Friends there has not been uncovered a simple way of relating the Friend as a Friend to the academic community. On a local campus level there are some encouraging signs, but it is an act of sheer isolated bravery when a local college Meeting, Young Friends group, or whatever, begins to consider the meaning of Quakerism to the university community—in terms other than issues like ROTC, loyalty oaths, and the like.

But these hardy souls are no movement. There are strengths and weaknesses in the present anarchic state of Quaker representation to the campus. It is abundantly clear that the AFSC College Program (not, after all, a membership or a Young Friends program) is not the instrument. The Young Friends Committee of North America, Yearly-Meeting- and not college-oriented, is a social fellowship of high school and college-age young people, not necessarily in school and college, whose purpose seems to be to unite the many strands in Quakerism rather than to perform the less sectarian task of taking Quaker concerns to the community of which it is really a part. The YFCNA does not appear to be the vessel for the present concern.

The intellectual demands facing all college men and women are sufficient to justify an end to the sentimental attachment with which many Friends seem to view the lack of even the simplest organization. Friends should not need to be reminded that their sense of freedom from organization *per se* is granted them by the historic genius which created a simple functional system within which the Society could live and grow. Minor adjustments in attitude among us will clearly pave the way for a movement of Quaker students and faculty, eager and willing to consider prayerfully their united tasks in the face of a university world not yet aware of its own task.

RAYMOND P. ARVIO

Peace Walkers Arrive in Russia

A TEAM of American and European pacifists marched at a 40-mile-a-day pace across the Soviet Union in late September on the windup of a 6,500-mile peace walk from San Francisco.

The pacifists, sponsored by the Committee for Nonviolent Action (CNVA) of New York, planned to call upon the Soviet government to halt nuclear bomb testing and to disarm unilaterally. They made similar appeals to all people on their eight-nation journey. The group arrived in Russia on September 15 and adopted a quick-march pace to meet an October 3 deadline for arrival in Moscow. They planned to hold an antiarms rally in Red Square before leaving October 8.

Scheduled to arrive in Soviet territory at about the same time the walkers would be in Moscow were Professor Earle Reynolds and his family, who left from Japan on the yacht *Phoenix* to protest resumption of bomb testing. Reynolds, a CNVA member, planned to enter the Russian seaport of Vladivostok. He was sentenced to prison in 1958 for sailing his vessel into the U. S. nuclear testing area at Eniwetok in the Pacific.

The Soviet government had given the pacifists permission to advocate unilateral disarmament in signs, meetings, and in the distribution of literature. This was believed to be the first time that organized opposition of this nature has functioned in the U.S.S.R.

Speaking to a crowd of 1,500 citizens of the town of Byerzoa Ivatyevichi, walk leader Bradford Lytle denounced nuclear testing and urged Russians to promote disarmament within their own country. He also advocated conscientious noncooperation with military policies. He reported that crowds of 200 to 400 appeared in scores of Russian villages to hear some three dozen walkers declare that nonviolent resistance must replace reliance on military strength.

Near Moscow the peace marchers demonstrated in front of a Soviet Air Force barracks. In Moscow, where they arrived on October 2, they felt welcomed, although their signs and leaflets advocated unilateral military disarmament. They were allowed to line up for a silent demonstration on the side of Red Square. The marchers felt that it was "a heaven-sent opportunity to get our message out."

The march has traveled through seven countries since leaving San Francisco ten months ago, including the United States, England, Belgium, West Germany, East Germany, Poland, and Russia. France had been included in the itinerary, but the government refused to admit the walkers, forcing them to offer civil disobedience twice by jumping from ships at Le Havre.

WHEN our purpose falters and our vision fades, when the world is too much with us, when life has lost its savor, when God appears to have become remote and inaccessible, our prayer can bring us back to the things in which are our peace. And if it seems to fail, as sometimes it does, we do well to remind ourselves that when our hold upon God seems at its weakest, His hold upon us does not slacken: we are still held in a love that will not let us go.—EDGAR G. DUNSTAN, Quakers and the Religious Quest, Swarthmore Lecture, 1956

Christian Responsibility and a World of Law

CHRISTIANS are now summoned to the practical task of helping to create a genuine world community. Our responsibility is based on our belief in one God as the Creator of all things and the Father of all mankind, and our response to His redemptive deed in Christ calling all men into fellowship with Himself and with each other. Such a world community must increasingly achieve order among nation states lest they destroy one another in war. This requires a growing system of law, courts, and international institutions for peaceful settlement and change.

This goal has now become an urgent necessity because of the scientific, technological revolutions of our time, especially nuclear, biological, and chemical weapon developments. Commercial, industrial revolutions and swift social, cultural changes are also making each nation, large or small, a part of one interdependent world.

No nation can now provide true welfare for its people without continuous cooperation with other nations. No nation can now provide security for its own people except as security is provided for all people. The interests of the nation coincide more and more with meeting the basic needs of mankind. Lest all perish, the Christian concept of one humanity under God must lead to practical expression in international, social, economic, and political institutions.

Our world is not the same world of a hundred or even of fifty years ago. With astounding speed it has been reshaped, challenging every resource of faith, of courage, of economic and political statesmanship. The tasks before us are immense. The future is not clear. Many say, "Let us keep to the old ways." Man is being supremely tested. Will he have the imagination and the practical ability to look in largely uncharted directions for the conditions of peace and well-being? For Christians the prospect is sobering, but full of exciting opportunity—opportunity to use the human and material resources of God's world for the total physical and spiritual nurture of human life everywhere.

The necessary institutions for our world are beginning to emerge. Chief among them is the United Nations, the best means we have for continuous cooperation by national governments on political,

economic, social, and cultural matters. The United Nations is now reaching a crucial point in its development. The newly independent nations, as symbols of new freedom and of the collapse of colonial empires, add a new dimension to the call for a world political instrument for collective guidance and action. The need is immediate and urgent lest the limited resources and leadership of some nations lead to anarchy and dangerous competition for national prestige and power.

Within the framework of the United Nations or closely allied to it, Christians should help build, as rapidly as possible, a body of world law and effective international courts. We must move toward the establishment of international instruments for the administration and enforcement of law. This means full support by our own nation for such international institutions for peace and justice. The alternative is not freedom and independence but confusion and strife.

As world law is essential for peace, Christians must be concerned with quickening the moral sense without which neither just law nor peace is possible. The difficult and dangerous task now confronting our generation is to implement in international relations those fundamental concepts of democracy which have been tried and proven in the experience of many nations: freedom under law; the rule of the majority with protection of minorities; the encouragement of diversity within an overarching unity; the restraint by an international body, when necessary, of those who act against the general welfare.

From such practical tasks Christians dare not shrink. "Behold, I make all things new, saith the Lord." God is not only the God of yesterday and of today; He is also the sovereign Lord of tomorrow. With confidence in Him and loving all who are members of the human family, we are called by God to decisive action in keeping with His will for a world of community with order and freedom under law.

(This World Order Sunday Message for October 22, 1961, was adopted for the National Council of Churches by the Executive Board of the Division of Christian Life and Work, on the recommendation of the Department of International Affairs, June 7, 1961.)

news of the U.N.



FRIENDS GENERAL CONFERENCE
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Old Creeds in a New World

By DAG HAMMARSKJOLD

The world in which I grew up was dominated by principles and ideals of a time far from ours and, as it may seem, far removed from the problems facing a man of the middle of the twentieth century. However, my way has not meant a departure from those ideals. On the contrary, I have been led to an understanding of their validity also for our world of today. Thus, a never abandoned effort frankly and squarely to build up a personal belief in the light of experience and honest thinking has led me in a circle; I now recognize and endorse, unreservedly, those very beliefs which once were handed down to me.

From generations of soldiers and government officials on my father's side, I inherited a belief that no life was more satisfactory than one of selfless service to your country—or humanity. This service required a sacrifice of all personal interests, but likewise the courage to stand up unflinchingly for your convictions.

From scholars and clergymen on my mother's side I inherited a belief that, in the very radical sense of the Gospels, all men were equals as children of God, and should be met and treated by us as our masters in God.

