

# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME I

OCTOBER 1, 1955

NUMBER 14

*To get at the core of God at His greatest, one must first get into the core of himself at his least, for no one can know God who has not first known himself. Go to the depths of the soul, the secret place of the Most High, to the roots, to the heights; for all that God can do is focused there.*

—MEISTER ECKHART

## IN THIS ISSUE

**New Insights in Old Testament  
Research—Part II . by Herbert F. Hahn**

**Letter from South Africa  
. . . . . by Maurice Webb**

**Fierce Feathers, 1955  
. . . . . by Ruth G. Campbell**

**Indiana Yearly Meeting, 1955  
. . . . . by Leona Jordan**

***The Dead Sea Scrolls, Editorial Comment  
Trick or Treat for UNICEF***

FIFTEEN CENTS A COPY  
\$4.00 A YEAR

## FRIENDS JOURNAL



Published weekly at 1515 Cherry Street, Philadelphia 2,  
Pennsylvania (Rittenhouse 6-7669)  
By Friends Publishing Corporation

**WILLIAM HUBBEN** Editor and Manager  
**MILDRED A. PURNELL** Associate Editor  
**JEANNE CAVIN** Advertisements  
**LOUISE K. CLEMENT** Subscriptions

## CONTRIBUTING CORRESPONDENTS

**RICHARD R. WOOD**, Philadelphia  
Africa.....Maurice Webb, Durban  
England.....Joan Hewitt, London  
.....Horace B. Pointing, London  
Germany.....Wilhelm Köhler, Braunschweig  
India.....Benjamin Polk, New Delhi  
Japan.....Bruce L. Pearson, Osaka  
.....Tatsunosuke Ueda, Tokyo  
Jordan.....Graham Leonard, Ramallah  
Scandinavia.....Ole Olden, Stavanger, Norway  
Switzerland.....Robert J. Leach, Geneva  
Turkey.....William L. Nute, Ankara  
Lake Erie Association.....Winthrop M. Leeds, Pittsburgh  
Midwest (Five Years).....Russell E. Rees, Richmond  
New England.....Thomas R. Bodine, Hartford  
West Coast.....Ferner Nuhn, Claremont, Calif.

## BOARD OF MANAGERS

Carol Paxson Brainerd, Howard H. Brinton, Sarah Pratt Brock, Henry J. Cadbury, Eleanor Stabler Clarke, Barbara L. Curtis, Arthur M. Dewees, Edward W. Evans, Irving Hollingshead, Emily Cooper Johnson, Lewis H. Kirk, Willis H. Satterthwaite, Sarah Field Splint, Anne L. E. Taylor, Lydia Foulke Taylor, Daniel D. Test, Jr., C. Wilbur Ufford, Helen W. Williams.

THE JOURNAL ASSOCIATES are Friends who add five dollars or more to their subscriptions annually to help meet the over-all cost of publication.

**SUBSCRIPTION RATES:** United States and possessions: \$4.00 a year, \$2.00 for six months. Foreign countries: \$4.50 a year. Single copies: fifteen cents. Checks should be made payable to Friends Publishing Corporation. Sample copies sent on request.

Re-entered as second-class matter July 7, 1955, at the post office at Philadelphia, Pennsylvania, under the Act of March 3, 1879.

## Letter from South Africa

Durban, August 26, 1955

**F**OLLOWING the passing of the Senate Act (see FRIENDS JOURNAL, July 9, 1955, page 21), the government is now busy packing the Senate with its supporters. There are plenty of candidates for the privilege of helping the government to get the two-thirds majority of upper and lower houses of Parliament sitting together which, under the constitution, is needed to remove the colored (mulatto) voters in the Cape Province from the common roll. The Senate Act has shocked many people who feel it to be a breach of the faith on which the Union of South Africa was founded. Even government spokesmen declare their dislike of it but blame the opposition for not cooperating in the removal of the colored voters and thus making necessary a bad Act to achieve what they regard as a good end.

Numbers of South African women are staging a novel form of public protest. Wearing black bands, standing silent with bowed heads to mark their country's shame, they line the routes that cabinet ministers must follow to enter or leave their offices, to board or leave aircraft. One minister returning from Europe found the quayside lined with these silent women as his ship entered port. Some ignore the women, some try feeble jests that are ignored, and some try to dodge them. One minister, due recently to open a new police barracks, found his approach to the building lined by the women. He dodged them by climbing over a wall, only to find on coming to the microphone to make his opening speech that 40 of the women stood silently before him. This protest is being carried out with great dignity and devotion by women of different classes and parties. It is not connected with any political party. It indicates the ferment that is deep in the consciences of many people.

\* \* \*

Dr. Verwoerd, our Minister of Native Affairs and chief architect of *apartheid*, recently told an audience of his supporters that it will take 300 years for *apartheid* to be accomplished. Perhaps he meant to suggest that too much should not be expected after only seven years since *apartheid* proved to be an election-winning slogan. Or perhaps he had in mind the fact that it is 300 years since the first white settlers under van Riebeeck landed at the Cape of Good Hope and that it will take another 300 years to undo what the first 300 years have done. Anyway, it seems clear that none of us now living will see the accomplishment of *apartheid*. But then I never expected that we would.

