

# FRIENDS JOURNAL

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*I*N prayer the word comes again of itself into silence. Elsewhere, outside prayer, the silence of man is fulfilled and receives its meaning in speech. But in prayer it receives its meaning and fulfillment in the meeting with the silence of God.

—MAX PICARD

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## FRIENDS JOURNAL



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## The World Council of Churches Meets in New Delhi

(Concluded)

By E. RAYMOND WILSON

(The first part of this article, which appeared in our issue for January 1, 1962, dealt with general organization, fellowship, and some actions of the Assembly of the World Council of Churches held in New Delhi, India, November 18 to December 6, 1961.—EDITORS)

## War and Peace

NOWHERE was the uncertain and divided mind of Christians more evident at the Third World Assembly of the World Council of Churches than in dealing with the central issue of war from the Christian viewpoint. In the ponderous division of the program around the themes "Witness," "Unity," and "Service," there was no major place on the program for this question to be presented or discussed at length. Only the briefest allusions were made in the opening addresses and in the section discussions. The Chairman of the Committee on World Order and Disorder insisted on discussing background questions which he had prepared, and seemed intent on preventing the committee members from taking up the responsibility of the church and from passing judgment on modern war. The smaller committee dealing with the Commission of the Churches on International Affairs did grapple more earnestly with this subject.

What finally emerged from the section on "Service," after various hearings and revisions, was a reference in the middle of the paragraph on disarmament that reflects something of the range of opinions on present policy—pacifist, nuclear pacifist, nuclear arms for deterrence, nonuse of nuclear weapons—all joining in a plea for the goal of general disarmament. This report was "received and commended to the churches for study and appropriate action," but does not constitute an Assembly pronouncement in the same sense as the "Appeal to Governments and Peoples" and the "Message" do.

The much-amended paragraphs were in the report of the section on "Service" and read as follows:

"Disarmament. The recent violations of the moratorium on nuclear bomb testing have shocked the nations into a new realization of the acute danger and horror of modern warfare. Churches must protest against the accelerating arms race and the mounting terror which it portends. The First Assembly of the World Council of Churches in 1948 clearly recognized that war is contrary to the will of God. War in its newer forms is understood not only by Christians but by the general conscience of the nations as an offense against both the world of nature and the race of man, threatening annihilation and laying on mankind an unbearable burden of cost and terror.

"The use of indiscriminate weapons must now be condemned by the churches as an affront to the Creator and a

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E. Raymond Wilson, Executive Secretary of the Friends Committee on National Legislation, Washington, D. C., was the delegate of the Friends General Conference to the Assembly of the World Council of Churches held in New Delhi, India.



# FRIENDS JOURNAL

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## Editorial Comments

### *Christian Unity*

CHRISTIANS in more than fifty countries during the Week of Prayer for Christian Unity, January 18 to 25, 1962, will offer prayers to end the separation of the Churches. The World Council of Churches is sponsoring this plan, but in view of the scheduling of the Catholic Ecumenical Council for 1962, many Catholics will also observe a Week of Prayer. Included in the plan for the Week of Prayer are study of the biblical foundations of unity, and the holding of retreats and interdenominational discussion groups. In support of these efforts many congregations are making contributions on behalf of the poor of another confession. Swiss Catholics, for example, recently gave 12,000 francs for a Protestant missionary hospital in the Sudan. Protestants have made similar contributions to Catholic causes. A remarkable step forward is the Catholic decision to pray no longer for the repentant return of all non-Catholics to Rome but to pray for unity "according to Christ's will, in his way, in his time." Such a prayer expresses a forward-looking attitude.

### *The Pilgrims' Church?*

The deplorable rifts in Christendom are being perpetuated, in part at least, by our "persistent inclination to look backward," according to Samuel McCrea Cavert, a leading clergyman in the World Council. Our points of reference are those of the past, those of men like Aquinas, Luther, Calvin, and others. Samuel McCrea Cavert reminds us that we are a pilgrim people. We are not meant to settle down comfortably at any stage. We must think of ourselves as "not having received what was promised, but having seen it and greeted it from afar" (Hebrews 11:13).

With such prophetic hopes in mind, we must regret it all the more that the recent Assembly of the World Council has seen fit to adopt the much more dogmatic and exclusive membership formula which E. Raymond Wilson's report from New Delhi records elsewhere in this issue. He renewed on behalf of the Friends General Conference the protest which in the past several Friends groups have lodged against the earlier creedal formulation. Some Yearly Meetings belonging to the Friends General Conference are likely to reconsider whether they wish to remain members of the World Council. The de-

cision of London Yearly Meeting not to be a member but to cooperate in some committee work with the World Council seems a felicitous solution of this annoying dilemma.

The International Association for Liberal Christianity and Religious Freedom, of which Albert Schweitzer was for many years the President, adopted a resolution at its meeting in August, 1961, which also expressed its "considered regret" about the World Council's membership formula, then proposed but not yet adopted. The Association believes that it will create even greater problems for a number of Christian Churches and groups which would otherwise wholeheartedly support the work of the Council. The advancement of religious cooperation throughout the world is being retarded by the new and more exclusive phraseology.

The new membership formula seems to leave little room for the pilgrim character of the future Church that ought to welcome, but not exclude, other Christian Churches unable to subscribe to a creed.

### *Russian Problems in Education*

In 1960, Stotelov, the Deputy Secretary of the Russian educational system, declared that "the difficulties will be considerable during the period of transition between the old and the new system." Developments during the last ten years have, indeed, illustrated how difficult, if not impossible, it is to preserve the revolutionary, or proletarian, character of the nation. Khrushchev has repeatedly voiced dissatisfaction with the tendency of young intellectuals to avoid manual labor. The majority are the sons and daughters of white-collar workers, to whom the public usually refers as the people with "the leather brief case." When in 1956 the school attendance of ten years became obligatory, a growing number of young people had their eyes on college or university training. But even those who did not go on to higher education tended to avoid manual labor. Academic training, of course, is possible for only a minority, and in 1957 more than 800,000 students could not be admitted to higher education. Such a condition creates a state of dissatisfaction, of which the government is aware. But Khrushchev insists that the high school graduates must not consider it "a demotion" to have to work in a factory or on a collective farm. There is, he says, a false aristo-

cratic attitude in many a family where indolent children are threatened with having to work manually unless they attend more conscientiously to their academic studies. The Communists aim at establishing something like a cult of manual labor. Khrushchev himself, having come from the laboring class, still prefers to choose his collaborators from the ranks of former laborers. Obviously the respect which American society accords to labor in general does not exist in Russia. The country wants, therefore, to make a period of manual labor obligatory for all high school graduates before they embark on higher education.

The fear of a middle class, or bourgeoisie, arising in proletarian society is real. Such a class is bound to defeat the principles of egalitarianism and a classless society

that are part of the Soviet state. Khrushchev has repeatedly pointed out the inroads which social favoritism has already made in Russia. For example, when "Papa or Mama have pull, their child may enter college." Such influences have extended even to the evaluation of tests. The young are being reminded of the gigantic struggle and deprivations of a former generation in creating the new society.

How effectual such self-criticism will be remains to be seen. Prominent Russian educators are opposed to the interruption of academic studies by a labor year. But labor and party organizations are attempting to have a stronger voice in the selection of students to stave off the dangers of "nihilism," "indolence," and a "middle-class ideology."

## St. Paul, the Traveler

By BLISS FORBUSH

IN a day when one can fly from New York to Paris in fewer than seven hours or comfortably drive from Baltimore to San Francisco in a week, the journeys of Paul do not seem so extensive; but through these journeys Paul won a place in Christian history second only to its founder. To many writers, Paul remade Christianity, for better or for worse. Actually his interpretation of the new gospel is one of several found in the New Testament. He certainly was the most important of the early traveling missionaries whose recorded work has come down to us.

Paul was literally driven forth by an overwhelming compulsion. As Jeremiah wrote, "If I say, 'I will not mention him, or speak any more in his name,' there is in my heart as it were a burning fire shut up in my bones, and I am weary with holding it in, and I cannot" (Jeremiah 20:9); so Paul could say, "For necessity is laid upon me. Woe to me if I do not preach the gospel" (1 Corinthians 9:16).

In the first chapter of Galatians and in 2 Corinthians 11, Paul relates much about his travels. In Galatians he wrote that, following his vision, he went into Arabia, evidently to think through the meaning of his call, and then returned to the city of Damascus. He did not go

to Jerusalem until three years had passed, and remained there only fifteen days. Evidently he cherished his independence; and although pleased to learn more about Jesus from eyewitnesses, he did not wish to lose the glory of his own call or become a secondhand apostle working in Judea.

It was natural that Paul should go to Tarsus, his birthplace. The capital city of Cilicia was half way between Jerusalem and Ephesus, a meeting place of Hellenistic and Semitic culture, a commercial city of half a million, with highways leading into Asia Minor, Palestine, and to the East. For seven years Paul labored in his own province, and successfully established new centers of Christianity, for Luke wrote later that Paul "went through Syria and Cilicia strengthening the churches."

Paul's next move was to Antioch, where he was called to labor with Barnabas. Here "for a whole year they met with the church, and taught a large company of people; and in Antioch the disciples were for the first time called Christians" (Acts 11:26).

After ten years of experience, Paul was ready for his major task. In the next fifteen or sixteen years the great Apostle to the Gentiles made four long journeys. The first took him through southern Asia Minor (as we call it today) and the Island of Cyprus, a distance of nearly two thousand miles. The second, twice as long, was through northern Palestine, Syria, Asia Minor, Macedonia, and Greece. The third journey covered approximately the same territory, but he proceeded more leisurely. In the last, Paul as a prisoner sailed from Caesarea to Italy, with stops at the southern portion of Asia Minor and the islands of the Mediterranean Sea on the way.