Faith is a state of the mind and the soul. In this sense we can understand the word of the Spanish mystic, St. John of the Cross: "Faith is the union of God with the soul." The language of religion is a set of formulas which register a basic spiritual experience. It must not be regarded as describing in terms to be defined by philosophy, the reality which is accessible to our senses and which we can analyze with the tools of logic. I was late in understanding what this meant. When I finally reached that point, the beliefs in which I was brought up and which, in fact, had given my life direction even while my intellect still challenged their validity, were recognized by me as mine in their own right and by my free choice. I feel that I can endorse those convictions without

any compromise with the demands of that intellectual honesty which is the very key to maturity of mind.

The two ideals which dominated my childhood world met me fully harmonized and adjusted to the demands of our world of today in the ethics of Albert Schweitzer, where the ideal of service is supported by and supports the basic attitude to man set forth in the Gospels. In his work I also found a key for modern man to the world of the Gospels.

But the explanation of how man should live a life of active social service in full harmony with himself as a member of the community of the spirit, I found in the writings of those great medieval mystics for whom "self-surrender" had been the way to self-realization, and who in "singleness of mind" and "inwardness" had found strength to say *yes* to every demand, which the needs of their neighbors made them face, and to say *yes* also to every fate life had in store for them when they followed the call of duty, as they understood it. Love—that much misused and misinterpreted word—for them meant simply an overflowing of strength with which they felt themselves filled when living in true self-oblivion. And this love found natural expressions in an unhesitant fulfillment of duty and in an unreserved acceptance of life, whatever it brought them personally of toil, suffering—or happiness.

I know that their discoveries about the laws of inner life and of action have not lost their significance.

This statement of faith by Secretary General Dag Hammarskjöld seems most fitting as we contemplate the significance of his life of service to advance the cause for world peace and to defend human rights.—EDITORS, *News of the U.N.*

The statement is taken from *This I Believe*, Volume II, compiled by Edward R. Murrow, edited by Raymond Swing, copyright 1954 by Help, Inc., and is reprinted by permission of Simon and Schuster, Inc., New York.

From Our U.N. Representative

The Introduction to the Secretary General's Annual Report, released sometime before the opening of the General Assembly each year, is a most significant document in which he analyses the developments in many aspects of the world organization. This past year has been one of severe strains. In this historic period many new nations have been born, and the essential role of the United Nations in world affairs has been made crystal clear.

Mr. Hammarskjöld pointed out two different concepts of the character, authority, and structure of the organization held by different member states. One concept, reflecting historic traditions of armed sovereign nations, would use the organization as a "conference machinery for resolving conflicts of interests and ideologies with a view to peaceful coexistence, within the Charter, to be served by a Secretariat which is to be regarded not as fully internationalized but as representing within its ranks those very interests and ideologies." The second concept envisages the United Nations primarily "as a dynamic instrument of governments," through which they can also "develop forms of executive action, undertaken on behalf of all members." With the power of destruction what it is today, the second concept would open the road for increasingly effective forms of constructive international cooperation, and the growth of world law. The member governments must decide which way the world organization will go.

Let us consider how the United States operates within the U.N. Our own government uses the organization largely, it would seem, according to the conference concept, though we do support the international character of the Secretariat and the developing "executive action" of the Secretary General. But we have not always looked upon the U.N. to keep the peace—its main purpose—but have built up military blocs and vast armaments. Military blocs have been called by Mr. Lie and Mr. Hammarskjöld "counter productive," working against the unity of the world implied in the Charter. We have taken no active part in the ratifying of the Covenants on Human Rights. Though we have provided vital financial support to U.N. programs, we have largely distributed our economic aid bilaterally. Our limiting reservation on our adherence to the International Court of Justice, the judicial organ of the United Nations, is detrimental to the development of world law. In the preamble to the Charter it is stated to be a principle and a purpose of the organization "to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained." The Secretary General emphasizes "the basic principle—that of the rule of law, and in order to promote this principle, the Charter established the International Court of Justice. . . . Thus, the demand of the Charter for a rule of law aims at the substituting of right for might. . . ."

The second concept of the United Nations as a dynamic instrument of governments with forms of executive action has been shown to be necessary. The main forms of this action consist in setting up subcommittees for fact-finding; in sending

out observer groups of a temporary nature; in placing missions in areas of conflict for observation and local negotiations; and in organizing police forces to prevent conflict. The Secretary General has had to perform special functions upon request of the members on behalf of the Security Council or the Assembly. This he did in the Congo, where the object was to protect the rights and possibilities of the people to find their own way, a very difficult task.

Mr. Hammarskjöld pointed out that the main U.N. organs in their procedures show aspects of a parliamentary character. The decisions of the Assembly, except for financial assessments and certain other matters are recommendations to member states, but they have the weight of a majority consensus on the issues. As examples of defiance we have the cases of France setting off an atomic explosion in violation of a U.N. decision, and the U.S.S.R. refusing to help pay Congo expenses. In Article 25 of the Charter, member states have agreed to "accept and carry out the decisions of the Security Council." Full acceptance of these decisions has not been practiced. The Secretary General reminds us of the seriousness of this failure to give respect to decisions and actions of the organization. We must "make the Charter a living reality in practical political action as it is already in law," the Charter being an international treaty.

Article 100 of the Charter establishes the international and independent character of the Secretariat, who should receive no instructions from governments and should have a wide geographical distribution. The proposal that the office of the Secretary General be composed of three persons ("troika"), representatives of the East, West, and the nonaligned nations, could clearly violate the substance of these Charter provisions.

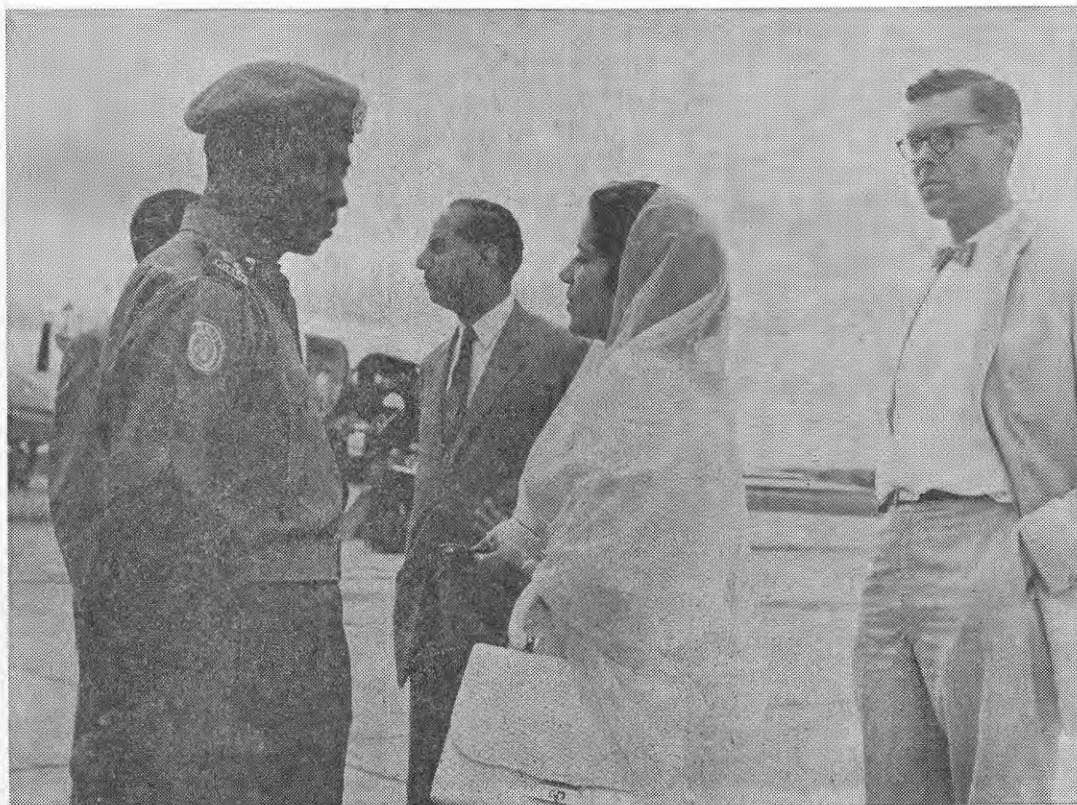
Fiinding an acceptable formula for disarmament is the number-one problem before the United Nations. Let us as citizens of our country do all we can to promote the effectiveness and the authority of the United Nations as our one best hope for peace.