(Later: Since the above was written, the minister has

(Continued on page 217)

## Contents

	Page
Letter from South Africa—Maurice Webb.....	210
Editorial Comments .....	211
New Insights in Old Testament Research—Part II—Herbert F. Hahn .....	212
First-day Morning (poem)—Barbara Hinchcliffe	214
Fierce Feathers, 1955—Ruth G. Campbell.....	215
Indiana Yearly Meeting, 1955—Leona Jordan..	216
Trick or Treat for UNICEF—Esther Holmes Jones .....	216
Friends and Their Friends .....	217
Letters to the Editor .....	219

# FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, OCTOBER 1, 1955

VOL. 1—No. 14

## Editorial Comments

### *The Dead Sea Scrolls*

**D**URING the last ten years an international group of Bible scholars has been occupied in analyzing newly discovered fragments of pre-Christian writings that are likely to rank among the most exciting findings ever made by archaeologists. Some of them were recorded as late as 1952 and 1955. In addition to an almost complete text of Isaiah dating from about 100 B.C., a number of documents related to the Essenes appear to be the most significant, if not sensational, of the manuscripts found. The Essenes, who spoke of themselves as "children of the light," were an apocalyptic sect, or order, flourishing during the century preceding the advent of Jesus. They predicted the end of times and prepared themselves for the coming of the "Redeemer of the World" by a strict personal and group discipline similar to that of the early Christian community and the later monastic orders of the Church. One of the many surprises in the Essenean material deals with their practice of sacramental rites. These were of a kind that had always been considered uniquely Christian, such as baptism and the breaking of bread. It had always been thought that John the Baptist had been influenced by the Essenes, and now the theory receives strong support that Jesus himself may have been familiar with the faith and practice of the Essenes. The references in the writings of the Essenes to a Redeemer who rose among them and was put to death suggests further speculations as to the role of Essenism as a forerunner of Christianity. We are not yet in a position to appraise fully the content and significance of these discoveries. But it seems safe to say that we shall soon know more about the religious mood of this group with which Jesus may have been more closely connected than we have hitherto assumed.

Evidently there is greater continuity between the Old and New Testaments than has been traditionally believed. Some scholars and laymen expect revolutionary changes in our thinking to occur when all will be known about this particular spiritual heritage from Judaism, out of which the figure of Jesus rose. Others assure us already that traditional and orthodox Christian teaching needs to fear nothing. This latter school of thought appreciates the Dead Sea Scrolls merely as an enriching

storehouse of new information through which "the strange world of the New Testament becomes less baffling, less exotic," as Frank M. Cross, Presbyterian researcher in Jerusalem, writes.

### *More Space Speculations*

German and Italian Catholic theologians have busied themselves with questions as to the spiritual state of the space men we may encounter at some future date. Are they spiritually superior to us? Or are they "fallen creatures" with the same original sin on their soul that Catholic dogma attributes to all men? Are they already redeemed by Christ, or do they not need this redemption because they are still in the state of innocence and original grace? For once we are inclined to agree with the Vatican, whose spokesman declared the whole question "slightly premature." To our knowledge, no Protestant authorities have as yet taken a stand on the matter. Perhaps this fact may also mean agreement with the Vatican.

Professor Powell, Bristol, England, Nobel Prize winner, recently displayed to a group of journalists balloons of about 80 yards in diameter which his laboratory sends up for stratosphere measurements. "Gentlemen," he said, "this is the flying saucer. . . . We follow these balloons accurately by radar and always know where they are. We are always sure to receive from places where they can be seen reports that flying saucers are being observed." The balloons look from below like saucers and when seen from the side they resemble a short, stubby cigar.

### *The Race for the Moon*

The plans for shooting a rocket to the moon which Robert H. Goddard had quietly developed as early as 1919 were not the first ones of this kind in the story of man's curiosity and boldness of imagination. As early as 1,800 years ago Lucian of Samosata, satirist and novelist, wrote the story of a sailboat that was lifted up in a storm for eight days in a row and finally arrived on the moon, which floated in the universe "like a radiant island." Around 1,500 A.D. Wan Hoo, a Chinese, actually equipped two gigantic kites with 47 rockets which his coolies had to kindle at a predetermined moment. Wan Hoo had obviously underestimated the power of this

explosion and lost his life in the experiment. In modern times a never-ending succession of space conquerors has continued to dream up plans or actually prepare devices to rise into higher spheres. Around 1880 the eccentric Russian Ziolkovsky worked on space projects, and he lived long enough to see his books and brochures printed by the Soviets in tens of thousands of copies. Russian postal authorities even printed in 1951 a commemorative stamp in his honor. A year later the Russian magazine *Ogonek* prophesied that the Soviet flag would be hoisted on the moon within 50 years. Jules Verne, Kurt Lasswitz, and H. G. Wells wrote stories about the conquest of the moon that became forerunners of our modern science-fiction. And when in October 1938 Orson

Welles frightened the audiences of 151 broadcasting stations into hysterical outbursts of fear with his "reports" on the invasion of New York from outer space, we experienced a spectacle of gullibility such as hardly anybody had considered possible in modern times. In the meantime it is estimated that all over the world about 160 types of rockets are ready, and the entire rocket industry is employing close to 100,000 people. International rivalry seems to be giving away to an exchange of ideas. It would, indeed, add to the eccentric character of the enterprise if the nations unwilling to manage our globe peacefully would cooperate when rising above it. Or could it be hoped that such diversion would make them see our terrestrial problems in better perspective?