Bliss Forbush retired in 1960 as Headmaster of Baltimore Friends School. He is Clerk of Baltimore Yearly Meeting, Stony Run, a member of the Board of Managers of the FRIENDS JOURNAL, and well-known as the author of the biography *Elias Hicks, Quaker Liberal*. In the spring of 1961 the Religious Education Committee of Friends General Conference published a study booklet by Bliss Forbush entitled *The Life and Letters of Paul*. Under the auspices of the Advancement Committee of Friends General Conference, Bliss and LaVerne Forbush have in recent months visited extensively among Friends and Meetings in the East and Midwest.



Then he went overland to Rome. Some scholars believe there was a fifth journey, for Clement hints at this in a letter he wrote in 95 A.D.

Paul seems to have had a definite strategy for his journeys. He went to large centers of population, where life was thickest, where commerce was great, where opinions were formed, leaving to his converts the task of reaching the villages and rural areas. When he entered a new location, he made his way to the synagogue. Here he was accepted as a loyal Jew and allowed to speak. When it was discovered that he was adding something new to the ancient heritage of Judaism, he was driven out. Sometimes, as at Antioch of Pisidia (Acts 13:13-47), Paul was permitted to speak twice; again, as at Thessalonica, "for three weeks he argued with them from the scriptures" (Acts 17:2). When he left the synagogue, some Jewish converts followed Paul and a larger number of "God-fearers" who had been attracted to the high ethics and strict monotheism of the Jews but repulsed by Jewish legalism and Jewish ritualism. When sufficient converts were made, Paul appointed elders to direct the congregation, and then passed on to new undertakings. He continued to maintain contact with the new churches, sending disciples like Timothy and Titus to inquire about their welfare, and directing letters of encouragement to them or answering their queries about the right conduct of Christians within and without the churches.

Paul preached a revolutionary gospel. Rome gave religious freedom to all established religions, but forbade new ones. In Paul's day the Christian fellowships were considered a sect of Judaism. Most of the riots resulting from Paul's preaching were instigated by the Jews, who repudiated his message. When Paul was punished by the Romans, it was for disturbing the peace. In 2 Corinthians 11, Paul listed his sufferings at the hands of the Jewish and Roman authorities. "Five times I have received at the hands of the Jews the forty lashes less one. Three times I have been beaten by rods; once I was stoned."

In addition to punishment at the hands of officials, Paul frequently met with other privations. "Three times I have been shipwrecked," he wrote the Corinthians; "a night and a day I have been adrift at sea." Later, on his fourth journey, he was to experience an additional ship-

wreck. He also wrote of "danger in the wilderness, danger at sea . . . in toil and hardship, through many a sleepless night, in hunger and thirst, often without food, in cold and exposure" (2 Corinthians 11:26, 27).

Probably most of the land journeys of Paul were made on foot. Only once, when he was taken under guard from Jerusalem to the Roman governor in Caesarea, is it recorded that he rode on a horse. There was irony in the fact that on this occasion he was escorted by "two hundred soldiers with seventy horsemen and two hundred spearmen" (Acts 23:23).

Paul supported himself while on his journey with funds accumulated on longer stays in important cities. He was a tentmaker. The churches he founded, on the other hand, donated monies towards his expenses. One of the lovely notes in his letters is the thanks he gives the Philippians for going "into partnership" with him. He appreciated the fact that they had sent him help "once and again" (Philippians 4:15, 16).

Like all travelers, Paul was forgetful at times. At Troas he forgot his cloak, books, and parchments (2 Timothy 4:13).

When he traveled, Paul did not feel that he was working alone. Some of his "fellow-workers" and "fellow-soldiers" might be with him; always "the Spirit which is from God" accompanied him (1 Corinthians 2:12). With this help he could write to the Romans, "I have reason to be proud of my work for God" (Romans 15:17).

### Springs of Love

By CARRIE WARD LYON

The springs of love are fresh and clear  
And deeper than our consciousness.  
They flow from the great love of God  
And rise in us to heal and bless.

And if world cares and fears oppress,  
And hearts are hard, and we forget  
Those springs for self and things that keep  
us from their pure, clean draught, they yet

Await in silence lips of ours:  
Peace potent for pain's mastery  
In springs renewing and renewed  
for and through us eternally.

---

*To relate oneself to God is a far higher thing than to be related to the race and through the race to God. This is what I have endeavored to express. I have not declaimed or thundered, and I have not lectured, but I have made it plain that this is the case also in our age, that our age and generation are pitifully confused about the good and the true. . . . The truth can neither be communicated nor be received except as it were under God's eyes, not without God's help, not without God's being involved as the middle term, He Himself being the Truth.—S. KIERKEGAARD, The Point of View*

## Wars Which Never Happened

By EDWIN B. BRONNER

THE late James G. Randall, the great Lincoln scholar, once said in a speech, "There is a voluminous literature on the subject of wars, but there is need for more attention to wars that have not happened" (*American Historical Review*, January, 1953, page 257). Any student of American history can compile a long list of wars which never took place; of crises which were settled before warfare broke out. European historians are confronted with a much more fruitful field for examination and study. Let us look briefly at a few examples from American history.

In the short period between the founding of our nation and the end of the eighteenth century, the country in 1798 came perilously close to open warfare in that episode in our history called the "undeclared war with France." Following the humiliating XYZ Affair, in which three diplomatic representatives were denied recognition until they had bribed French officials, the American people called for war with France, and Congress appropriated money for the army and navy. George Washington came out of retirement to lead the former, and eighty armed French vessels were captured on the high seas by the navy. During the excitement of the period, President John Adams did not allow his emotions to become involved in this crisis, and he took advantage of a change in the French attitude to send a new emissary to Paris who was able to negotiate a peaceful settlement. This greatly disgusted his fellow Federalists, who believed that the hostilities were good politics.

The traditional antagonism between the people of the United States and the Canadians, which went back to the colonial period, came close to breaking forth in full-scale warfare in the late 1830's. Following the abortive rebellion of the Canadians against the British in 1837, a number of explosive issues occurred along the border. There was the *Caroline* affair, when British forces burned a ship on the American side of the Niagara River, followed by the burning of the *Sir Robert Peel* by Americans. The McLeod trial, which grew out of the *Caroline* episode, increased the tension, as did the "Aroostook War," on the Maine-New Brunswick boundary. Thousands of Americans rushed to the Canadian frontier, disguising themselves in "Hunters' Lodges." Congress appropriated \$10,000,000 for possible war, and

authorized President Martin Van Buren to raise an army of 50,000 men. War did not break out, and Daniel Webster, Secretary of State under President John Tyler, was later able to negotiate the famous Webster-Ashburton Treaty in 1842.

The Civil War period is filled with wars which did not happen. Within the nation were such episodes as the crisis a decade before the war began, which was settled by the Compromise of 1850. The controversy over the Kansas-Nebraska question, culminating in "Bleeding Kansas," could have precipitated a wider conflict. Some historians, including Randall, believed that the Civil War itself might have been averted, and was by no means inevitable. During the war the United States was brought close to war with Great Britain when an American naval vessel halted the *Trent*, an English ship, and forcibly seized two Southern diplomats. James M. Mason and John Slidell. The British were outraged by this action, but cooler heads brought about a settlement, based upon the release of the two Southerners.

There have been many other crises between the United States and her erstwhile mother country; for example, the episode in the 1890's when the United States intervened in the conflict between Venezuela and Great Britain over the boundary of British Guiana and Venezuela. Secretary of State Richard Olney denounced the English government in ringing terms, action sometimes referred to as "twisting the Lion's tail," a popular pastime of politicians just before elections, and newspapers ran such headlines as "WAR IF NECESSARY." War was averted, but Professor Randall pointed out in his address that if war had come, "One can imagine the learned disquisitions that might have poured forth to 'prove' that the Anglo-American war was 'inevitable.'"

It might prove fruitful to study some of these episodes of the past, and particularly the antagonism between the United States and Great Britain, which might be likened in some ways to a cold war which managed not to become a shooting war except in 1812. It would also be useful to examine more fully incidents in the twentieth century, such as the conflict with Japan which preceded the Gentlemen's Agreement of 1907, the *Lusitania* sinking of 1915, or the *Panay* affair in 1937.

On the international scene there are numerous incidents which did not lead to full-scale war. In the last few years there have been events like the Suez crisis and the Lebanon controversy, and, on a different level, the prolonged Kashmir question between India and Pakis-

Edwin B. Bronner, a member of Cheltenham, Pa., Monthly Meeting, is Chairman of the Executive Committee of the Friends World Committee, American Section. Associate Professor of History at Temple University, he has published a number of articles on Quaker history.



tan, which has resulted in hostility but as yet no war.

There have been many serious efforts to discover the cause of wars which have happened. Quincy Wright, in his work *A Study of War*, included a chapter entitled "Analysis of the Causes of War," in which he discussed the causes of six major wars in world history, and also discussed the various schools of thought in regard to the question of causation.

A detailed consideration of the concept of causation is to be found in the provocative essay by Howard K.

Beale, "What Historians Have Said about the Causes of the Civil War," in *Bulletin 54*, published by the Social Science Research Council. He has traced the various fashions which have been followed by scholars who have attempted to explain why the Civil War was fought. There have been many books written to explain the entrance of the United States in both World War I and World War II.