ESTHER HOLMES JONES

Antony Gilpin

Antony Gilpin, a member of Scarsdale Meeting, New York, who has been with the United Nations Secretariat since 1947, recently completed a nine-month assignment in the Congo. He was stationed in Luluabourg, where he served as U.N. civilian officer for Kasai Province. His work had political, economic, and social aspects, and involved very close cooperation with the Ghana Brigade, which formed part of the U.N. force in the Congo. "I was deeply impressed," he said, "by the discipline and restraint of the Ghana troops, as well as by their understanding of the peacemaking role of the U.N. in the Congo. The recent death in an air crash of their Brigade Commander, Brigadier Joseph Michel, is a tragic loss for both Ghana and the U.N."

Kasai, probably more than any other province, is beset by intertribal conflicts, and much of the effort of the U.N. was devoted to preventing these from erupting into violence and bloodshed. The presence of U.N. troops—at first Tunisian, then Ghanaian and Liberian, and, more recently, Irish and



Antony Gilpin with Ambassador and Mrs. Dayal prior to their departure after a visit to Luluabourg, December, 1960. At the left is Brigadier Joseph Michel.

Nigerian—has definitely had a pacifying effect, although the risks involved are considerable. The danger involved was tragically illustrated at Port Francqui a few months ago, when 42 U.N. troops were outnumbered, disarmed, and massacred by Congolese soldiers.

"My experience in the Congo has convinced me of the value of an international police force. As a Friend, I have no hesitation about supporting the concept of a force of this kind—at least until such time as a disciplined, unarmed force becomes practical politics," he stated.

When asked about future prospects in the Congo, Antony Gilpin replied, "Apart from the immediate problem of bringing separatist elements, notably Katanga, into an integrated

Congo, the main question marks are the reorganization of the Congolese army, the pacification of hostile tribes, and the desperate economic situation of the country. The need for substantial external help will remain for quite a long time.

"On the credit side, in one year of independence, and with virtually no prior preparation, the Congolese have made remarkable progress and have shown themselves well able to occupy responsible positions. Nevertheless, in view of the many uncertain factors, optimism as to the future of the Congo must be very guarded."

Note: This talk took place before the recent outbreak of fighting in Katanga and the tragic death of the Secretary General.

GLADYS M. BRADLEY

Ambassador Adlai Stevenson in an address before delegates at the International Astronomical Union, meeting at Berkeley, California, on August 15, 1961, urged international cooperation in the conquest and use of outer space and called for universal support for the strengthening of the United Nations. In conclusion he said:

"Community, tolerance, openness—those are the words which I would leave with you. And if they are to be made real, we all have one more great duty: to support the United Nations, which is the community's greatest symbol and greatest instrument. It is the world center of tolerance and openness. It is, as long as men are free to differ—which I trust will be forever—a center of disciplined disagreement. No one power can dominate it, or use it to drive another to the wall. It is the greatest defense of the weak against the strong. It is the lightning rod which prevents rampant nationalism from sparking war. And if the world is to be saved from disaster, the United Nations must be built into something more—an institution which can enforce the judgments of the world community against those who threaten or break the peace."

A Change of Emphasis

The General Assembly, which officially opened its 16th session on September 19, is facing more than the usual number of crucial tests this year. Not only are many of the specific agenda items vital to the maintenance of peace, but the very structure of the organization is under attack from the Soviet Union and others.

Let us glance at the organization as it was originally set up in 1945 and note some of the changes that have evolved over the years.

In the first instance, the actual power of the U.N. was given to the Security Council. Only eleven member states were represented on the Council, and five of these, the then big five (China, France, United Kingdom, U.S., and U.S.S.R.) were given permanent seats on the Council. Special voting preference (the veto) was also given to the big five, which was an attempt to reflect the world political scene. The rationale of the time was that the U.N. *could* keep the peace because the big five *had* the power in their hands.

The General Assembly, although made up of the entire U.N. membership, was set up as a forum. It was to be a center of debate and discussion, not a place where decisions were to be made. Its powers were very limited; it was "to recommend, invite, censure, etc." Even its voting procedure reflected the role assigned to it. A majority vote of two-thirds was needed for all important items, and each country was given one vote. Each vote was equal, one to the other. In this day of vastly different political and economic strengths, with the gap between the developed and the less developed countries widening instead of lessening, the Assembly's method of voting does not realistically reflect the influence of the individual countries which make up the membership of 99 states.

The role of the Secretary General, as defined in the Charter, was almost purely an administrative one.

What changes have evolved in the placement of power in the United Nations?

First of all, the division of the great powers into two main blocks and the subsequent misuse of the veto in the Security Council have diminished the effectiveness of the Council. Unanimous action by the big five was not forthcoming. To offset this paralysis, problems were sent to the General Assembly under the "Uniting for Peace" resolution. This says, in substance, that if the Security Council cannot act when confronted with a threat to world peace, the issue can be sent to the General Assembly for discussion and recommendation. In 1956, two major threats to peace—in Suez and Hungary—were sent to the General Assembly because the Security Council could not agree on a course of action.

Over a period of years, the General Assembly has slowly developed from a center of debate to a center "for negotiation among governments." As examples, just recall where the U.N. Emergency Force in Gaza was created; where disarmament debates now take place; where the Congo crisis was faced, and a course of action decided.

In the effort to implement the new role of political settlements, the General Assembly looked around for a means to

implement its recommendations. It turned to the Secretary General and the Secretariat. It was this turn of events that changed the role of the Secretary General from a purely administrative one to one of vast political importance. The General Assembly requested the Secretary General to provide a plan for the setting up of an international Emergency Force for Egypt. The Secretary General was given general directions for the Congo crisis, but the detailed implementation was left to him.

It is this slow evolution of power from the Security Council to the General Assembly and the Assembly's reliance on the Secretary General which has given rise to the acrimonious attack by the Soviet Union on the Office of the Secretary General. It is the outcome of this attack that is so crucial to the survival and effectiveness of the U.N. organization.

JEAN S. PICKER

16th General Assembly Elects President

Mongi Slim, Permanent Representative to the U.N. from Tunisia since 1956, was chosen President of the 16th General Assembly. He is 52 years old, a member of one of the oldest and most distinguished families in Tunisia. He is a bachelor who has won a wide reputation as a patient and skilled negotiator—a tireless worker who believes in the slow and painstaking process of quiet diplomacy.

Mr. Slim is known to be a staunch believer in the principles of political liberty and freedom for which the West stands. He was a member of the U.N. Committee which condemned the Soviet Union for its attack upon Hungary in 1956, but he has also denounced the Western nations for their colonial policy.

Suggestions for Reading

Issues before the Sixteenth General Assembly:

What are the major world problems which will be brought before the Assembly in this year's session?

What is the background of these issues? Along what lines is it expected that various countries may vote?

The answers to these questions are to be found in *Issues before the Sixteenth General Assembly*, published annually by the Carnegie Endowment. Order from Taplinger Publishing Company, 119 West 57th Street, New York 19, N. Y. The price is 50 cents.

The United Nations, What You Should Know About It. By Jean S. Picker. Edited by Mrs. Eleanor Roosevelt.

This fourth edition, revised in March, 1961, is published by the U.N. Office of Public Information. It is an illustrated popular booklet, explaining the purposes and functions of the United Nations (52 pages; 35 cents). Order from the United Nations Bookstore, United Nations, N. Y.

All proceeds from the sale of this booklet go to the U.N. to help in telling the U.N. story.