## New Insights in Old Testament Research—Part II

BY HERBERT F. HAHN

WHEN the Hitler regime in Germany put an end to "scientific" study of the Bible, the torch of progress was not handed over to the United States, as many American scholars expected it to be. The most interesting development in recent Bible studies has been the work of a group of Scandinavian scholars, who have made a great impression in England and are just coming to be recognized in this country. Significantly, they have made the Old Testament seem important and meaningful to the modern generation of its readers, thus supplying the lack that had existed in the work of the "higher critics." They have had the practical sense, also, to publish their work mostly in English, sometimes in German, occasionally in French, so that their influence can be felt and their work is being appreciated far beyond the confines of their own lands.

### *A New View*

The first change for which the Scandinavians have been responsible is a new view of the character of Old Testament literature. The "higher critics" had treated it exclusively as a written literature, and, believing that writing had been a late achievement of the Hebrews, they had dated most of the important "documents" in the Old Testament late in Hebrew history. Most of the law which forms so large a part of the books of Moses, a large part of the historical writings, the bulk of the poetry as represented by the Psalms, and all the so-called "wisdom literature" were attributed to the priests, the poets, and the sages of the period after the Exile.

Herbert F. Hahn teaches English and Bible at the Pingry School in Elizabeth, New Jersey. He is the author of *The Old Testament in Modern Research*, Muhlenberg Press, 1954. Part I of this article appeared last week.

What the Scandinavian scholars have done is to show that Old Testament literature was largely an oral literature at first, hence of greater antiquity than the critics had supposed, and that even in written form a great deal more of it came from the period before the Exile than the critics had thought possible. The "higher critics" had failed to realize how much of the literature grew out of the life of the people in the days when the Hebrews still had a state of their own and Hebrew culture was most vigorous.

This pushing back of the creative epoch in the history of Old Testament literature was accompanied by some new insights into the history of religion in the Old Testament. The "higher critics" had always regarded the fact that the Israelites in the days of the Hebrew monarchy took part in the worship at the many local shrines scattered through the land as a falling away from the true religion founded by Moses. The critics had a low opinion of the character of the worship offered at these shrines and attributed all that was best in Hebrew religion to the teaching of the prophets. The festivals celebrated at the local shrines were so severely criticized in the prophetic books that the "higher critics" assumed there could have been nothing good in ritualistic worship as practiced in those days. They talked of an irreconcilable opposition between the priests of the shrines and the prophets of the true religion.

### *Priests at the Local Shrines*

But in 1924 Sigmund Mowinckel of Oslo presented a new hypothesis which attempted to show that Hebrew participation in the worship at the local shrines was not pagan backsliding but a genuine factor in the development of Israel's religion. His studies of various types of



psalms revealed that some of these great religious hymns had been composed by the very priests who officiated at the shrines. Such psalms were recited by the priests at the beginning of a religious service in order to instruct the people as to what was required of them in the way of ritual purity or ethical behavior before they could participate in the worship. In other words, the priests fulfilled a definite teaching function in the religion of the Hebrews. Being closer to the people than the great prophets ever came with their denunciatory sermons, the priests may have had an even greater influence on the ordinary religious life of the people. This was an important change of emphasis in the usual view of Old Testament religion.

#### *Prophets at the Local Shrines*

Mowinckel discovered, moreover, from another type of psalms that the local shrines must have had official "prophets" attached to them in addition to the priests, so that the distinction between priest and prophet could not have been so great as the critics supposed. Some of the psalms had the form of oracles from God, spoken in answer to the prayers of the people. Naturally, a divine communication could be given only through the mouth of an official "spokesman," and so Mowinckel felt justified in assuming the existence of a special class of "prophets" performing their duties regularly at the shrines. As a matter of fact, this type of "prophetic" activity would be more normal and customary than the extraordinary and exceptional activity of the great prophets, who came forward only occasionally to issue a denunciation of some particular evil of the day. To readers of the Bible, the work of the great prophets

seemed so much more important because so much more of their preaching had been preserved in the prophetic books of the Old Testament. But Mowinckel argued that the other type of prophetic activity must have been more characteristic of Hebrew religion in the days of the monarchy.

#### *Cult-Prophets*

Twenty years later Alfred Haldar published (in English) at Uppsala a study of *Associations of Cult-Prophets among the Ancient Semites*, which showed that it was a common practice in the ancient Near East to have a group of "prophets" attached to every important religious shrine. It was not so surprising, therefore, that Mowinckel had found various hints in the Old Testament to the existence of such cult-prophets among the Hebrews. The new suggestion in Haldar's discussion of the subject was that even the great prophets of Israel had belonged to these associations of cult-prophets. Instead of emphasizing the hostile attitude of the prophets towards ritual worship at the shrines, Haldar showed that they did not repudiate sacrifice as such or regard the ritual forms of worship as necessarily bad. The prophets laid great stress on a right attitude of mind during worship, but they never advocated any program of reform that would dispense entirely with the established forms of worship. It was not the ritual itself that they attacked but ritual divorced from morality. Here was one of the key ideas of the Old Testament that was being re-emphasized after the "higher critics" had obscured it.