A study of the background of wars which did not happen might be very revealing. Scholars might find

### *An Appeal to All Governments and Peoples*

(1) *The Third Assembly of the World Council of Churches, at which are gathered Christians from all parts of the world, addresses this appeal to the governments and people of every nation.*

(2) *Today, war itself is a common enemy. War is an offence to the nature of man. The future of many generations and the heritage of ages past hang in the balance. They are now easy to destroy, since the actions or miscalculations of a few can bring about a holocaust. They are harder to safeguard and advance, for that requires the dedicated action of all. Let there be restraint and self-denial in the things which make for war, patience and persistence in seeking to resolve the things which divide, and boldness and courage in grasping the things which make for peace.*

(3) *To turn back from the road towards war into the paths of peace, all must renounce the threat of force. This calls for an end to the war of nerves, to pressures on small countries, to the rattling of bombs. It is not possible to follow at the same time policies of menace and of mutual disarmament.*

(4) *To halt the race in arms is imperative. Complete and general disarmament is the accepted goal, and concrete steps must be taken to reach it. Meanwhile, the search for a decisive first step, such as the verified cessation of nuclear tests, should be pressed forward despite all obstacles and setbacks.*

(5) *To substitute reason for force and undergird the will to disarm, institutions of peace and orderly methods to effect change and to settle disputes are essential. This imposes a duty to strengthen the United Nations within the framework and spirit of the Charter. All countries share this duty, whether aligned with the major power blocs or independent of them. The nonaligned can contribute through their impartiality; with others they can be champions of the principles of the Charter.*

(6) *To build peace with justice, barriers of mutual mistrust must be attacked at every level. Mutual confidence is the most precious resource in the world today; none should be wasted, more must be found. The funda-*

*mentals of an open society are essential that contacts may freely develop, person to person and people to people. Barriers to communication must go, not least where they divide peoples, churches, even families. Freedom of human contact, information, and cultural exchange is essential for the building of peace.*

(7) *To enhance mutual trust, nations should be willing to run reasonable risks for peace. For example, an equitable basis for disarmament involves, on the one hand, an acceptance of risks in an inspection and control which cannot be foolproof, and, on the other, the danger that inspection may exceed its stated duties. Those who would break through the vicious circle of suspicion must dare to pioneer.*

(8) *There is a great opportunity for constructive action in the struggle for world development. To share the benefits of civilization with the whole of humanity is a noble and attainable objective. To press the war against poverty, disease, exploitation, and ignorance calls for greater sacrifice and for a far greater commitment of scientific, educational, and material resources than hitherto. In this common task, let the peoples find a positive program for peace, a moral equivalent for war.*

(9) *A creative strategy for peace with justice requires universal recognition of the claims of humanity—of all people, whatever their status, race, sex, or creed. Lest man's new powers be used to degrade his human freedom and dignity, governments must remember that they are the servants of their citizens and respect the worth of each individual human being. The supreme achievement for a government is to enhance the dignity of man, and free him for the creative exercise of his higher powers.*

(10) *In making this appeal to all governments and peoples, we are constrained by obedience to Jesus Christ, the Lord of history, who demands righteousness and mercy and is a light unto the nations and the hearts of men. For the achievement of peace with justice, we pledge our unrelenting efforts and call upon the Churches for their support in action and in prayer.—COMMISSION OF THE CHURCHES ON INTERNATIONAL AFFAIRS, Assembly of the World Council of Churches in New Delhi, India.*

that the same "causes" existed in the episodes which did not result in full-scale war as were used to explain the background of wars which did take place. Other approaches to this subject would undoubtedly occur to a competent staff of researchers who were given a free hand and told to develop their study as they saw fit.

There would be no need to limit such a research project to historians. The question is such a broad one that scholars from many fields could make valuable contributions to the study. Economists, political scientists, psychologists, and sociologists could all apply some of the principles and techniques of their separate disciplines to a project of this sort.

It is proper to ask the question, "Are such scholars likely to succeed in finding a solution to this ancient problem of man?" The answer might well be in the negative, but at least there is the distinct possibility that something useful could be discovered. Considering the odds which are quoted in regard to the probability of nuclear war, it is worth gambling or investing a small fraction of our federal budget on such a study.

### Turn Toward Peace

*The men who know war best say:*

"Modern weapons constitute a type of barbarism not worthy of civilized man."

ADMIRAL WILLIAM LEAHY

"War has become not just tragic but preposterous. With modern weapons there can be no victory for anyone."

GENERAL DWIGHT D. EISENHOWER

"One nation cannot defeat another nation today. That concept died with Hiroshima."

GENERAL H. H. ARNOLD

"War has become a Frankenstein to destroy both sides. . . . No longer does it possess the chance of the winner of the duel—it contains, rather, the germs of double suicide."

GENERAL DOUGLAS MACARTHUR

"If we think we are going to get security by military strength, we are wrong."

GENERAL ALFRED M. GRUENTHER

"No one can win a modern war. Even the victor loses."

GENERAL CURTIS E. LEMAY

(The above quotations are reprinted from a flyer issued by the Peace Action Center, 2023 Kalorama Road, N.W., Washington 9, D.C.)

### Voyage of Protest

By JESSICA REYNOLDS

I SAW a little child with hurt eyes trying to understand how a bomb dropped sixteen years ago could have killed her mother yesterday.

I heard a sobbing woman tell of her young daughter who, bleeding from ears, nose, and mouth as a result of radiation sickness, had cried brokenly on her last day, "I don't want to die! Mother, don't let me die."

I saw a friend point to a spot near the naked skeleton of the Peace Memorial Dome, and heard him say flatly, "Our house was there."

I met the minister, the house-wife, the schoolboy, the grandfather, who lost all but their hope on August 6, 1945, and then lost their hope also when the fate of Hiroshima became a beginning, not of peace, but of an arms race for power.

In my nightmares I have searched the charred and hollow fragments of the buildings left erect, seen in the sand beneath the river the scattered bones of the thousands who fled the A-bomb's fire, watched the pitiful human beings trail silently past with their skin hanging from them in burned and ghastly tatters.

Man everywhere has become for me through Hiroshima something immensely precious. As I can imagine the horror of a bomb dropped on my own people, so I can feel the agony of people in any country after a nuclear attack, the suffering of those who would die or wish they had died.

I do not wish to live in this world if it must be in a bomb shelter. I never want to start protecting myself before I have done everything humanly possible to make such protection unnecessary for anyone, anywhere.

Believing that all people share the same love for life and thirst for righteousness, I wish to help them prevent the greatest tragedy of misunderstanding ever to face the world. I wish to prevent the war no one wants, for which there would be no cure.

The statement on "Voyage of Protest" by 17-year-old Jessica Reynolds was issued from the yacht *Phoenix*, Hiroshima, Japan, and is taken from material circulated by the Peace Action Center, 2023 Kalorama Road, N.W., Washington 9, D. C.

In October, 1961, the Reynolds family, Earle, Barbara, Ted, and Jessica, sailed from Japan toward Vladivostok to protest the Soviet nuclear tests which were poisoning the air. According to press and radio reports, they got within a few miles of the Russian coast, were boarded by Russian personnel, and told they could not proceed. They returned to Japan. In the summer of 1958 the Reynolds family also attempted unsuccessfully to sail the *Phoenix* into the Eniwetok nuclear testing area in the Pacific as a protest against nuclear tests then being made by the United States.



This is why I am protesting the existence of nuclear weapons on earth. This is why I want everyone to share my faith in mankind and to work together for peace.

By sailing for Russia, as we sailed into the Bikini test zone, in protest against nuclear weapons and the arms race, this is what I am trying to tell the world.

## The World Council of Churches

(Continued from page 22)

denial of the very purposes of the creation. Christians must refuse to place their ultimate trust in war and nuclear weapons. In this situation the churches must never cease warning governments of the dangers, and they must repudiate absolutely the growing conviction in some quarters that the use of mass destruction weapons has become inevitable. Christians must press most urgently upon their governments, as a first step toward the elimination of nuclear weapons, never to get themselves into a position in which they contemplate the first use of nuclear weapons. Christians must also maintain that the use of nuclear weapons, or other forms of major violence, against centers of population is in no circumstances reconcilable with the demands of the Christian gospel.

"Total disarmament is the goal, but it is a complex and long-term process in which the churches must not underestimate the importance of first steps. . . . Where possible the members of the churches should lead public opinion (and should certainly avoid merely reflecting it) in the direction of the objectives of peace and disarmament, and should organize themselves as local churches and denominations to do so effectively."

One of the closing acts of the Assembly was the adoption of an appeal to all governments and peoples, which was approved in spite of a considerable effort to substitute a shorter and more general statement containing no reference to disarmament or the building of world institutions of peace. ["An Appeal to All Governments and Peoples" is printed in full elsewhere in this issue.]

The Division of Studies of the World Council was authorized to convene a consultation of pacifists and nonpacifists, to last for about a week, which would consider the biblical and theological bases for an effective witness for peace.

### *Basis of Membership*

The revised basis of membership, after an hour's debate in the Assembly, was adopted by a vote of 383 to 36, with seven abstentions. The basis now reads: "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Savior according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son and Holy Spirit." It replaces the original statement which simply said that the World Council of Churches "is a fellowship of churches which accepts our Lord Jesus Christ as God and Savior."

The Central Committee of the World Council of Churches,

in recommending the new wording, said that "the suggested expansion does no more than make explicit what has all along been implicit in the present basis. It meets the general desire to include a reference to the Scriptures and to the Three Persons of the Undivided Trinity and at the same time to emphasize in biblical language the central purpose governing the association together of the member churches in the World Council."

In announcing his intention to abstain, because of the various difficulties which the proposed basis presented to many Friends, the delegate from the Friends General Conference concentrated on two major points in the brief time allowed any speaker in the plenary session. The first was theological and creedal. While it is said that the proposed basis was not to be considered as a creed, to some extent it was. He quoted the action of Philadelphia Yearly Meeting, Arch Street, in 1951, which proposed the language "Jesus Christ as Lord and Savior" as "preferred because it is in accord with New Testament usage." The Yearly Meeting statement further declared: "We value any statement which expresses belief that our unity as Christians is in Jesus Christ, the Living Head of the Church, but if our constitution goes further to define the nature of Christ it becomes, as Christian history has often shown, divisive. All definitions of the nature of Christ have resulted in controversy because He is infinitely beyond definition."

The second objection raised was that in spite of the words added "and therefore seek to fulfill together their common calling," which is one of the improvements in the revised wording, the basis rested too heavily on a declaration of verbal *belief* rather than religion as a personal *experience* and too little on *living* in the light of Christ.