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

For Our Children

The Thunderstorm at Swarthmore

THE bride in her white dress was happy that the sun was shining, but just as she stepped from the car to walk up the path to the meeting house door, a few big drops of rain began to fall. She hadn't noticed the big black cloud which had come up out of the west. "Oh, dear," she sighed, "I had hoped so much it would not rain on our wedding day!"

"Perhaps this is God's baptism," the groom tried to reassure her.

As the guests arrived and settled into silence, the storm broke in a fury of rain and wind. The bride, as she sat demurely on the facing bench, looked unhappy and unsure. The groom took her hand when they rose. As he said, "In the presence of God," a clap of thunder punctuated the phrase with a mighty comma.

"—and these our friends—" The sound of thunder rumbled away among the clouds, and the meeting house seemed to shake with the reverberation.

"—I take thee to be my wife—" Another sharp flash of lightning and the instant crack of thunder nearby startled Friends.

But the groom continued, "—promising with Divine assistance to be unto thee a loving and faithful husband so long as we both shall live." The rumbling of the thunder then died away.

When the bride finished her lines, another clap of thunder put a period to her statement. Her husband's first kiss stanchd the tears in her eyes.

A gentle voice from the body of the meeting whispered, "God is surely present. He is either stamping His approval or making a vehement objection to this marriage." The bride, hearing it, winced, but she signed her new name to the white certificate stretched on the table before her. An elderly man read the words of the marriage vows which had just been made, losing his place as the sound of thunder rolled about overhead, but finding it again after an unconscionably long time.

The little bride looked sorrowfully through the windows. "My wedding day is spoiled! It is wrong, I know, to feel superstitious about this rain," she thought to herself. "It almost seems as if it were an omen that our marriage will be an unhappy one. Some say a few drops of rain are a blessing at a wedding, but this is a deluge. This is not a baptismal blessing at all! I hope it does not portend sorrow for us both."

One of the older Friends began to speak. "The storm outside is like the stormy world around these young people. The peace and quiet within this meeting are

like the peace and love within their hearts. Although the tumult of the world may storm about them, their trust in our Heavenly Father and in each other will sustain them in peace and serenity all through their lives."

The bride smiled. The storm passed, and after all the congratulations of loving family and friends, the bride and groom rode happily away beneath a glowing rainbow. From horizon to horizon it stretched across their heaven.

KATHERINE HUNN KARSNER

Indiana Yearly Meeting

INDIANA Yearly Meeting, Friends General Conference, met at Fall Creek Meeting near Pendleton, Indiana, from August 24 to 27, 1961. The Meeting opened with the reading of the London Yearly Meeting epistle and one of the prayers given originally by Elias Hicks. There was a daily attendance of around 75; 23 representatives of a possible 29 were present. Rita Rogers served as Clerk, Mervin Palmer as Recording Clerk, and Wanda Clark as Reading Clerk.

Visiting Friends were Edward Jones, Esther Holmes Jones, and Barnard Walton of Philadelphia; Charles and Eleanor Harker of Washington, D.C.; Lorelei Lacy of Anderson, Indiana; and John Haramy of Indianapolis, Indiana.

Epistles were read from the General Meeting in Australia; Baltimore Yearly Meetings, Stony Run and Homewood; Ohio Yearly Meeting, Barnesville; California Yearly Meeting; Canadian Yearly Meeting (Barnard Walton gave comments on the background of this Meeting); Denmark Yearly Meeting; and East Africa Yearly Meeting.

A letter from Ann Arbor was read, including a minute from Green Pastures Quarterly Meeting, recommending that a biennial conference be held in the Midwest, beginning in 1963. A letter from the Continuing Committee on Greater Unity, which held a meeting at Barnesville, Ohio, in 1961, invited the Yearly Meeting to join in plans for a 1962 Conference. A second letter was read, giving additional background information. A discussion of these proposals indicated a real interest in the holding of these conferences.

Lake Erie Association asked whether Indiana Yearly Meeting would be interested in holding sessions of the Yearly Meeting concurrently with the annual meeting of the Lake Erie Association in neighboring communities or locations. This question, together with future locations for Yearly Meeting sessions, was given extended consideration. The Yearly Meeting approved of an intergroup conference of Friends in the Midwest in 1962.

A report on Indian affairs was given, together with a reminder to all of plans for the third Friends Seminar in October. The Friends National Conference on World Order will be held at Earlham College, October 23 to 25, 1961.

The work of the Friends Cooperating Committee to abolish capital punishment was described. Friends were brought up to date on the Washington vigil, efforts for the passage of new legislation on disarmament, and communications with the President of the United States and others, urging measures

for more effective administration of the disarmament agency and the World Court.

A written account of the Conference on Race Relations held at Earlham College in June, 1961, was most interesting. The 4 p.m. discussions with Barnard Walton or Charles Harker were well attended, and gave cause for deeper spiritual consideration.

First-day meeting had the largest attendance. All felt that the messages given by Friends, especially the guest speaker, were most appropriate. Barnard Walton's story of the boy and his apple, which he shared with a friend, versus the boy's sharing of a whistled tune emphasized to all the greater value of spiritual sharing.

We will miss our Yearly Meeting Clerk, Rita Rogers, next year, but are looking forward to our new incoming Clerk, Louis Neumann.

LAURA W. SWAIN

Young Friends Committee of North America Conference

FROM September 2 to 9, 170 Young Friends of college age and older gathered in Paynesville, Minnesota, by Lake Koronis, a testimonial place of God's creative beauty, for a week of deep worship, good fellowship, and concentrated study on the theme "Thy Will Be Done: The Spiritual Basis of Our Christian Service." Resource people and conferees represented some 27 Yearly Meetings and nine countries. The diversity soon proved to be the creative vehicle in which we arrived at the meaningful level of gathered worship, search, listening, and obedience to that inner light.

Sunday was All Friends Day, when visiting Friends from Minneapolis Meeting, Wisconsin, and Iowa were welcomed into our fellowship to hear Elfrida Vipont Foulds bring the keynote address on "The Ministry of Reconciliation." It was on this day, also, that we experienced one of those rare and precious times during our semiprogrammed meeting for worship when Friends brought Christ's message with great force. T. Canby Jones of Wilmington College spoke out of the silence on Tom Kelly and the joy of suffering in holy obedience in such a way that Tom seemed to be actually among us.

Dorothy Hutchinson of Abington Monthly Meeting, Pa., and Arthur O. Roberts of George Fox College, Newberg, Oregon, spoke at the evening sessions on discovering the will of God, obedience to it, and the provisions for holy living. Around these messages the theme was developed in meetings for worship and in worship-fellowship groups.

Discussion groups led by resource people representing a complete diversity of Friends groups centered on the topics of Quaker leaders, simplicity, education, the Christian home, the peace testimony, race relations, missionary and service responsibilities, political action, Indian affairs, mental health, and witnessing for Christ. One of the most valuable and blessed parts of the time together for Young Friends was the loving and guiding presence of these "older Young Friends" who came to share with us. There was great joy in knowing that everyone was joined together so beautifully in this time, and

that each of us was being used as a vessel of God's charity and Christ's love.

Business sessions were enriched by correspondence from Fran Warren and Floyd Moore from the Friends World Committee meetings in Kenya. They challenged us to begin to answer some of the material needs of our Friends in East Africa. Benjamin Wegesa, currently visiting Friends throughout the United States, further told us of the particular need for books for Friends schools there. YFCNA is initiating a drive for all books, especially texts, to be sent to Kenya.

The Young Friend, our periodical, will now be edited by Chris Beck of Swarthmore College, and will be published in the Tri-College area of Swarthmore, Haverford, and Bryn Mawr.

Intervisitation during the summer was highlighted by a group of international Young Friends, including David Woolgrove of London Yearly Meeting; Reginold Montcrieffe of Jamaica; Roswitha Schwersensky, Clerk of German Young Friends; and Barbara Milford of YFCNA, who traveled among Friends in New York, Philadelphia, Wilmington, Indiana, Illinois, and Iowa Conservative Yearly Meetings.