Haldar combined his description of the cult-prophets with a theory that had been advanced some years before

*We are not living in a Puritan era. We are living in the era of the romantic movies, of jazz, of non-photographic art, of psychology and of Fascism; and if we still think the suppression of the emotions is the answer, we are more disciples of the past than followers of God. Our time demands a re-evaluation of the emotional side of life. And re-evaluation does not mean rethinking, because emotions are only understood as they are experienced. We are emotionally squeezed dry, and it is for this reason that we lack the joy and spontaneity that Jesus promised his disciples.*

*But where shall we turn for an understanding of the emotions? Only by sitting at the feet of those who have felt to the depths of their being and have given artistic expression to their feelings. This will mean that we must learn to sit still and listen to music, and apprehend art, and spend time reading novels, sometimes even at the expense of reading literature. For the novel brings home to us the nature of human beings as nothing else can.*

*Why is the emotional side of life so important? Because of the nature of men and women and God. One of the most crucial statements of Jesus was that in which he said that those who would gain their life must lose it. Jesus was not interested in moralistic perfection. He would have been unnecessary if the righteousness of the Pharisees was what God demanded. But the pharisaical seeking after perfection is a vicious circle, because it is utterly self-centered. It is a coldly conscious attempt to live by rules. Inevitably the closer one comes to complete obedience the better one feels. And self-righteousness is the death of the soul.—*

THEODOR BENFEY (*The Friend*, London)

to explain the origin of the prophetic books. In 1938 Harris Birkeland had published (in German) at Oslo a study of *The Composition of the Prophetic Books of the Old Testament*, in which he advanced the theory that the great prophets had never written down their sermons but had delivered their messages in the form of short oral pronouncements. These oral statements were preserved by the disciples of the prophets, who gradually grouped together pronouncements on the same subject and eventually wrote down the collected sayings of the prophets. Now Haldar suggested that the disciples of the prophets would be found in the associations of cult-prophets which he had described. The prophetic books, in other words, were the product of the great care taken by the associations of cult-prophets to preserve the sayings of their most illustrious members. The old conception of "writing prophets" which had dominated scholarship for so long had to be given up. Mowinkel gave the weight of his authority to the new conception by adopting it in his own study of *Prophecy and Tradition*, published (in English) at Oslo in 1946.

#### Oral Tradition

The theory that the prophetic books had circulated as oral tradition for some time before they were written down was taken up by Ivan Engnell at Uppsala and applied to other portions of the Old Testament. In a series of exegetical works in Swedish he argued that the "higher critics" had been wrong in describing the books of the Old Testament as compilations of written "documents." He regarded them as the eventual fixation in written form of oral traditions which had been handed down from generation to generation. They were not composed from previously existing written materials but represented the literary crystallization of various bodies of oral tradition preserved by different circles of traditionists. The critics had described the major "documents" as following one another in order of time, representing the wisdom of successive ages. Engnell maintained that these bodies of oral tradition had probably grown up contemporaneously and represented the somewhat different points of view of several groups existing at the same time, each of which contributed its particular insight to the sum-total of Israel's understanding of its history and its religion. Hence the richness and variety of the Old Testament.

Support for this new view of the literary history of the Old Testament could be found in the studies of Johannes Pedersen at Copenhagen. His *Israel: Its Life and Culture*, originally published in Danish but translated into English (2 volumes, London, 1926 and 1940), showed that it had been a mistake to think of the men who produced the Old Testament books as authors

working according to modern methods. The "higher critics" had described them almost as European professors consulting ancient chronicles, gathering material from various written sources, and then composing their books according to a logical plan. Pedersen's description of the Hebrew ways of thinking showed that it would have been impossible for a Hebrew author to work in that way. The characteristic vehicle for the expression and preservation of ideas among the ancient Hebrews was oral tradition, which was rich in imagery but unconcerned about logical arrangement.

#### The Persistence of Basic Themes

Now the chief characteristic of oral tradition is that it is conservative. It repeats what has already been said and leaves little room for the addition of new ideas. Embroidery and the elaboration of old themes it delights in, but not the progressive development of ideas. Engnell and his associates at Uppsala have, therefore, displaced the evolutionary view of Old Testament religious history with a new interpretation which emphasizes the persistence of certain basic themes throughout the history of Israel's religion. They have emphasized that the conception of God as a universal deity and the ethical principles taught in the Ten Commandments were not late achievements in Israel's religious thinking but go back to the teaching of Moses. He was the creative genius who gave Old Testament religion its basic character at the very beginning.

It is only a step from this academic way of stating the case to the religious affirmation that Old Testament religion carried the stamp of the "revelation" at Mt. Sinai. The work of the Scandinavian scholars has made it possible for the average reader to open the sacred book again with confidence in the "authority" of all its parts.