### *Printed Reports*

It is hoped that the various section and committee reports and other Assembly actions can be printed together in February, and that the full account of the Assembly, including minutes of the business and deliberative sessions, can be printed by July, so that members of Friends Meetings may have these documents available for serious reading and study, in order to play their responsible and full share in the worldwide program of the Christian churches.

Seven Friends who were in attendance at the Assembly included three delegates: Samuel R. Levering from the Five Years Meeting of Friends; Dr. Edwin V. Abbott from Canadian Yearly Meeting, who is now working in Rasulia, India; and E. Raymond Wilson from Friends General Conference. Margery L. Wilson, wife of Roger Wilson, now in the Congo, came as an observer from London Yearly Meeting, which has not joined the World Council. Ranjit M. Chetsingh was appointed a fraternal delegate from the Friends World Committee for Consultation. Norval Reece was a youth delegate from the Friends General Conference in the United States, and is now on the staff of the Friends Center in Delhi. Dorothea E. Woods belongs to the Swiss Yearly Meeting and is Consultant for Program Development of the World YWCA in Geneva. She served as an adviser, a category which made it possible to bring in people as individuals for their particular competence.

## Congress of Liberal Christianity

By ESTHER HOLMES JONES

THE International Association for Liberal Christianity and Religious Freedom (IARF) held its 17th Triennial Congress in Davos, Switzerland, August 8 to 13, 1961. Nearly 600 persons from 17 countries were present, including Hungary and Czechoslovakia. There were three Friends from Holland, one from England, and Larry Miller was an observer for Friends General Conference. Green Street Monthly Meeting of Germantown, Pa., which is a member of the IARF, was represented by three Friends, with Edward M. and Esther H. Jones serving as delegates.

The purpose of the IARF is "to bring into closer union the historic liberal churches, the liberal elements in all churches and isolated congregations and workers for religious freedom, etc." It operates through congresses, correspondence, and visitation.

The Secretariat is located at The Hague. Dr. Albert Schweitzer was formerly its President, and Schweitzer College is associated with it. The IARF is accredited to the U.N. and UNESCO. Its origins date back to 1910, before our civilization was demoralized by two world wars and in a time when liberalism flourished. It publishes a periodical, *News Digest*. The last issue is dedicated to Rabindranath Tagore.

Each morning during the congress we gathered for worship in St. Johann Church, built in 1481. The interior is particularly beautiful, with lovely wood carving. Everyone sang out joyfully, almost drowning out the melodious organ. One scholar and theologian who spoke at a morning service took Mark 12:32 for his text, and asked: "Why has not this wonderful text been chosen as the confession of faith of all Christians? Why have so complicated symbols, like those of Nicaea, La Rochelle, Augsburg, and now New Delhi been so painfully elaborated? It is because the Christian Churches instead of preaching the message of Jesus wanted to preach a message *on* Jesus." At the last service a dynamic minister from Hungary spoke out forcefully through deep concern for our lives today: "When we return from this brotherly meeting, let us use our influence to realize the unity of mankind, and to feed the hungry by having this one principle, reverence for life. In the beginning is the deed."

Mr. Arabinda Basu of India, lecturer on Indian philosophy at Cambridge University, pleaded in his address on "An Eastern Approach to World Unity" for the people of the world to realize the need for surrendering their sovereignty to make the emergence of a world state possible. "That power can come only from the soul and spirit of man," he said. "We must be able to realize our common spiritual origin. Waiting to mature and manifest itself is a collective soul of all mankind, whose body will be a world union and whose characteristic expression is human brotherhood."

Esther Holmes Jones was a delegate from Green Street Monthly Meeting, Philadelphia, to the conference of the International Association for Liberal Christianity and Religious Freedom, held in Davos, Switzerland, August 8 to 13, 1961.

Professor Maag of Zurich, who spoke on "The Unity of Mankind in a Theological Light," brought forth important truths which in our present world seem to be ignored. "The unity of mankind is an actuality of nature, independent of theological interpretation. The full consciousness of unity arises only in the light of a universal appreciation of God. We need to understand the world as creation, to understand time as the possibility for cultural movement which strives for a goal."

At the business session of the IARF the proposals of the Executive Committee of the World Council of Churches for a change in the basis of membership were discussed, and a letter will be sent to the Committee, expressing much regret at the proposed changes, which, it is believed, would cause further disunity among Christians. Dr. H. Faber, formerly Chief of the Secretariat, was elected the new President, and was asked to go to New Delhi and discuss this view of the proposed changes. (The IARF cannot be a member of the World Council.)

The value of the liberal approach became clearer during the conference. As the understanding of science and the laws of the universe continually unfold, new truths become clear. Why should religion be tied down to ancient formula?

Aspects of the Romansch culture of the Engadine were presented in a program of dances and singing on the last night. Delegates were offered opportunities to take the high ski-lifts to the mountaintops, where there are broad Alpine perspectives. The conference itself in the addresses, round tables, and fellowship with minds from the East, the West, and Africa lifted one to high levels and broad views.

Dr. Faber gave the concluding inspiring address, in which he stated that "Freedom has no content by itself. Positive liberalism feels a strong responsibility for what is happening in the world. We are called by the mystery to be of service, to be open for the divine Spirit. We want to listen through our traditions, our disciplines." He ended with a prayer: "Guide us to a deeper understanding of Thy will, of Thy love."

## The Sacred Silence

By GEORGE R. VAN ALLEN

The sacred silence when the inference runs  
from this to that, compounding many things  
beyond the usual, like novel suns  
with spawn of systems spun of gyratings—  
The sacred silence is the first to bear  
the fashion of new worlds, new earths whose stings  
emerge with scorpion tails, and downy wear  
of weaker, hurrying mites demanding wings.  
For in that silence come those hurrying  
that are the events of God, creative, full  
of potent speculations, born to flings  
of life beyond itself, that wonderful  
are both the past, the present, and the pull  
of the Creator's vast imaginings.



# THE COURIER

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## Thoughts on Survival

By STEPHEN A. EDGERTON and EDWARD O. SHAKESPEARE

**T**HERE has been so much emotional agitation and lack of knowledge about the so-called bomb-shelter issue that the time seems appropriate for an appraisal of available facts and responsible opinions about nuclear weapons and shelters.

The following facts are drawn from the Scientists' Committee for Radiation Information, a New York group organized to gather and disseminate unbiased and scientifically accurate information on nuclear weapons and radiation. These facts are corroborated by a variety of articles appearing in such responsible publications as *The Bulletin of the Atomic Scientists* and the reports of the Atomic Energy Commission.

Our figures refer to the effects of a 50-megaton bomb exploded at 1,500 feet above the ground, a height similar to that at which the atomic bombs were exploded over Hiroshima and Nagasaki. The destruction effected by a 50-megaton bomb is estimated to be somewhat less than that effected by the more probable equivalent multiple detonations of smaller thermonuclear bombs.

The blast of a 50-megaton bomb would generate wind velocities of 150 miles per hour as far out as 14 miles from ground zero, and within that radius would smash most multiple-story buildings of unreinforced brick or comparable material. Eighteen miles out the wind velocity would be 110 mph, enough to topple wooden houses; and at a radius of 25 miles, doors would be ripped from their hinges and windows torn from their frames. As far as 55 miles out from ground zero, most window panes would be shattered by the blast.

The most obvious, more immediate effects of such an explosion, however, would be the creation of a fire-

ball six miles in diameter. Up to a radius of 29 miles the intense heat from this fireball would ignite all exposed, flammable objects, including clothing. Beyond this and up to 43 miles from ground zero most flammable material, such as paper, dry leaves, and window shades, would be ignited, and all exposed people would suffer at least second-degree burns. In addition, anyone watching the fireball might suffer retinal burns that could result in permanent blindness.

More than 5,000 square miles would thus be included by the thermal effects of a 50-megaton bomb. Within this area it is estimated that more than a million fires would be started. The tremendous inrush of air created by these fires would force coalescence of individual fires into one immense torch, or firestorm, with a towering draft or "chimney" effect over ground zero. This firestorm would exhaust free oxygen and create carbon monoxide and carbon dioxide, gases that were responsible for the death of 70 per cent of the people who perished in the great firestorm of Hamburg during World War II.

Such a firestorm would reach maximum proportions within 20 to 40 minutes after the explosion and would subside within three to six hours.

The third effect of this thermonuclear explosion would be radiation. Fallout from the explosion would contain tons of radioactive debris, most of which would settle to the earth within two to three hours after the explosion. Ralph E. Lapp, an outstanding authority on the problem of radioactive fallout, states that one should realistically assume an average fall of two tons of radioactive debris per square mile within the elliptical 6,000-square-mile area in which the heaviest fallout occurs downwind of the explosion. The *average* level of radioactivity one hour after detonation would be 4,000 roentgens (r.) per hour. (A single exposure of the entire body

Stephen A. Edgerton teaches science, and Edward O. Shakespeare teaches English. Both are teachers at William Penn Charter School, Philadelphia.

to 450 r. is considered lethal to half a population receiving such a dose.) By the end of eight hours the average level will have fallen to 400 r. per hour, and by the end of 50 hours after the explosion it will have fallen to 40 r. per hour. These figures on fallout apply, however, to smaller bombs than a 50-megaton bomb. Moreover, a controversy between Ralph Lapp and Willard F. Libby may result in a general upward revision of all figures on radiation from fallout.

The effects of radiation can be divided into two categories: somatic and genetic. The somatic effects appear in people exposed to radiation. These effects may range from reddened skin, mild nausea, and falling hair to leukemia, miscarriages, and death. Genetic effects, however, do not appear until future generations; but since human beings are not subjected to genetic experimentation, there is no way of knowing how many generations must pass before the genetic effects of unusual radiation can be detected. Geneticists agree, however, that any exposure of the reproductive cells to radiation produces changes in the genes, or heredity-bearing chemicals, of these cells. Nearly all such changes, or mutations, will eventually result in physical or mental abnormalities among individuals in future generations.