The East-West Contacts Subcommittee reported that its efforts and concerns are centered on studies on China, with plans for a China Workshop next summer.

Out of great concern and interest came the Subcommittee on Volunteer Service, which is planning two work camp-retreats to be held in Midwestern Meetings next summer. We hope to open up several other channels for Young Friends to use for their concerns in Christian service.

A new but vital and strongly dedicated Subcommittee on Peace and Social Order developed, which is guiding Young Friends in the actions of their concerns in this area. At Thanksgiving they will hold their first project.

The new Executive Committee to lead YFCNA during the next two years represents several Yearly Meetings. Jim Vaughan (Indiana) is the Clerk; Barbara Milford (Philadelphia) is Recording Clerk; Virginia Coover (Western) is Assistant Recording Clerk; Roy Treadway (Iowa, Conservative) is Treasurer; and David Leonard (Philadelphia) is Conference Coordinator. The Subcommittee Chairmen are as follows: Periodical, Chris Beck; East-West Contacts, Dick Taylor and Jean Michener; Volunteer Service, Barbara Perkins; Peace and Social Order, Allan Toothacher; and Intervisitation, Evelyn Copeland.

With a renewed sense of direction and leading we prepared for returning to our homes and schools.

Are we leading lives that take away the occasion of war? Are we refusing to participate complacently in a society that permits Sunday mornings to be the most segregated time of the week? Are we endeavoring in all things to lead lives characterized by the Christian demand of simplicity and gentleness, of integrity and of love? Can we exhort with John Wilhelm Rowntree: "Then, O Christ, convince us by thy spirit, thrill us by thy divine passion, drown our selfishness in thy invading love, lay on us the burden of the world's suffering, drive us forth with the apostolic fervor of the early Church?"

BARBARA MILFORD

About Our Authors

Carl F. Wise, a member of Reading Meeting, Pa., is retired from his position as teacher of English in the Philadelphia public and adult school system. He is a member of the Board of Managers of the FRIENDS JOURNAL.

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

Raymond P. Arvio, a member of West Chester Meeting, Pa., is Finance Secretary for the Fellowship of Reconciliation at its national office in Nyack, N. Y. Formerly he was New England Regional Secretary for World University Service, the international student relief organization.

Katherine Hunn Karsner is Clothing Secretary at the American Friends Service Committee warehouse, Philadelphia. She is a member of Central Philadelphia Monthly Meeting. "The Thunderstorm at Swarthmore" is the second of six selections "For Our Children" associated with meeting houses in the eastern part of the United States.

Laura W. Swain lives near Kokomo, Indiana, and is a member of Fall Creek Monthly Meeting, Pendleton, Indiana. She writes that her family of five are all birthright members of this Meeting.

Barbara Milford, a member of Reading, Pa., Monthly Meeting, is the new Recording Clerk of the Young Friends Committee of North America. After graduating from Earlham College she worked with teen-agers in a YWCA and is now working for a master's degree (in human relations) at the University of Pennsylvania.

Friends and Their Friends

Three Friends bodies with membership in the World Council of Churches will be officially represented at the World Council of Churches Assembly at New Delhi from November 18 to December 6. Two other Friends will attend the Assembly as fraternal delegate or as observer. The three groups with membership in the World Council are in North America.

Canadian Yearly Meeting will be represented by Edwin V. Abbott, a medical doctor who specializes in public health medicine. The Five Years Meeting has appointed Samuel R. Levering of North Carolina Yearly Meeting, who is Chairman of the Five Years Meeting Board on Peace and Social Concerns. Friends General Conference is sending E. Raymond Wilson, Executive Secretary of the Friends Committee on National Legislation, Washington, D. C.

On invitation of the World Council of Churches, London Yearly Meeting, which is not a member of the World Council, has appointed Margery L. Wilson to be an observer at the Assembly. She is one of the Yearly Meeting's representatives on the British Council of Churches. Also by invitation, the Friends World Committee for Consultation has named Ranjit M. Chetsingh as fraternal delegate. Ranjit Chetsingh is a Vice Chairman of the FWCC, and from 1954 to 1956 was its General Secretary. His home is in India.

Dr. Erwin L. Malone and his wife, Valerie H. Malone, members of Plainfield, N. J., Monthly Meeting, have returned from a five-month trip to the Far East, where Dr. Malone was engaged in making an industrial survey for the State of Singapore under the auspices of the United Nations. His investigations took him also to Indonesia, Thailand, the Federation of Malaya, Cambodia, Viet Nam, Hong Kong, and Japan.

Donald Heath, husband of Joan Rakestraw Heath, says the *Newsletter* of the Washington, D. C., Meeting, "coming to the C.O. position after nearly completing his Army service, was sentenced to the stockade and did nearly three months, partly at hard labor. He was released July 26 with a general discharge under honorable conditions, Oliver E. Stone having been of major help in achieving this end."

It might be a good exercise for many Friends to try to summarize their beliefs and practices in two pages of print, confining themselves to short, easy-to-read sentences. This difficult challenge has been met by Erma Perry in an article "What We Quakers Believe" in the June issue of *Hi Way*, a magazine for young people. A member of Abington Meeting, Pa., she has written for several magazines and newspapers.

Teru Togasaki, according to the *Friends Bulletin* of Honolulu, Hawaii, Meeting, has become President of the Honolulu League of Women Voters, and Masato Hasegawa was elected Head of the Honolulu Council of Social Agencies.

The Japan Committee of Philadelphia Yearly Meeting, 1515 Cherry Street, Philadelphia 2, Pa., is anxious to find additional copies of a 103-page booklet *A Brief History of the Friends Mission in Japan, from 1885 to 1905* by M. M. Haines (Mary Morton Haines).

Hilda Denworth of Swarthmore Meeting, Pa., President of the Board of Sleighton Farm School for Girls, was recently elected Chairman of the Board of the Curative Workshop, 3901 Pine Street, Philadelphia, a rehabilitation center for the handicapped.

Copies of *The Messenger* published by Philadelphia Yearly Meeting for Volume XXIX, No. 1, "On Quaker Etiquette," are in short supply, and if Friends have any spare copies not in use they will be appreciated if sent to the Yearly Meeting Office, 1515 Cherry Street, Philadelphia 2, Pa.

During October an exhibit of Indian life and crafts from the village of San Ildefonso, New Mexico, is being shown in the hall case of the Art Alliance, 251 South 18th Street, Philadelphia, Pa. The collection of pottery and paintings by village artists was assembled by James and Jean Parcher, members of Newtown Square Meeting, Pa. Jean Parcher is Clerk of her Meeting.

The 22nd season of Philadelphia Weekend Work Camps has begun, using as a theme the line from an old hymn, "Lend a hand, do what a friend can do." Roland and Carolyn Micklen have joined David Richie and Troy Chapman on the staff to make possible three camps on any weekend when enough volunteers can be recruited. A total of 831 volunteers participated in 66 camps last year, with three camps on 13 weekends. A calendar of "Special Emphasis Work Camps" with resource leaders has been prepared to attract more volunteers of college age or older. For further information write the Friends Social Order Committee, 1515 Cherry Street, Philadelphia 2, Pa.

Classes started in September at Wilmington College, Ohio, with an all-time high enrollment of 739 students. It is the 91st year in the history of the Quaker school. Wilmington College has 24 foreign students from ten countries this year. For the first time there are three from Kenya in Africa. Other countries represented are Arabia, Okinawa, India, Korea, Jordan, Costa Rica, Iran, Liberia, and Japan.

Ernestine C. Milner, Professor of Psychology, Guilford College, was installed as the new President of Altrusa International, July 27, 1961, at the biennial convention of Altrusa International held in Denver, Colorado. Established in 1917, Altrusa is the pioneer of classified women's service clubs, having a membership of 16,000 executive and professional women. As President, Ernestine Milner places the main emphasis of the forthcoming two-year program on international relations.