#### First-day Morning

By BARBARA HINCHCLIFFE

Enter the meeting and sink down in quiet.  
Grow deaf to hear.  
Repeat the wordless litany of silence,  
Silence invisible and necessary as air,  
Our body's dwelling before birth and after death.  
Think of the soundless whirling of the earth,  
The silent worship of trees  
That sway, and bow, and praise;  
Unspoken love in a simple handclasp, saying  
What lips would disavow.  
Walk the still jungle of remembered sin  
With love alone for guide.  
Close out all sound. Enter the perfect silence  
Where is God.

## *Fierce Feathers, 1955*

**I**T was a bright, warm August Sunday in 1955. Sunlight beat down on the steep roof of the South Meeting House in the township of Easton, Washington County, N. Y., just as it did that midweek day in 1777 when Friends, gathered together in their new meeting house of roughhewn logs, were surrounded by a band of Indians. Allies of Burgoyne, they had come to slay all but changed their minds and stayed to meeting.

"It would show little faith," the Quakers said, "to leave our homes and go with the other settlers to Albany Fort. Armed with the power of the Lord, we fear no man." They exercised their own judgment without blame to the authorities, who had urged evacuation.

Robert Nesbit, a visiting Friend, had walked two days through the untamed wilderness from East Hoosac, now Adams, Mass., to bring them comfort. He had come because he knew of the dangers that threatened the little clearing.

"The beloved of the Lord shall dwell in safety," he told them. "He shall cover thee with His feathers. Under His wings shall thou trust." He lingered over the words.

The Indians, thirteen of them, in war paint and feathers, with tomahawks and gory scalps dangling from their belts, came noiselessly through the doorless entrance. Twelve poisoned arrows were ready to fly at the signal from their chief, whose piercing eyes searched every corner and nook for weapons. Finding the Friends unarmed, he signaled his warriors, and the twelve arrows were placed back in their quivers, the bows stacked against the wall.

The braves seated themselves on a bench and bowed their heads, but not before a silent, terrible struggle had taken place between the forces of love and hate. The fierce, dark eyes of hate looked into the calm, blue eyes of love belonging to Zebulon Hoxie, patriarch of the Meeting. Finding only steady friendship in Zebulon's unwavering gaze, the dark eyes finally fell, and himself unarmed, the Indian chief sat down, his dusky braves ranged around him. The silent meeting continued, increasing in solemnity. The whole room was filled with the presence of a living, unseen Power.

The slow moments passed. At last the hour of silent worship ended. Old Zebulon shook hands with the Elder on the facing bench beside him and then advanced and shook hands with the Indian chief.

"Indians come to kill white people," the chief explained in broken English and sign language. "Find no guns, no arrows, no knives! White man worship Great

Spirit. Great Spirit inside Indian, too. Great Spirit say, 'No kill 'em!'" Selecting a white feather from his arrows, he placed it over the doorway as a sign of peace between the Indians and the Quakers. It was one of the strangest Friends meetings ever held. A New York State historical marker near the road commemorates the incident.

In August 1955, J. Barnard Walton from Philadelphia was the visiting Friend at the Easton, N. Y., Meeting. He had driven his car several hundred miles to attend New York Yearly Meeting at Silver Bay. On the facing bench beside him were Eliza Crosby, Phebe Brown, and Martha Fleischer.

Eliza Crosby opened the meeting by reading Robert Nesbit's favorite passage from the 91st Psalm: "The beloved of the Lord shall dwell in safety. He shall cover thee with His feathers."

Barnard Walton spoke: "For the first time in Friends history the two New York Yearly Meetings are united," he said. "Now there is only one." He spoke of the recent Geneva Conference and commended President Eisenhower's efforts to overcome misunderstanding with Russia and bring lasting peace to the harried world.

Phebe Brown read her report and told of the four Hiroshima Maidens who were at Silver Bay. Martha Fleischer reserved her report for after lunch, when the children had their hour.

As on that other summer day there were little children who grew tired of meeting thoughts and found silent worship difficult; but unlike that other day, their parents allowed them to slip quietly through the open doors to run and play on the wide lawn, with no fear of anything hostile molesting them. And, like a sign, they found feathers in the grass, feathers that might have been dropped by the dove of peace or, maybe, only a blue jay flying overhead.

It has been many years since that brave little band of Quakers in Easton, N. Y., was surrounded by Burgoyne's Indian allies, but the spirit of those first staunch Friends who refused to leave their homes in the wilderness because it showed "little faith to be afraid" is still there, and their descendants keep the story of their faith and courage alive.

"The beloved of the Lord shall dwell in safety" is just as true and comforting in this atomic age, with its dreadful threat of nuclear weapons, as it was in 1777, with its threat of poisoned arrows and tomahawks.

RUTH G. CAMPBELL



## Indiana Yearly Meeting, 1955

INDIANA Yearly Meeting, Friends General Conference, was held at Fall Creek Meeting House near Pendleton, Indiana, from August 18 to 21. In addition to those Friends from other Yearly Meetings who participated in the program, there were the following Friends from outside the Yearly Meeting: Lee Thomas and John and Betty Cory of the Louisville, Kentucky, Meeting; Richard Darlington of Woodstown, N. J., Meeting; and Kenneth Ives of the Detroit, Michigan, Meeting.