Beyond these effects of a thermonuclear explosion, which have been extrapolated from available evidence, there are physical effects that are more difficult to assay. How effectively, for instance, can relief be brought to survivors in a large area in which facilities for transportation, utilities, food distribution, and medical treatment have been severely damaged or completely destroyed? Those who would dismiss such a question might be asked to recall the Coconut Grove fire in Boston during World War II. All available medical facilities were sorely taxed in providing aid to the 500 casualties of this one disaster. So far the public has no access to information dealing with this overwhelming problem.

We believe that studies of thermonuclear warfare and of shelter programs cannot be complete without realistic consideration of their disruptive influence on our physical and emotional pattern of existence. In the realm of emotions we have little scientifically tested information on which to base any definite statements, but there are tentative assumptions that should be discussed.

Our government has announced publicly that civilian defense is part of our program of deterrence. In line with this policy we have been building "hardened" missile-launching sites, and we are now initiating a nationwide community bomb-shelter program. One may well ask, however, whether this course will be interpreted as a deterrence or as a provocation. J. David Singer in *The Bulletin of the Atomic Scientists*, October, 1961, states

quite clearly that a full-scale shelter program might convince the U.S.S.R. that we are committed to nuclear warfare and that to win such a war we must strike the first blow rather than wait to retaliate. Such an assumption might lead the U.S.S.R. to strike first.

If this is too extravagant an assumption, we can at least agree that our present concern with shelter programs has contributed to world tensions, and that any increase in world tensions accelerates the arms race and increases the chance of a nuclear "accident."

This problem leads us to other problems. What is the fear of nuclear warfare doing to us psychologically, and what may a shelter program do to us psychologically? Here we must indulge in conjecture. Our best guide to what fear is doing to us is the symptomatic behavior of people who attend local civil defense meetings. Many of these people express willingness to spend thousands of dollars from their own savings to construct private shelters. They favor reducing expenditures on long-range foreign-aid programs and other projects equally expensive and equally nebulous so far as immediate results are concerned. And they favor increased expenditures on military preparedness and civil defense. This withdrawal from international commitments is matched by a withdrawal from personal commitments. Some of these people, fearful of the drain upon their supplies if they were to share their shelters with neighbors, talk openly, even defiantly, of using firearms to keep out their neighbors.

Such a turning inward is self-defeating, according to Margaret Mead in an article in *The New York Times Magazine*, November 26, 1961. In this article Miss Mead states that "only by helping one another will there be any hope of survival."

A national shelter program will have effects upon us that we can only guess at. Veterans of past wars have often spoken of the feeling of security provided by fox holes and slit trenches. This comfort was realistic for past wars, but we doubt that a similar realistic feeling of security can be provided by anything but the most elaborate and expensive shelters under present circumstances. We think, rather, that a feeling of security today would be not only false but a public acknowledgment that we have chosen nuclear warfare as the only solution to our international problems. This impression might well be the one fatal obstacle to alternative solutions.

There is a note of hope, however, in all this discussion of survival. Margaret Mead, in the article referred to earlier, says that though many of us are wasting our efforts in a symptomatic response to a shelter program, increasing numbers of us are realistically examining the ramifications of nuclear war. If this statement is so,



then we are beginning to move once again in the direction of a responsible, democratic society. In a democratic society the people can make intelligent decisions only when they have been fully and accurately informed.

We hope that this article may have brought to light some information and stirred some thoughts that will contribute to more informed decisions. With adequate knowledge we may yet turn mankind away from the nightmare state envisioned by Charles Beard, in which we accept as rational the conception of waging perpetual war to achieve perpetual peace.

## Student Government in Friends Schools

By THOMAS E. PURDY

"THE problem is real interest and participation in our school government."

"Our student council operates on a basis of trust extended to the students by the faculty."

"All our student council can do is carry out what the administration says."

"Our student government exists primarily for the purpose of running the community fund drive."

"Our responsibility is merely the enforcement of rules already there."

"We don't even enforce any more; discipline has vanished from student government."

"Improving study hall and evaluating lunch are concerns of our student government."

These remarks were made by student delegates to the third Woolman Hill Conference on Student Government in Friends Schools, held at Woolman Hill, Deerfield, Massachusetts, from February 24 to 26, 1961. Representatives of the following schools were present: Abington Friends School, Jenkintown, Pa.; Friends Academy, Locust Valley, N. Y.; The Meeting School, West Rindge, N. H.; Oakwood School, Poughkeepsie, N. Y.; Olney School, Barnesville, Ohio; and Westtown School, Westtown, Pa. A great variety of student government patterns was apparent in this small group, ranging from the informal, all-inclusive community type at The Meeting School, where the governing body is the Quaker meeting for business, to the highly organized, elected Councils and committees at Westtown School. Responsibilities range from rubber-stamp resolutions and perfunctory tasks to a major role in managing the affairs of student life and contributing to school policies.

Of what value is such a conference? To hear about the problems of a particular school government and about the devices used to handle specific needs is helpful. The methods of one school suggest new possibilities to another. Such discussions, to be sure, can at times be frustrating; what is good and works at one school may not be of value or workable at another. A delegate may return to his school with a better and practicable way of handling latenesses. But he cannot ex-

pect his school suddenly to set up a student council financial budget when the school authorities have not demonstrated confidence in the students to handle their own affairs and the student officers have perhaps not exhibited responsibility sufficient to warrant monetary power.

Such a conference may be of even more value in offering approaches and initial lines of direction toward the solutions of problems. The significance of the Woolman Hill conference probably lies in this area of basic points to be considered as schools tackle student affairs.

Early in the proceedings the following statement by Howard L. Rubendall, former Headmaster of Mount Hermon School, was read and was included in the report of the conference at the request of the delegates: "Headmasters have a tendency to develop a God-complex, especially that of an Old Testament God. Men who were once reasonable and cooperative individuals become Headmasters, and immediately assume a mantle of authoritarianism and unreasonableness. We think that it is easier to run a school by keeping the students' freedom of choice to a minimum. Fortunately, most of our schools are moving away from this point of view. . . . I think, as schoolmasters, we are sometimes afraid to take chances on how students might react to the freedom we can actually give them. When we try it we are sometimes surprised at how remarkably sound are their judgments and decisions! If a mark of emotional maturity is an ability to make decisions with wisdom and courage, let's give our students every reasonable opportunity to practice" (Howard L. Rubendall, "Discipline and Freedom," *Religion in the Schools*, issued by the Council for Religion in Independent Schools, January, 1955, page 4).

With the sounding of this note the conference took up the following concerns.

*How far can student-faculty cooperation be extended, and when does the administration take over?*

(1) The cooperative venture need not be limited to stated areas, but should be wherever it is of value in making the school a better place in which to live.

(2) It is the responsibility of the faculty to grow with the students.

*How does a student government get respect and responsibility?*

(1) The faculty must demonstrate that they care and must find areas for student responsibility.

(2) Faculty members can contribute by counseling individual students concerning the Council (or governing committee) and its place in student life.

(3) The student government must see that leadership is for the whole group, the whole school, and not any particular part.

(4) It is the responsibility of the officials of the government to set a good example.

(5) If the officials have reached a stalemate on any particular issue, often a third, disinterested party (person or persons) can mediate the situation, bringing new light to bear on the problem, thus relieving the paralysis.

*How can a healthy spirit and attitude toward student government be created?* (This question, although treated sepa-

Thomas E. Purdy is Assistant Headmaster of Oakwood School, Poughkeepsie, N. Y. In the summer of 1962 he will become Headmaster of Oakwood School.

rately by the group, closely resembles the previous one.)

(1) The government's role should be positive and creative, not just disciplinary.

(2) Trust and respect come if the students feel the Council is sincerely trying and goes about its business in an orderly manner without pretense or false pride.

(3) The Council should not be organized and run on a high and mighty level, but on a friendly, informal basis to avoid an air of seclusion.

(4) Government officials should have close contact with new students in familiarizing them with the school, such a contact coming, for example, through a student-administered orientation program.

(5) Closed Council meetings are often necessary for efficiency, but it is important that students do not feel they are unable to express their concerns.

(6) There should be a constant contact with students through such devices as open assemblies or town meetings.

*What are the goals of a Friends school?*

Of primary importance is the individual: his challenges, development, academic and moral and spiritual growth. Here are random comments by students in the group: respect for the individual; challenge to the individual; challenge to find yourself with no shove in any one direction; college preparation and academic achievement; development: working with each other, especially in such things as sports, yearbook; developing individual cooperation and responsibility; learning of life in other ways besides just college preparation; reverence for life; humility; search; deepening religious as well as academic growth; achieving a student-faculty community.

*How do students react to the Quaker influences in the Friends schools?*

(1) In the areas of peace testimony, inner light, social service, and a true understanding of the Quaker faith, all schools fall short in stressing and implementing these concerns.

(2) School administrations are encouraged to place more emphasis on these concerns through active expression of the schools' position and more contact with such organizations as the American Friends Service Committee and the Friends Committee on National Legislation.

(3) For the introduction of more Quaker principles in the schools, a speaker representing such an organization might be engaged for a tour of Friends schools.

(4) In the area of interschool visitations, students are encouraged to visit other Friends schools, either informally on a weekend or more formally on a half-week visit, to become more informed of the various methods of education practiced in the schools.

(5) To gain more understanding of and appreciation for the problems and concerns which Friends schools have, it might be valuable for students from Friends schools to participate in a summer work camp of from three to six weeks at a particular Friends school which needs assistance in construction or some other physical project.

Some delegates undoubtedly went back to their schools with useful suggestions; others returned with discouragement to seemingly hopeless and helpless student government situations. Actually, the conference may have been of far more

value than the participants realize, especially to faculty and administrative personnel, who might do well to note the conclusions made. These student representatives, in their deliberations, quite unknowingly may have been fine examples of Mr. Rubendall's point; and we can indeed "take chances" and "give our students every reasonable opportunity."