Albert Schweitzer now has become a pioneer in one more field. He is the first man who has spoken—not written—his autobiography on a technicolor film that covers the main phases of his 86 years. His youth in Alsace; his years at the Lambaréné hospital; the exotic jungle landscape with the tropical fauna and flora; and the primitive people who are his neighbors, friends, and wards—these are the main phases of Schweitzer's life film, to which he has supplied the accompanying text in German. It is probably the first time that a "biophony" of a great man has replaced the former biographies which until now were the only means by which a man shared his memoirs with others. The photographer of the film is Erica Anderson. The picture had its recent première in New York in a private showing given by the weekly newspaper *Aufbau*.

Frank Ankenbrand, Jr., of Greenwich, N. J., was the recipient of an honorary citation at the annual fall convocation ceremonies at Glassboro, N. J., State College. A teacher of English literature at Haddonfield High School, N. J., he was given the citation by Dr. Thomas E. Robinson, President of the College, for distinguished public contributions to the arts. In April, 1960, he also received a citation from Temple University School of Journalism. Frank Ankenbrand, Jr., is a member of Greenwich, N. J., Meeting and has contributed several fine poems to the *FRIENDS JOURNAL*.

The filming on Italian soil of an Italo-French production "Thou Shalt Not Kill," a story about conscientious objectors, has been banned by state movie censors in Rome. The film was suppressed on the recommendation of the Italian Ministry of Defense, which declared: "We do not want films which might teach our young men the existence of this problem. We already have enough problems with military recruiting." The Ministry said that the problem of conscientious objection does not exist in Italy.

The new Cambridge, Mass., Friends School opened on September 13 with an enrollment of 60. Under the care of Cambridge Monthly Meeting, the school is being housed temporarily in the parish hall of St. James's Episcopal Church, 5 Beech Street. The school is beginning with classes from kindergarten through fourth grade; additional classes will be added later. There are four members of the faculty. Thomas Waring, a member of Wellesley Monthly Meeting, Mass., is the Headmaster.

George School opened its 68th year on September 20 with a total enrollment of 450 students. There are six new additions to the faculty. In the Exchange School Program, two George School students are spending their 1961-1962 school year in Berlin, two are in Guebwiller, France, and one is in Düsseldorf. Two exchange students from Berlin are attending George School this year, and one each from Düsseldorf and Guebwiller. There are also three new foreign students at George School, one from Uganda and two from Japan.

Thomas S. Brown of Westtown School, Pa., was the leader of an all-day conference on "The Conditions and Responsibilities of Freedom" on September 27 at Friends Select School, Philadelphia. After Thomas Brown's opening talk 15 discussion groups led by students enabled all the junior and senior high school students to share in the discussion of ways in which attitudes and conduct in school and community strengthen or impair freedom, and of the origin and value of freedom for growing individuals.

Oakwood School, Poughkeepsie, N. Y., opened its 166th consecutive year with a student body of 212 students, including 55 day students from the mid-Hudson area. The students come from 19 states and eight foreign countries, viz., Bermuda, Canada, Haiti, Honduras, Kenya, Liberia, Mexico, and Venezuela.

A new dormitory building for boys was completed for the start of school. Construction is also well along on a second and similar unit, which will be ready for occupancy in January, 1962.

Seven new instructors have been appointed to the faculty. A two-day orientation program for new students, carried out by a committee of faculty and old students, included a picnic, a bus tour of the area, and entertainment in faculty homes.

"The McCrackin Verdict" is surveyed by Virgie Bernhardt in the July 5 issue of *The Christian Century*. Although the Cincinnati presbytery has found Maurice McCrackin "guilty," questions of right persist. Virgie Bernhardt points out the strangeness of a verdict that acquiesces in the motivation of the defendant but in effect finds him "guilty" for failure to test the income tax law in the civil court. The seeds of the presbytery trial go back three years, she feels, to reactionary forces stirred up in the community by McCrackin's integration activities. The case will be appealed at the synod level and, if necessary, to the United Presbyterian General Assembly.

The charges against McCrackin, who as a pacifist "cannot in conscience pay income tax for military spending," are outlined by Virgie Bernhardt Hortenstine in "McCrackin on Trial by the Church," page 113 of our issue for March 15, 1961. Virgie Hortenstine is a member of East Cincinnati Meeting, Ohio, and often writes under her maiden name.

"They Call Him 'Uncle Tom'" is the title of a short illustrated feature about Willard Pyle Tomlinson in *Today*, magazine section of the Sunday Philadelphia *Inquirer*, for June 25. Author of the book *Those Wonderful Teens*, this member of Swarthmore Meeting, Pa., has had long experience in vocational guidance. Teen-agers swarm to his home in Swarthmore, Pa. As he became aware of their problems, he realized that such problems "must be common to most teen-agers." So he wrote his book "for teen-agers with problems, not for problem teen-agers." The photograph shows him giving young neighbors tips on basketball.

Forty Friends from Long Island and New York City distributed Friends literature at the booth sponsored by Westbury and Conscience Bay Monthly Meetings, N. Y., at the Long Island Fair. These Friends were from six Monthly Meetings in the New York-Westbury Quarterly Meeting.

The instructions given to the Friends who served at the booth stated, "We are trying to explain by our words, by our literature—but most of all by our conduct—that there is another way than that of violence. We are not trying to convert anyone to Quakerism. We are only trying to speak to the divine light that is within every person who comes our way at the Long Island Fair."

The principal piece of literature distributed was *Why We Are Here*, printed for the occasion, which spoke to Friends concern for peace. The man hours contributed were 310, and 8,900 pieces of literature were distributed.

ELIZABETH H. MOGER

Ralph and Maude Powell, for many years active members of the North Columbus, Ohio, Friends Meeting, are the first residents of Quaker House, which is located near the Berkeley, California, Friends Meeting's new Education Building. The property, a spacious older Berkeley home, was acquired by the Meeting several years ago and was last winter rededicated by the Powells and Berkeley Friends. The result is

a charming, homelike atmosphere, in which various groups and committees have been meeting, and which is always open to Friends, attenders, and visitors who wish to talk, read, or have a cup of tea.

Ralph Powell has retired from the faculty of Ohio State University and expects to continue private study and research. During the winter of 1959-60, the Powells served as residents of the Friends Center in Honolulu. They plan to continue spending their summers in Allenspark, Colorado, but during the winter will be pleased to have visits from old and new friends in the new Quaker House, 2153 Vine Street, Berkeley, California.

FRANCES THOMAS

Elfrida Vipont Foulds

Elfrida Vipont Foulds, well-known British Quaker writer, lecturer, and singer, is delighting Friends groups in this country with her skipping wit, poetic insights, and inspirational appeals. Part of the real welcome given her by American Friends is based on a recognition of her own warm understanding and a feeling that what she is and does becomes for her associates a deepening of the best in Quakerism.

Friends in the Philadelphia area will have the opportunity of hearing Elfrida Vipont Foulds on October 27, when at 8 p.m., in the Cherry Street Room, 1515 Cherry Street, Philadelphia, she will address an open meeting of the Friends Publishing Corporation and the Friends Journal Associates. Her topic will be "Problems and Opportunities for Quaker Writers."

Elfrida Vipont Foulds came to the United States on August 31, to be present at the Conference of the Young Friends Committee of North America near Paynesville, Minnesota, where she gave the keynote address. She will remain in this country until November 22. Her schedule includes visits to Friends schools and Meetings as far west as Chicago, with a special trip to Montreal and Calgary, Canada.

On September 15, at the rise of the Representative Meeting of Philadelphia Yearly Meeting, the Book and Publications Committee gave a tea in honor of Elfrida Vipont Foulds. Many of her books were on display, and later she autographed books for Friends. In a ten-minute talk she referred to a recent strenuous 12 months, when she had three new grandchildren and published four new books. We must be thankful for all the ups and downs of life, she said, all that life brings us. She jokingly referred to the difficulties brought her by her *alter ego*, Charles Vipont, her pen name for sea books for boys. She hoped that she could always keep her work within the Quaker tradition as part of a wide stream of Christian endeavor which the world sorely needs. May God grant us, she concluded, the strength, faith, and courage to become transmitters in His service!