The sessions in the morning and afternoon on Thursday were devoted to Executive Committee reports, the statement of the treasurer, the appointment of the clerks, the reading of the Queries with the answers sent in by the Quarterly Meetings, and other business. In the evening, Lawrence Miller, Jr., general secretary of Friends General Conference, spoke on the subject of "Enriching the Meeting for Worship." He emphasized the need for building a sense of religious community in the Meeting. His talk was followed by the showing of some slides of meeting houses in Baltimore and Philadelphia Yearly Meetings. These photographs were presented by Bennett Coates of Little Britain Meeting of Baltimore Yearly Meeting, who with his wife, Edith Coates, attended all the sessions of Yearly Meeting.

On Friday morning consideration was given to the boarding homes under the care of the Quarterly Meetings, and this was followed by the report of Friends General Conference given by Lawrence Miller, Jr. Friends were very interested in the newly established Meeting House Fund and commented freely on this and other aspects of the Conference's year-round program. Throughout the sessions of the Yearly Meeting, concern was expressed for sharing the content of epistles. All epistles that were received by the Yearly Meeting were read at the beginning of business sessions, and Friends hoped that the Friends World Committee or the Friends papers might be able to print and distribute the epistles of all Yearly Meetings.

The afternoon session included a fine report from Ralph Rose, secretary of the Midwest office of the Friends World Committee, on the world-wide work of this Committee. He emphasized the importance of supporting this vital service of intervisitation and interpretation among Friends. His report was followed by a stimulating review of the program of the Friends Committee on National Legislation by its executive secretary, Raymond Wilson, who was present throughout the Yearly Meeting. He called for a renewed effort in relating our religious convictions to the practical political problems of the day. In the evening Ralph Rose told the Yearly Meeting about his trip last year to England, Norway, Sweden, and Germany. His excellent slides brought the world family of Friends close to the Yearly Meeting.

On Saturday morning consideration was given to reports on the FRIENDS JOURNAL, reports by the Rural Life Association, the Advancement Committee, and the Committee on Indian Affairs. William Preis of Yellow Springs Meeting, Ohio, and Emma Holloway of Miami Meeting, Ohio, spoke helpfully about the need for expressing the traditional Quaker

concern for Indians. The afternoon session, which opened with a short memorial meeting for worship, was devoted to various standing committee reports. In the evening the Yearly Meeting enjoyed the hospitality of Jason and Marietta Jordan. Following the picnic Clarence Rogers showed slides of the trip he and Mildred Rogers took to Europe.

The Yearly Meeting closed on Sunday afternoon with an address by Raymond Wilson on "Washington and the United Nations." He stressed the importance of support for the U.N. as a key instrument in the bringing of peace to the world. Raymond Wilson urged Friends to express their concerns to their Congressmen, since the United Nations needs the total commitment and involvement of the United States.

*Based on a report by LEONA JORDAN*

## Trick or Treat for UNICEF

THE United Nations Children's Fund (UNICEF) is a unique international effort to help the world's children. It has programs of aid in 90 different countries. UNICEF helps individuals and government agencies to help themselves in establishing health and nutrition facilities. For example, one dollar provides enough powdered milk to give nine children a glass of milk every day for a week, or protects 24 children against tuberculosis. The uniqueness of UNICEF lies in the fact that children can contribute directly to bring health and happiness to other children in great need far away, and know that the organization channeling their contributions is operated most efficiently and by dedicated workers.

During the early fall in communities in every state of this country, adults and teen-agers organize planning committees for a local "Trick or Treat" program on Hallowe'en. Church and schools all work together. The milk companies supply milk cartons, or they are individually saved. They are used for receiving pennies for UNICEF when the children go from door to door.

A kit for \$1.00 is obtained by writing U. S. Committee for UNICEF, United Nations, New York. It contains all planning information, posters, brochures, 25 stickers to put on the milk cartons, and 25 identification tags for the children to wear. From the same source can be obtained a 35mm black and white film strip of 45 pictures, giving a dramatic visual story of UNICEF for young people (cost, \$1.00). There is also an excellent Picture Poster Set for \$1.00, and the necessary material to produce a half-hour program. This could be an assembly program in First-day school and, if arranged before Hallowe'en, will serve to educate our children for "Trick or Treat." It brings the United Nations to our children in a way which they can understand and in which they can definitely partake. Friends General Conference is prepared to assist Meetings. Write to the office at 1515 Cherry Street, Philadelphia 2, Pa.



In the season 1954, children in the U.S. collected \$273,335.21, a great contribution to the funds of UNICEF. Parents as voters, in addition to cooperating with their children, can inform their representatives in Washington that our country should make \$12,000,000 its annual contribution to UNICEF, in order to insure stability of income for the accomplishment of its program.

ESTHER HOLMES JONES

### Letter from South Africa

(Continued from page 210)

issued an official statement that he was misreported regarding the 300 years. He has not, however, supplied an alternative figure.)