## Some Recent Expressions on Education

ONE feature of the Pendle Hill annual conference for new teachers in Friends schools, held this past September, was a very searching talk by Moses Bailey of the Hartford Theological Seminary. For all of the finer aspects of education he stressed the oblique approach. Many of us feel that the Quaker sermon is at its best with a note of uncertainty throughout and particularly so at the end. In any event, dogmatic statements tend to shut off further thinking.

Religion, he reasoned, should be approached experimentally, as the experimental approach is its main chance of becoming a vital factor in anyone's life. "A rule I have not tested," he said, "is this: If you find yourself on the same side of a fence with an angry bull, run for the fence at an oblique angle and get over. The animal hitting the fence hopefully after your exit will ricochet off it and learn his limitations. If you go straight for the fence and the enraged beef meets the obstruction head on, there is no more fence between you and the bull."

Friends School Day this fall was held jointly at Newtown Friends School and George School, Pennsylvania. David Mallery of the National Council of Independent Schools, speaking to the upper school teachers, called attention to the fact that the values gained by students from education are often not those which are apparent in the curriculum. "We must seek to give more meaning to our courses," he said. "Perhaps there are times when we should step aside and let the express go through, and we are not the express."

At the same meeting Elfrida Vipont Foulds of England spoke to the lower school teachers gathered at Newtown Friends School. She elaborated the fact that while a child has trouble in relating to the personalities of different generations, he can meet them on the common ground of books. In the latter situation his imagination lets him develop a world he can understand. Hence grandparents have a responsibility to bring to a child books that have meant much to them.

We should like also to call attention to a 28-page booklet on William Penn written by Richard R. Wood which could be of help in courses on Quakerism. It is published by the Philadelphia Yearly Meeting and costs 25 cents. True, it tells the reader many things he may already know about William Penn, but Richard Wood does better than that. Consider, for instance, this comment: "No man could have kept the friendship of a witty, gay, intelligent unscrupulous man like Charles II if he had had only stubborn adherence to principles. Penn had great charm and essential courtesy. Belief in the inward light leads directly to that respect for personality which is the essence of courtesy."

The Editorial Staff of The Courier comprises Howard G. Platt, Rachel K. Letchworth, Alexander M. MacColl, James A. Tempest, Mark F. Emerson, Edwin W. Owrid, and Oscar E. Jansson.



## Book Survey

*Letters to Young Churches.* By J. B. Phillips. The Macmillan Company, New York, 1960. 225 pages. Paperback, \$1.25

In all the older versions the most bewildering Bible books are the letters. They should be the clearest. Here the scintillating skill of J. B. Phillips translates and explains each one. A half dozen brilliant paragraphs by C. S. Lewis introduce them all. This is a veritable jewel of a book, beautiful and at a bargain price.

*Mere Christianity.* By C. S. Lewis. The Macmillan Company, New York, 1960. 175 pages. \$1.25

Three separate books (originally three separate series of radio broadcasts but here rephrased and refined into literature) make up the substance of *Mere Christianity*. The best part of this remarkable volume is its introduction, in which the author gives a clear and unforgettable reason for his brand-new title. It will leave many a reader hoping that someday he may become a "mere Christian."

*God Our Contemporary.* By J. B. Phillips. The Macmillan Company, New York, 1960. 137 pages. Cloth, \$2.50; paperback, \$1.25

What does J. B. Phillips do when he is not translating? His name is identified with crisp, fresh, enlightening versions of the Scripture. How many know him as a curate, a vicar, and a canon in London Episcopal Churches? How many realize he has now been set aside for broadcasting, lecturing, and thinking? *God Our Contemporary* is the latest sample of his brilliant thought. Here the idea of God is set forth in as lively a philosophical-popular treatment as one might expect after his recent *Letters to Young Churches*. He now translates his translations into the facts of Christian life. Like each of his books, this is a masterpiece well worth possessing.

*Reinhold Niebuhr. His Religious, Social, and Political Thought.* Edited by Charles W. Kegley and Robert W. Bretall. The Macmillan Company, New York, 1961. 486 pages. Paperback, \$1.95

The inexpensive reprint of the 1956 edition is a useful guide to the various facets of Niebuhr's thinking. His doctrinal position, his political philosophy, and the practical aspects of his work are treated in 20 essays written by leading American writers and theologians.

*The Secretary of State.* Edited by Don K. Price. The American Assembly, Columbia University; Prentice Hall, Inc., Englewood Cliffs, N. J., 1960. 200 pages. Paperback, \$1.95

Seven experts of unusual background analyze in this informative study various aspects of the office of the Secretary of State. Actual and potential changes in contemporary foreign relations are taken into consideration.

"The Stages of Worship" by Allan Glatthorn published in the December 1, 1961, issue of the FRIENDS JOURNAL, received such praise that it has been reprinted. These reprints are available from the FRIENDS JOURNAL postpaid, 20 copies, \$1.00; 100 copies, \$3.00.

## Friends and Their Friends

Opposition to all current civil-defense activity has been expressed in a statement issued the end of December, 1961, by the American Friends Service Committee. The statement, approved by its board of directors, said: "We are opposed to it precisely because we are concerned with life and with the values that give meaning to life; we believe that civil defense increases the peril to both in these dangerous days."

The Committee declared that "the only shelter is peace." It said: "The world has not yet known this kind of peace. It comes neither from surrender nor from war, but from daily grappling with the hard tasks of converting the United Nations into a center of world order, of lifting the burden of arms from men's backs, of using the earth's resources for the common good, of assuring freedom and justice for all. We must dare now to live as moral men, at long last relying on our ability to change men's hearts rather than on our capacity to destroy their lives."

The Committee declared that it could not take part in civil defense preparations because it believes:

"(1) Civil defense helps to make the idea of nuclear war tolerable to the American people. Nuclear war is not tolerable.

"(2) Civil defense makes nuclear war more likely. Men think they must build shelters to be secure and then, feeling less vulnerable, they tend to become more belligerent. And if the Soviet citizens are going through the same process, they, too, will increase the harshness of their position and the futility of deterrence becomes evident.

"(3) Civil defense threatens us with inward moral collapse in the name of strengthening us against outward danger. When Americans seriously debate shooting each other to insure the privacy of their shelters, when suburbia thinks to save itself with no thought of the crowded city, when theologians seek an ethic that releases us from the dilemma of our neighbor's needs—we are not engaged in defending our values; we are involved, personally and intimately, in their destruction. When these things happen, our democratic society begins to die."

Southeastern Friends have issued the first number of a mimeographed quarterly *Newsletter*, dated November, 1961. The issue contained minutes of the Planning Committee of Southeastern Friends Conference, which met at Orlando, Fla., in October, and news of various Meetings and groups. Alfred Hartwig, Clerk of Palm Beach Meeting, Fla., is temporary Editor.

The New Paltz, N. Y., Friends Committee on National Legislation has adopted the proposal that the United States should declare a ceiling on its military budget; devote five per cent of its budget to peace; reduce its annual military budget by one per cent each successive year, and apply these savings through the U.N. to the country which has most effectively promoted peace. The Committee believes that these steps toward peace will endanger neither our economy nor our present defense.

The Continuation Committee of the National Conference of Friends on Race Relations (which met in June, 1961, at Earlham College) plans to issue a brief *Newsletter* four times a year. Friends interested in knowing what other Friends are doing about the concern of race relations can subscribe by sending one dollar to Margaret C. Bol, Cherry Hill Road, R. D. 2, Princeton, N. J., inclosing a self-addressed envelope for the first issue.

In 1960 over 1,000 Friends participated in a two-day silent witness before the Pentagon, testifying to their rejection of war and violence. Friends have a further witness to make, based on a concept first set forth by William Penn in 1693, a witness affirming their belief in man's responsibility to work for a world political organization which can help do away with all war. As recommended by the Friends National Conference on World Order, held in Richmond, Indiana, October 23 to 25, 1961, the Friends Coordinating Committee on Peace announces a Silent Vigil in Witness for World Order, to be held in Washington, D. C., April 28 to May 1, 1962. All Friends are urged to clear these dates and make plans for participation. For further information address the Friends Witness for World Order at 2023 Kalorama Road, N.W., Washington 9, D. C.

Friends in Louisville, Ky., are happy to welcome AFSC interne Paul Laprad, who will work full time to coordinate existing efforts and promote new ones toward full integration there. A VISA worker, he is related to a local AFSC Community Relations subcommittee, working with and under the supervision of Mansir Tydings, Executive Secretary of the Lincoln Foundation. Paul is working at first with college students, strengthening existing Intercollegiate Council concerned with integration, as well as surveying the city's progress to date. He is a graduate of Manchester College, Ind., has spent a year at Fisk University, and has taken part in the sit-in demonstrations there.

A letter has been issued by the College Park Meeting, San Jose, California, to the community through the letters-to-the-editors column of the local newspaper. The letter reads in part: "The members and attenders of College Park Friends Meeting (Quakers) in San Jose, California, are concerned over the increasing emphasis on civil defense and family and community fallout shelters. We feel that this emphasis is adding to the tensions and fears that eventually produce war; that it is an invitation and a provocation to attack; and that it produces what social scientists call a self-fulfilling prophecy. . . .

"Historically Friends have repudiated war as a means of settling international disputes. Our hopes for peace lie, not in bomb shelters, but in disarmament, the development of the community spirit among nations and the spirit of brotherhood and international justice. We should constantly strive, as George Fox taught, to live 'in the virtue of that life and power which takes away the occasion of all wars. . . .'"

Olcott Sanders, who served as Director of Information in the national office of the American Friends Service Committee, Philadelphia, 1954-1960, has been named Director of Development at Wilmington College, Ohio. Most recently he was Associate Director of the Cooperative Recreation Service in Delaware, Ohio, where his family is now living.