Known in Europe, the United States, and Canada, Elfrida Vipont (the name used on most of her books) has twenty-some titles of published works to her credit. One of her most popular books in Quaker circles is *The Story of Quakerism: 1652-1952*. In 1950 she was awarded the Carnegie Medal for her book *The Lark on the Wing*. She has enjoyed wide popu-

larity as a singer and has lectured on the history of vocal music. During World War II she was headmistress of a Quaker evacuation school in England. In 1955 she gave the Johnson Memorial Lecture at the Five Years Meeting. She serves on many committees of London Yearly Meeting and is active on local government responsibilities in Lancashire, England. In addition, she is a housewife, "with a large family circle to look after."

North American Conference on Church and Family

Late in April this year 550 delegates of 28 Protestant denominations from 43 states and seven Canadian provinces met for a five-day conference at Green Lake, Wisconsin, to consider various aspects of sexual behavior in our society. The aim of the meeting was to articulate the church's understanding of the fundamental nature of marriage and family life, and the responsibility of the Christian family; to understand the social and psychological factors affecting the formation of marriage and families; to develop a Christian ethic of sexual behavior and answer the questions of this generation; to clarify the moral aspects of family planning; and to strengthen the ministry of the churches in these areas.

An impressive effort was made to supply information in print or through visual material, as well as by watching group counseling or other educational techniques. A number of study groups under the guidance of specialists dealt with the following subjects: young marriages, mixed marriages, divorce and remarriage, the sex attitude of teen-agers, pregnant brides, illegitimacy, infidelity, masturbation, homosexuality, family planning, abortion, and voluntary sterilization.

The spiritual and intellectual stimulation of the conference will have a long-term impact on all Christian groups represented, especially the young people.

The two Friends active in the leadership were David Mace and Mary S. Calderone. David Mace and his wife Vera are Executive Co-Directors of the American Association of Marriage Counselors. Dr. Mary Steichen Calderone is Medical Director of the Planned Parenthood Federation of America. She is the author of *Release from Sexual Tensions*, a book which was one of the dual July selections of the Pastoral Psychology Book Club.

Friends interested in the conference report should write to the Department of Family Life, National Council of Churches, 475 Riverside Drive, New York 27, N. Y. Prepared especially for the conference was a background book, *Sex Ways—in Fact and Faith*, edited by Evelyn and Sylvanus Duvall (Association Press, New York City; \$3.95).

Letters to the Editor

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

I have written a page for the Pittsburgh, Pa., Meeting Newsletter, stressing the point made by Betty Kindleberger Stone in the FRIENDS JOURNAL of September 1, that one can

refuse to bear arms without believing it "sensible" for Congress to disband the army. I added that it would be sensible for a pacifist Congressman to accept defeat and that the dream of a Gandhian army is sensible but not "politically practical." It never can be until there is a vast increase in the number of pacifists, and there will never be any increase except one by one.

Pittsburgh, Pa.

JOHN C. WEAVER

I am an Indian Christian woman of 32 years of age. I am desirous of corresponding with American and Canadian ladies of my age. I would like to know about their country, people, customs, habits, and I am especially interested in religious matters.

Christian Peta
Narsapur P.O.

(Mrs.) M. BHARATHY WILSON

West Godavari Dist., South India

As fellow Quakers in the Deep South and as comembers of Augusta Meeting, Ga., with Edwin Bertsche, we were especially interested in his letter in the August 15 issue. It is true, as Edwin Bertsche points out, that there are no Monthly Meetings in South Carolina. We would like for Friends to know, however, that we have a small meeting for worship each Tuesday, 7:30 p.m., at Penn Center, located on St. Helena Island, Frogmore, S. C.

Next year will mark the centennial of the work at Penn, which began and was nourished by Friends and continues to have their valued support. Operating as a rural community-centered school for Negroes for 80 years, Penn now provides a community and conference center which is open to all and which has found increasing use. Visitors are always welcome.

Frogmore, S. C.

COURTNEY and ELIZABETH SICELOFF

The FRIENDS JOURNAL for September 1, 1961, states: "Negro and white students may possibly get off to a good start in newly integrated schools in Atlanta, Ga., this fall, thanks to the efforts of some Friends." This statement greatly underestimates the tremendous effort put forward by many concerned people (including a few Friends) in Atlanta and throughout Georgia.

These concerned people individually and in groups have worked actively and persistently for a successful and peaceful desegregation of the Atlanta schools, as is reflected in the following quotation from the September, 1961, issue of the *Southern School News*:

Civic leaders, religious spokesmen, businessmen, governmental representatives and communications media cooperated in a preparedness program designed to persuade Atlantans to accept the change in racial status of the schools without violence or demonstrations.

Such progress can be made only with the cooperation of the population.

Augusta, Ga.

EDWIN BERTSCHE

If someone were to ask you what are the goals and objectives of the Religious Society of Friends, what would you say? If the same question was asked of your Monthly Meeting, what would the reply be?

Those who are familiar with the processes of group life know that any group which is not clear as to its goals and objectives has trouble. Such a group spends its time in endless and frequently fruitless discussion. Because it is not clear as to its goals, it has no framework within which to work. Because it is unclear, the problems which it seeks to solve have little or no reality.

As I have contemplated these facts, I have been forced to ask: Is the Society of Friends such a group? Don't leap to too hasty an answer! Sit with it for a while, think about it, talk with other Friends about it, and then begin to apply your answer to your Monthly Meeting and the Society of which you are a member.

We have, of course, statements of faith and belief. Certainly we can't divorce these from a statement of purpose. I do feel, however, that looking at our situation from this new perspective will reveal some rewarding answers—answers which will enable us to go forward with a much clearer sense of mission.

Philadelphia, Pa.

ELWOOD CRONK

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.)

OCTOBER

15—Southern Half-Yearly Meeting at Camden, Del., 11 a.m.

15—Centre Quarterly Meeting at West Branch Meeting House, Grampian, Pa. Ministry and Counsel, 10 a.m.; worship, 11 a.m.; lunch served by the host Meeting; business, 1:30 p.m.; conference, 2:30 p.m.

20 to 22—Missouri Valley Conference at the Methodist Camp, south of Des Moines, Iowa. Direct correspondence to Edgar Z. Palmer, 2767 South 35th Street, Lincoln 6, Nebraska.

21—Western Quarterly Meeting at Fallowfield Meeting, Ercildown, Pa. Worship and Ministry, 9 a.m.; worship and business, 10 a.m.; lunch served; afternoon program, 1:30 p.m., Lawrence McK. Miller, Jr., reporting on the Friends World Committee Meeting in Kenya, East Africa.

21 and 22—Four sessions with Laurens van der Post, famous author, at Pendle Hill, Wallingford, Pa., on "Patterns of Renewal in Man." His profound searching into the life and living myth of the Bushman in South Central Africa have prepared him to speak to modern man in his search for meaning in life; author of *Lost World of the Kalahari*, and *The Heart of the Hunter* (published in October), and three other books now in paperback editions. Cost, \$2 per session. Sessions, Saturday, 8 p.m.; Sunday, 11 a.m., 4 p.m., 8 p.m. Rooms and meals can be supplied for up to 50 at Pendle Hill. For these rates and for registration write the Secretary, Pendle Hill, Wallingford, Pa., or telephone LOwell 6-4507.

22—Chester Quarterly Meeting on Worship and Ministry at Darby, Pa., Meeting, 1017 Main Street, 3 p.m.

23 to 25—Friends National Conference on World Order at Earlham College, Richmond, Ind., called by Friends Coordinating Committee on Peace. Conference Chairman, Wallace Collett. Among those participating: George Loft, Cecil Evans, David Hodgkin,

Grigor McClelland, Raymond Wilson, Robert A. Clark. Workshops. Cost, \$15 to \$18. Secretary-Treasurer of the conference, Roy Heisler, 1520 Race Street, Philadelphia 2, Pa.