\* \* \*

In 1946 Smuts passed the Asiatic Land Teuure and Indian Representation Act, which by today's standards imposed a very small measure of *apartheid* on South African Indians and gave a small measure of parliamentary representation in exchange. In protest the government of India (this was before the partition and "liberation" of India) broke off trade relations with South Africa and appealed to the U.N. Since then South Africa and India have not been on speaking terms, and the U.N. has spoken much too much. South Africa, whether under Smuts, Malan, or Strijdom, has held that Article 2(7) of the Charter means that this matter is no concern of the U.N. Earlier this year South Africa, surprisingly enough, told India and Pakistan that it is prepared to talk. While diplomatic telegrams were being exchanged, Mr. Nehru said some nasty things about South Africa, whereupon our government broke off the correspondence in a huff. In 1946 Smuts tried to give South African Indians something of a definite place in the population. The Malan government stepped up the *apartheid* and took away the franchise. With all the talk, tactlessness, and touchiness, the position of the South African Indian has deteriorated sharply. He is still waiting to know where he stands.

\* \* \*

Visitors from abroad sometimes say that ours is a land of tensions and that we are obsessed by race. Recent visitors could certainly have sensed tension and obsession, not, however, with race but with cricket. All traffic in the main street of Johannesburg was brought to a standstill by the crowds at the doors of radio stores listening to the commentary on the match between South Africa and England being played in England. We quarrel over politics, language, color, and theology, but in cricket we

are one. Perhaps some of our critical visitors do not know this. But then some of them do not play cricket.

\* \* \*

Read Laurence van der Post's new novel *Flamingo Feather*. It is a good story well told. But that is only the outward part of it. Listen as you read, and you will hear the heart throb of South Africa.

MAURICE WEBB

### Friends and Their Friends

Elfrida Vipont Foulds, a leading British Quaker writer, lecturer, and singer, is now engaged in an extensive speaking tour in the East and will deliver the Johnson Memorial Lecture on October 23 at the Five Years Meeting, Richmond, Indiana. She is the author of several books written under the names of Elfrida Vipont and Charles Vipont. One of her best-known, *The Story of Quakerism: 1652-1952*, was published in 1954. She was awarded the Carnegie Medal in 1950 for her book *The Lark on the Wing*. Two new books are scheduled for fall publication.

She has done much singing in public and has lectured on the history of vocal music. During the war she was headmistress of a Quaker evacuation school. She serves on many committees, including the Meeting for Sufferings, London Yearly Meeting, and is active in local government responsibilities in Lancashire. In addition to all this, Elfrida Foulds is a housewife, "with a large family circle to look after."

Harry S. Scott, Jr., a member of Baltimore Monthly Meeting, Stony Run, represented Friends on the Maryland and Delaware Council of Churches radio program. He gave four 15-minute devotional talks over station WITH, September 6 to 9.

Richard S. Bowman, one of the editors of the *Newsletter of Purchase Meeting, N. Y.*, spent the summer as business manager of Green Mountain Playhouse, Poultney, Vermont.

An exhibition of paintings by Elsie M. Andrews of Farnham Meeting, England, was held not long ago at Farnham Meeting House. Part of the proceeds of the sale of the pictures went to the Friends Service Council. Elsie Andrews was formerly arts mistress of Farnham Grammar School.

Stewart Manville, a member of Purchase Meeting, N. Y., has returned to this country after an absence of three years, during which he completed professional studies in Vienna and worked as an assistant stage director in German and Austrian opera houses, including the first rehearsal in the newly rebuilt Vienna State Opera House. In Vienna also he became active with Friends at the A.F.S.C. center in Jauresgasse.

Dr. Iwao Ayusawa, an outstanding Japanese Quaker, arrived in New York City in time for the start of the fall semester at Columbia University, where he has been invited to lecture on labor problems for the academic year 1955-56. He was accompanied by his wife, Tomiko Ayusawa.

Dr. Ayusawa is on leave of absence from the new International Christian University in Japan, where he is director of public relations and professor of labor problems and international relations. While at Columbia University, he is expected to do most of his work at or in close connection with the East Asian Institute, which is headed by his old friend, Dr. Hugh Borton. Dr. Borton is a prominent Quaker and a vice president of the Japan International Christian University Foundation, Inc.

On his way across the United States, Dr. Ayusawa visited leading institutes on labor-management relations in Berkeley, San Francisco, and Los Angeles, California; Chicago and Urbana, Illinois; Ithaca, New York, and elsewhere.

Betty Lou and Arthur Hummel, Jr., were in Washington, D. C., in July and August after more than two years in Hong Kong, where Arthur worked with U. S. Information Services. With them were two little boys, William Arthur and Timothy Arthur, adopted in Germany en route from Hong Kong. The family will go to Tokyo soon, where Arthur will be deputy director of U. S. Information Services for Japan.

Paul Montgomery of 3523 North 15th Street, Philadelphia 40, Pa., a Friend who is a retired teacher, would like to teach Esperanto by mail or telephone to any who are interested. There will be no fees, but all students must have a London-printed textbook which costs 50 cents postpaid.

The U.N. Relief and Works Agency for Palestine Refugees reports that during its last fiscal year 8,816 people were employed to care for the 905,986 refugees who are existing in the several Middle Eastern countries. Of this number, 143 employees are "international," the U.N. personnel. The others are recruited from the national areas concerned, and include over 2,000 teachers and more than 3,000 who serve on the medical staff.