In the Reno-Sparks area of Nevada a group of Friends is meeting regularly for worship on Sunday mornings at 11. Meeting is held in the homes of various Friends, and a program of religious education is being planned for the children. Visitors are always welcome. Further information may be obtained by calling Edwin and Dorothea Worley (FA 2-0688), or William and Ann Scott (FA 9-7073).

Esther B. Rhoads, a member of Germantown Monthly Meeting, Philadelphia, recently returned after a year in Tunisia, where she had been sent by the American Friends Service Committee to direct the Quaker relief program there, was cited for outstanding service by Drexel Institute of Technology, Philadelphia, on December 3, 1961. She was among 70 Drexel alumni similarly honored at ceremonies marking the opening of the school's 70th anniversary convocation.

Prior to service in Tunisia Esther Rhoads held posts in Japan covering a period of 43 years, in which she represented the Japan Committee of Philadelphia Yearly Meeting and the AFSC. After Elizabeth Gray Vining, the author and tutor to the imperial family, returned to the United States, Esther Rhoads continued teaching members of the imperial family.

Clark Kerr of the University of California is serving as a member of President Kennedy's Management Committee. Clark Kerr collaborated on a book recently published by Harvard University Press, *Industrialism and Industrial Man: Problems of Labor and Management in Economic Growth*. He is a member of Swarthmore Meeting, Pa.

Rebecca Janney Timbres Clark, formerly medical social worker at the Queen's Hospital and later Executive Director of the Hawaii Heart Association, has completed 14 months as social caseworker in the Family Service of Chester County, Pa. With her daughter, Rebecca Nadya, she has gone to California (2642 Russell Street, Berkeley 5), and will return to the Philadelphia area in April, 1962. During May, 1962, her daughter Eleanor and husband John Rosselli, Deputy on the editorial staff of the *Manchester Guardian*, London office, and their two sons will visit in the United States. They have taken a house in Radnor, Pa., where the family will have the first reunion in five years.

The first installment on two million pounds of United States wheat to be shipped by CROP (Christian Rural Overseas Program) to four needy areas of the world left Enid, Oklahoma, on November 3 for Algeria. Other countries scheduled to share in the shipments are Taiwan, Korea,



and Austria. The wheat was requested by Church World Service, overseas relief agency of 34 Protestant denominations, for church service projects not eligible to receive U.S. government-donated wheat under the Food for Peace program. Algeria will receive three-fourths of the total shipment, 900,000 pounds for December and January delivery, and 200,000 pounds in each of the months of February, March, and April, 1962.

A new literary quarterly published by students is expected to appear on January 15 on the campus of Wilmington College, Ohio. Entitled *Al Ramz (The Symbol)*, it will include writing by students, faculty, and other contributors from Wilmington and other campuses. Copies of *Al Ramz* may be ordered at 50 cents each by writing to the magazine at Wilmington College, Wilmington, Ohio.

A committee of Psychiatrists for Peace has been organized under the sponsorship of the Peace Committee of the Philadelphia Yearly Meeting. The first meeting was held on October 25, 1961, at the home of Dr. Robert Clark at Friends Hospital, Philadelphia, and the second meeting on November 29, at Dr. William Camp's house at Norristown, Pa., State Hospital. Those present so far, beside Robert Clark and William Camp, have been Ralph Luce, Clifford Scott, John Pruitt, David Brashear, Charles Swift, and Ross Roby. The psychopathology of war has been discussed. A telegram was sent to President Kennedy on November 1, asking that nuclear testing not be resumed, so that the world level of hostility might not be raised still higher. The names of several psychiatrists in Russia and other Communist countries have been obtained, with the aim of corresponding with them. The Committee would be pleased to hear from other psychiatrists in accord with the peace testimony of Friends, who would like to join in later discussions and take part in whatever action seems appropriate, or who would like to start similar groups in other parts of the country. Inquiries may be sent to either Dr. Robert A. Clark, Friends Hospital, Philadelphia 24, Pa., or to Dr. William P. Camp, Norristown State Hospital, Norristown, Pa.

### *Charlotte, N. C.*

A unique episode in American Quakerism has been happening in Charlotte, N. C. In two short years there has been established in the midst of a large, Southern, urban area a Center where Quakers can worship and receive strength to support their testimonies in a complicated society. In 1959, with courage and vision, the North Carolina Yearly Meeting stimulated this development by providing the tiny group of Friends in Charlotte with a staff worker, Norman Morrison, graduate of Pittsburgh Theological Seminary and member of Pittsburgh Monthly Meeting. Further, some assistance was provided in purchasing a frame dwelling house for Friends gatherings.

Charlotte Monthly Meeting (unprogramed) has been growing in responsible service and in membership, which has now

reached 30, plus about 15 regular attenders. Through a regular midweek Adult Forum largely directed toward non-Quakers, the Meeting is reaching a sizable cross section of the entire community with Friends concerns for peace and brotherhood.

Believing that there is yet time to convert world and community tensions into "ties of humanity," Charlotte Friends intend to concentrate more directly on the wider community during the coming year. The fourfold Community Relations program concentrates on community tensions, peace education, work camps, and adult education.

In pursuing this community approach, the Charlotte Friends Center seeks to provide the public an open, free forum for considering all phases of international problems. We intend to have regular programs on topics concerned with the "cold war," such as germ warfare, civil defense, and African nationalism, three subjects which were presented last year. We are striving towards greater effectiveness in bringing people with differences together through small, informal meetings in an atmosphere of free discussion, where things can be said in truth rather than for popular effect. One of the ways in which we used this method this summer was through a series of programs on "Negro Education in Charlotte," involving active local leaders of both races.

To combat apathy and social neglect, as well as to promote human communication, we successfully conducted several intercollegiate, interracial work camps last year in one of our city's more blighted districts. Convinced that adults need to deepen their understanding of man's beliefs and actions, we have recently sponsored a study of world religions. This series was well received, and we hope to continue it in the fall. This past summer we have been discussing two religious classics, Kierkegaard's *Purity of Heart* and Tillich's *The Courage to Be*.

NORMAN MORRISON

### *The T. Wistar Brown Teachers' Fund*

The T. Wistar Brown Teachers' Fund is available for teachers or prospective teachers in any school, public or private, provided the candidate is 21 years of age or over and is a member of Philadelphia Yearly Meeting. Last year Friends schools provided 15 of the 31 grantees; public schools accounted for nine; one person taught in an independent school not under the Society of Friends; and six were young Friends either preparing to teach or to return to the profession. There were nine men and 22 women. Two candidates were members of the Teacher Training Program under the Friends Council on Education. This is now accredited by the University of Pennsylvania, and the members teach part time in a Friends school, participate in the training program for a year, and earn four units of credit from the University.

The institutions attended were Bank Street College of Education, Drexel Institute, Franklin and Marshall's Earth Science Institute, Middlebury College, Penn State University, Rutgers University, Temple University (including Tyler School of Fine Arts and the Camden Branch), University of Delaware, University of Maine, University of Pennsylvania, and West Chester State Teachers College.

Many recipients reported that without financial help they

could not have carried out their plans for study and, in many cases, it meant a step toward an advanced degree.

During the current year, Helen G. Beale, who has done the secretarial work for the Fund, resigned. Because of her executive ability, her experience over the years, and her keen interest in the administration of the Fund, she gave continuity to the work and valuable help to the Trustees. They are fortunate, however, to have Mary B. Forsythe to take her place. Inquiries, questions about the Fund, and requests for application blanks may be addressed to her at 250 Harvey Street, Philadelphia 44, Pa.

### Letters to the Editor

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

Two letters from American Friends Service Committee offices have arrived on my desk recently on the same morning. One comes from Chicago, releasing news of a new approach to President Kennedy on Cuba, and the other from Portland, Oregon, saying that the office there has responded to a request from me for some special information.

With the approach of Christmas and the New Year [the letter was written on December 11, 1961], it seems that a message of thanks is due to all the devoted people in AFSC offices and other Quaker centers for the great work they do in the field of communications.

London, N. 1, England

HUGH BROCK,  
Editor of Peace News

How does one receive Christ? By presenting our bodies a living sacrifice to him. By practicing his presence. By being silent and prostrate before him. By seeking, asking, and knocking. By attending to God's grace.

His seed has been planted within us. A woman with child must wait long for development and delivery; and the child, when born, does not remain a babe, but slowly gains his maturity. Paul said, "My little children, for whom I travail in birth until Christ be formed in you." And again, "Examine yourselves, prove your own selves. Know you not that Jesus Christ dwelleth in you, except ye be reprobate?"

The secret is this: "Christ in you, the hope of glory."

Philadelphia, Pa.

WILLIAM BACON EVANS

Our Quaker journal devotes its entire report of "Action on Route 40" (December 15, 1961, pages 513, 514) to facts and emphases that might have emanated from the State Department or the government of Maryland. It makes no mention of three human beings (Wallace and Juanita Nelson and Rose Robinson), American citizens, refused service on Route 40 at the Bar H Chuck House, North East, Md., on September 6; their arrest, brutal mistreatment, 17-day fast, removal to a state mental hospital (where they found understanding, were well cared for, and declared sane), and return to Cecil County jail; their trials on September 21 and 22 before four judges of Cecil County Circuit Court, with their continued

nonparticipation; their conviction, by separate juries, of trespass—these and other circumstances of the "Elkton affair," to which several Friends might have spoken from personal knowledge or, indeed, one of the principals, associated with Friends on behalf of many freedoms, happily counted friend by many Friends.

From this omission, others, and some distortions. No mention of the contribution of the National Association for the Advancement of Colored People, articulate and active in the Maryland situation by way of the Elkton affair. The Congress of Racial Equality, too, swung into action on Route 40, I have reason to believe, less out of concern for the State Department and the national image than under the shock of Elkton. Also, a detail not inspiring confidence, the date of the projected Freedom Ride was November 11, not 18.