24—During the Second National Conference on the Churches and Social Welfare (to be held in Cleveland, November 23 to 27), at 7 p.m., in the Ohio Room, Statler Hilton Hotel, Euclid Avenue and East 12th Street, Cleveland, a gathering will be held of Cleveland Friends and all others interested who are attending this National Conference. Further information may be had from Sarah B. Nennor, c/o Cleveland Meeting, 10916 Magnolia Drive, Cleveland, Ohio.

27—Annual Meeting of the Friends Journal Associates, 5 p.m., in the Cherry Street Room, 1515 Cherry Street, Philadelphia, followed, at 6 p.m., by the meeting of the Friends Publishing Corporation. Dinner, 7 p.m., at International House, corner of 15th and Cherry Streets (reservations must be in the FRIENDS JOURNAL office by October 23; cost, \$2.00). Open meeting, Cherry Street Room, 8 p.m.: Elfrida Vipont Foulds, well-known British Quaker author, "Problems and Opportunities for Quaker Writers."

27, 28, 29—Dedication, at Gnilford College, N. C., of the Religious Education-Auditorium-Music Building, and special homecoming ceremonies for dedication of the Armfield Athletic Center. On Friday evening, October 27, 12th Ward Lecture by George Loft, Director of the Quaker United Nations Program.

28—Chester Quarterly Meeting at Media, Pa., 3 p.m.

28—Western Quarter Teachers Training Institute at Kennett, Pa., Meeting House, for all teachers, superintendents, Religious Education Committee members, and parents. Theme, "Teaching Quaker Concepts." Worship, 10 a.m.; address by Rachel Cadbury, "How Do We Teach Quaker Concepts?" Discussion groups. Exhibit. Lunch, 12:30 p.m., at the meeting house by reservation; cost, adults, \$1.00; children, no charge. For lunch reservations write Mrs. Allan P. Palmer, R.D. 1, Kennett Square, Pa.

NOVEMBER

2—Concord Quarterly Meeting at Westtown, Pa., 10:30 a.m.

2 to 5—Sweden Yearly Meeting at Kvakargarden, Varvsgatan 15, Stockholm SV, Sweden.

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

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

12—Baltimore Quarterly Meeting, Stony Run, at Little Falls Meeting, Fallston, Md.; no time listed.

Coming: *Beliefs into Action Conference*, November 18, at Race Street Meeting House, Philadelphia, 2 to 5 p.m., sponsored by the AFSC, FCNL, and the following committees of Philadelphia Yearly Meeting: Civil Liberties, Peace, Race Relations, Social Order, Social Service, Religious Education, Japan, and the Young Friends Movement. Theme, "Your Meeting and the United Nations." Among the speakers, Grigor McClelland of the Quaker team at the U.N., and a speaker from the U.N.

BIRTHS

LOWERY—On August 26, to Richard and Anny Ries Lowery of 626 South Pugh Street, State College, Pa., a son, JEFFREY CONRAD LOWERY. His mother is a member of Richland Monthly Meeting, Quakertown, Pa.

WEBSTER—On June 26, at Metuchen, N. J., to Edward L. and Patricia Webster, a son, FREDERIC BABBITT WEBSTER. His father is a member of Haverford Meeting, Pa.

MARRIAGES

BROADRIBB-DUNHAM—On September 3, at 57th Street Meeting, Chicago, Illinois, ROSEMARY DUNHAM of Lombard, Illinois, and DONALD BROADRIBB, Secretary of the 57th Street Meeting, Chicago.

GINSBERG-ROUSSEAU—On September 9, at 57th Street Meeting, Chicago, Illinois, DOROTHY ROUSSEAU, a member of 57th Street Meeting, Chicago, and NORMAN GINSBERG of Chicago, Illinois.

KENYON-ROOT—On June 17, at Rochester, N. Y., LINDA ROOT, a member of Wrightstown Monthly Meeting, Pa., and HEWITT KENYON.

MILLER-WILLSON—On September 16, at Concord Meeting, Concordville, Pa., **GAY WILLSON**, a member of Concord Meeting, Pa., and **STEPHEN H. MILLER**, a member of Cleveland Meeting, Ohio.

TEPEL-FAGANS—On September 9, at the home of the bride and under the care of Somerset Hills Meeting, N. J., **SUSAN TIMMERMAN FAGANS** of 18 Country Lane, Basking Ridge, N. J., a member of Somerset Hills Meeting, and **FREDERICK ANTHONY TEPEL, JR.**, of Williamsport, Pa.

WEAVER-PURRINGTON—On September 16, at the Congregational Church, Grafton, Mass., **NANCY SPENCER PURRINGTON** and **GEOFFREY MARTINE WEAVER**, a member of Scarsdale Meeting, N. Y.

DEATHS

BROWN—On August 16, **HELEN W. B. BROWN** of Swarthmore,

Pa., aged 74 years, wife of the late Thomas Kite Brown, and a member of Haverford Meeting, Pa.

HADLEY—On August 28, at his home in Arlington, Va., **J. NIXON HADLEY**, aged 52 years, husband of Abby Wanton Atwater Hadley, and a member of the Friends Meeting of Washington, D. C.

ROCKEY—On August 20, **ELIZABETH VERLENDEN ROCKEY**, wife of William M. Rockey of Lansdowne, Pa., a member of Darby Monthly Meeting, Pa.

SNIPES—On September 17, **E. THOMAS SNIPES, JR.**, of Lincoln Highway, Morrisville, Pa., aged 36 years, son of Jane Moon Snipes and the late Edgar T. Snipes, and a member of Falls Monthly Meeting, Fallsington, Pa.

STEWART—On August 29, **CAROLINE A. STEWART**, wife of the late Harry Stewart, aged 95 years, one of the oldest members of Middletown Monthly Meeting, Langhorne, Pa.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School. 17th Street and Glendale Avenue. 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. Route 2, Box 274, Axtell 8-8073.

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 Oakland). Meeting for worship, Sunday, 11 a.m.

SACRAMENTO—Meeting, 10 a.m., 2620 21st St. Visitors call GLadstone 1-1581.

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

COLORADO

BOULDER—Meeting for worship at 10 a.m.; First-day school and adult discussion at 11:00 a.m.; 1825 Upland; Clerk; HI 2-3647.

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.

DELAWARE

WILMINGTON—Meetings for worship: at Fourth and West Sts., 9:15 and 11:15 a.m. (First-day school at 10); at 101 School Rd., 9:15 a.m., followed by First-day school.

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 3:00 p.m., first and third First-days, social room of First Congregational Church, 201 Volusia Ave.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 118 Florida Union.

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

MIAMI—Meeting for worship at Sunset and Corsica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-8629.

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

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

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

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. 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, meeting for worship, 10 a.m., 1050 W. 42nd. Telephone AX 1-8677.

IOWA

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

LOUISIANA

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

MASSACHUSETTS

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

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

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

MICHIGAN

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

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

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, 306 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.

NEBRASKA

LINCOLN—Meeting and First-day school, 10 a.m., 3319 South 46th Street.

NEW HAMPSHIRE

HANOVER—Meeting for worship and First-day school, 11 a.m., Sunday, D.C.U. Lounge, College Hall (except Dartmouth College Union Service Sundays). Henry B. Williams, Clerk.

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.

SEAVILLE—Meeting for worship, 11 a.m. Main Shore Road, Route 9, Cape May County. 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., 72 N. Parade; phone NF 4-3214.

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.

NORTH CAROLINA

CHAPEL HILL—Meeting for worship and First-day school, 11:00 a.m. Clerk, Adolphe Furth, Box 94, R.F.D. 3, Durham, N. C.

CHARLOTTE—Meeting for worship and First-day school, 10:30 a.m. Adult Class, 11:30 a.m. Friends Center, 2039 Vail Avenue; phone ED 2-1347.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 355 West McMillan. Marguerite Remark, Correspondent, JA 2-4787.

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., w. of 15th. Chestnut Hill, 100 E. Mermaid La., 10 a.m.
Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m.
Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m.
Frankford, Unity and Waln Streets, 11 a.m.
Green St., 45 W. School House L., 10:15 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., 609 Rathervue Place. Otto Hofmann, Clerk, HI 2-2238.

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 8-6418.

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8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
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