Fantastically "white paper," unless ironic, is the closing quotation from Governor Tawes, while events continue to clamor that the "problem" is far indeed from being "solved." I heard of no official apologies to the Elkton sufferers, mere human beings; indeed, the Governor's executive assistant said the prisoners had had "no business going to a restaurant they knew would not serve them." (They had, in fact, *not* known.)

We may hope that some progress has been made on Route 40. Uneasy and unwholesome it will remain, however, until each one of us can understand and accept—without equivocation—the simple human right of all well-behaved individuals to service on equal terms in restaurants professedly open to the public. Meanwhile, as Friends, hadn't we better dig up those old Quaker hats, put them on, and sit down—all of us together—as human beings?

Philadelphia, Pa.

LOIS COMINGS BERTHOLF

Following the eighth session of the Friends World Committee in Kenya, I visited, along with others, several Meetings in South and West Africa. After a very meaningful meeting with Friends in Johannesburg at the University of Witwatersrand, I spent some time at the zoo and found, to my surprise, a "Quaker parakeet," so-named. I asked Mr. Alex Wetmore of Smithsonian Institution about the parakeet. He replied: "The name apparently is one used by aviculturalists since I do not know of any species that is so classified in our usual run of books that treat of this family. I would assume that the term 'Quaker' in this instance was probably due to rather plain, as contrasted with brilliant, coloration in the bird concerned, since this is the common usage of the term."

Can any Friend give me any clue to the origin of this particular parakeet nomenclature?

Guilford College, N. C.

J. FLOYD MOORE

We are quite at a loss to understand the concern of William Bacon Evans and Edmund Goerke regarding the contents of the FRIENDS JOURNAL. To us it continues to be a source of spiritual refreshment and inspiration to action. When concern is felt over the spiritual quality of some of our Meetings or the basis for decision to act, we can so often find something helpful in the pages of the JOURNAL. The



quotation on the front cover has been many times a foundation for profitable meditation.

The reference to theology is a bit alarming. Since Friends from the beginning have minimized theological creeds and freed the individual to seek God's message according to the measure of light given to him, let us continue on that basis. In the last analysis, spiritual weaknesses can only be changed to power by the continued effort within each person to seek his own communion with God. The Quaker way of worship in silence is a difficult and challenging procedure and a very precious experience. It is well illustrated by the article "Stages of Worship" in the issue of December 1, 1961.

We consider the JOURNAL articles highly intelligent and valuable, and look forward to each issue.

Rochester, N. Y.

KARL and MARGARET GILBERT

## Coming Events

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

### JANUARY

19 to 21—Adult Interracial Weekend Work Camp sponsored by Social Order Committee, Philadelphia Yearly Meeting. Resource leaders, Anna Brinton and the Rev. Layton P. Zimmer. Painting with neighbors on Saturday; visits to Magistrate's Court and St. Paul's Baptist Church on Sunday. Volunteers should apply to David S. Richie, 1515 Cherry Street, Philadelphia 2, Pa.

20—Western Quarterly Meeting at West Grove, Pa. Worship and Ministry meeting, 9 a.m.; meeting for worship, 10 a.m.; business meeting, 11 a.m. and 1:30 p.m.; lunch served. Afternoon program in charge of Social Concerns Committee, Robert Way presiding; speakers, Scott and Bea Herrick from New York, who will give their impressions as they participated in the Peace Walk from San Francisco to Moscow.

21—Chester Quarterly Meeting on Worship and Ministry at Media, Pa., Meeting, 125 West Third Street, 3 p.m.

21—At Race Street Meeting House, Philadelphia, 3 p.m., a special meeting to consider the proposed Temple of Understanding to be built in Washington, D. C. Speakers: Daw Mya Sein, delegate from Burma to the United Nations, and Juliet Hollister, founder of the interfaith proposal. All welcome.

26 to 28—Annual Session of the Friends World Committee, American Section and Fellowship Council, at the First Friends Church, 3030 East Kessler Blvd., Indianapolis, Ind. All interested are welcome. Worship, business. Friday, 5 p.m., "Views of East Africa at the Time of the Eighth Session" with colored slides, Thomas R. Bodine. Saturday, 8 p.m., "The Quaker Program at the United Nations," Thomas R. Bodine and George E. Loft. Also participating, Marshall O. Sutton, Xen and Betty Harvey, J. Floyd Moore, Edwin B. Bronner.

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

### FEBRUARY

2—1962 Rufus Jones Lecture at Race Street Meeting House, Philadelphia, 8 p.m.: Randolph Crump Miller, Professor of Chris-

tian Education at the Divinity School, Yale University, author, editor, and consultant to the Division of Curriculum Development of the Protestant Episcopal Church, "The Holy Spirit in Christian Education." The event is sponsored by the Religious Education Committee of Friends General Conference.

3—Concord Quarterly Meeting at High Street, West Chester, Pa., 10:30 a.m.

4—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: Milton Mayer, newspaperman, magazine writer, and traveler, "Europe in the Nutcracker."

10—Abington Quarterly Meeting at Norristown, Pa., 11 a.m.

10—Burlington Quarterly Meeting at Trenton, N. J., 10:30 a.m.

13—Women's Problems Group at Whittier House, Swarthmore College campus, Swarthmore, Pa., 10:45 a.m.: panel, Sara G. Swau, Elaine Bell, and Caroline F. Trueblood, "Balancing Home Careers and Community Responsibilities." Bring sandwiches and stay for fellowship afterwards.

Note: A Program for Engaged Couples will be presented by the Greater Philadelphia Council of Churches in Room 208M, 1421 Arch Street, Philadelphia (YMCA Building), 7:30 to 9:30 p.m., January 15, 22, 29, and February 5. Fee for the series. For further information telephone Greater Philadelphia Council of Churches (LO 3-7854).

### BIRTHS

COLES—On June 27, 1961, to Edwin, Jr., and Joan Coles, a son, EDWIN WILLIAM COLES, a birthright member of Woodstown Monthly Meeting, N. J.

GARDINER—On June 23, 1961, to Carlton and Dorris Broomell Gardiner, a son, DANIEL B. GARDINER. The father is a member of Mullica Hill Monthly Meeting, N. J., and the mother is a member of Woodstown Monthly Meeting, N. J.

MAHONEY—On October 5, 1961, to John and Anita Pettit Mahoney, a son, SEAN BRENDAN MAHONEY. The mother is a member of Woodstown Monthly Meeting, N. J.

NATHAN—On November 5, 1961, to Roger and Barbara Buzby Nathan, a son, DAVID ROBERT NATHAN, a birthright member of Woodstown Monthly Meeting, N. J.

### MARRIAGE

KALB-MAURER—On December 16, 1961, at the home of the bride in Princeton, N. J., ANN MAURER, a member of Princeton Monthly Meeting, N. J., and ALLAN JAY KALB of Plainfield, N. J. They will live in New York, N. Y.

### DEATHS

LARUE—On December 19, 1961, at her home, 803 Radcliffe Street, Bristol, Pa., ELLEN THOMAS LARUE, aged 83 years, wife of James R. LaRue, and a lifelong member of Central Philadelphia Monthly Meeting.

ROGERS—On December 6, 1961, at her home in Brooklyn, N. Y., FLORENCE LIPPINCOTT ROGERS, aged 59 years, wife of Albert E. Rogers.

WAYLAND-SMITH—On December 22, 1961, at his home, 137 Kenwood Avenue, Oneida, N. Y., ROBERT WAYLAND-SMITH, husband of Prudence Wayland-Smith. He was Clerk of Syracuse Monthly Meeting, N. Y.

YARNALL—On October 11, 1961, at Stapeley Hall, 6300 Greene Street, Philadelphia, Pa., FLORENCE P. YARNALL, a member of Philadelphia Monthly Meeting, 4th and Arch Streets, Philadelphia.

## 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 8-6073.

### CALIFORNIA

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

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

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

**PALO ALTO**—First-day school for adults 10 a.m., for children, 10:40 a.m. Meeting for worship at 11 a.m., 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**—Meeting 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**—Meeting 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., 116 Florida Union.

**JACKSONVILLE**—Meeting for worship, 11 a.m. Nelms Bldg., Jacksonville University. Contact EV 9-4845.

**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 8-6629.

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

**PALM BEACH**—Friends Meeting, 10:30 a.m., 828 North A Street, Lake Worth. Telephone: 585-8060.

**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 3-6357.

### ILLINOIS

**CHICAGO**—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5815 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**—Lanthorn Friends, meeting for worship, 10 a.m., 1050 W. 42nd. Telephone AX 1-8677.

### IOWA

**DES MOINES**—South entrance, 2920 80th 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 7-4110 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 and 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., John Atkinson, Clerk. 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 3-8242.

**BUFFALO**—Meeting and First-day school, 11 a.m., 72 N. Parade; phone NF 4-3214.

**CLINTON**—Meeting Sundays, 11 a.m., 2nd floor, Kirkland Art Center, College St.

**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 St.

### 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. 2089 Vail Ave.; call ED 2-1347.

**DURHAM**—Meeting for worship and First-day school, 11 a.m. Clerk, Peter Klopfer, Rt. 1, Box 293, Durham, N. C.

### OHIO

**E. CINCINNATI**—S. School for all, 9:45 a.m. Meeting, 11 a.m., 1828 Dexter Ave., 861-8732. Marg'te Remark, Rec. Clerk, 521-4787.

**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, 1 1/2 miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 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. Mermald La., 10 a.m.  
Coulters Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m.  
Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn. & Orthodox Sts., 10:30 a.m.  
Frankford, Unity and Wain Streets, 11 a.m.  
Green St., 45 W. School House L., 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. 1853 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, Patsy Hinds. Phone 32-7-4615.

### TEXAS

**AUSTIN** — Worship, Sundays, 11 a.m., First-day school, 10 a.m., 006 Rathervue Place. Otto Hofmann, Clerk, HI 2-2238.

**DALLAS** — Sunday, 10:30 a.m., Adventist Church, 4005 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

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

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