*Holiday* magazine for October contains an article on "Pennsylvania" by Conrad Richter. Illustrated in typical *Holiday* fashion, it presents the many facets of life found in the Keystone State as they were "seen and felt by one observer, boy and man." Two thirds of a double-page spread is devoted to a picture in color of part of Abington Meeting House, before which is seated Horace Mather Lippincott, a lifelong member of the Meeting. Another photograph shows Isaac H. Clothier, Jr., lifelong member of Race Street Monthly Meeting, Philadelphia. Pennsbury Manor, reconstructed home of William Penn, has been photographed from the air. A paragraph near the end of the article reads: "Of all the societies which sought religious freedom in Pennsylvania, probably the best known are the Quakers, the 'peculiar people,'

whose Friends Service Committee and Relief Fund, as well as their sympathy for and understanding of other peoples, have won them praise abroad and at home. They stand so high in public confidence that non-Quakers contribute the bulk of the money for their philanthropies and I know of several Friends today who deny themselves almost to the point of poverty to provide food and clothing for distant destitute people they will never see."

The first session of Burlington, N. J., Quarterly Meeting, held on August 13, 1955, received an interesting historical account from Harvey T. Satterthwaite, who informed Friends that the reunion of the two Burlington Quarterly Meetings took place in the same meeting house in which it is believed the last united meeting was held in August 1827. John Woolman belonged to Mt. Holly Preparative Meeting and used to attend Burlington Monthly Meeting in this meeting house. Burlington Meeting is older than the Philadelphia Meetings, and the earlier sessions of Philadelphia Yearly Meeting were held at Burlington. At the August 13 session Harvey Satterthwaite recalled how, when separate Quarterly Meetings were held at Mt. Holly and Burlington on the same day, Friends traveled on the same train from Trenton, N. J., and exchanged friendly greetings, but in spite of business, social, and family ties, separated in Burlington.

Regrets were expressed that Benjamin S. DeCou and others who had labored for the reunion did not live to see it come about.

The last paragraph of the closing minute of this historic first session reads as follows: "Although the time of the meeting was partially occupied in attending to the necessary technical business involved in the setting up of the new Burlington Quarterly Meeting, a feeling of satisfaction and thankfulness was the deeper foundation for all of this business. We go forward as a United Quarterly Meeting with the fervent prayer that the hopes and resolves of this day may, with the help of God, be but the forerunner of better things to come."

Elwood Cronk, executive secretary of the Young Friends Movement of the Philadelphia Yearly Meeting, will make a religious visit to the Kansas Yearly Meeting, October 13 to 18, and the Five Years Meeting, October 20 to 26. He will travel with the unity of Philadelphia Young Friends, who feel there is something higher than personal conviction. Young Friends do not wish to be bound by Yearly Meeting lines. We believe that in the love of God there is room for Friends everywhere, and that we need one another. Young Friends are the cup that runneth over, asking not conformity but unity. We seek to rise above ourselves to that level, where, while we do not lose our personal identity, it does not stand in the way. This journey will be undertaken not merely to observe, not to criticize, but in the spirit of humble searching after fellowship and truth.

A group of young Friends will leave Philadelphia for the week-end sessions of the Five Years Meeting. They expect to

attend the Saturday program, which is specifically for Young Friends. Following a banquet on Saturday evening, Eleanor Zelliot will tell of her recent trip to Russia. If possible, a car pool will be arranged for those interested in going. Please write 1515 Cherry Street, Philadelphia 2, for information.

#### YOUNG FRIENDS MOVEMENT

A two months' self-sentence to hard labor was the vacation of 21 high school students from all parts of the country, who built a recreation hall at the Lummi Indian Reservation in Whatcom County, Washington. The youngsters, ranging in age from 16 through 18, formed one of three high school work camps of the American Friends Service Committee, which served in various parts of the nation with the intent of establishing intraracial, intracultural, and intraeducational understanding.

"You love those to whom you give, for whom you do," explained Nancy-Lou Patterson, art teacher at Seattle University, who, with her husband Palmer Patterson, graduate student at the University of Washington, served as camp director.

The Friends work camp was sent to Bellingham on invitation of the Lummi Indian American Legion Post to complete a long-anticipated Indian recreation building financed by the Lummis' annual Stommish Water Carnival. William Hanson of the Friends headquarters in Seattle organized the camp with aid from Lummi tribal counselors Forrest Kinley, Norbert James, and Al Charles. Carpenter-supervisor of the young people, most of whom had small knowledge of the craft before arrival at the isolated spot, was Victor Johnson of the Lummis, a Dartmouth graduate and former teacher.

As the teen-age volunteers used up personal spending money in travel expenses to the reservation, their fun was of the free kind offered by the locale, swimming, baseball games, and fishing trips with the Indians, hikes on Lummi Island, and an occasional dance, to which Indian teen-agers were invited, in the Lummi Day School Gymnasium, which served as camp home for the summer.

DOLLY CONNELLY

### *The New Faith and Practice*

An announcement has recently been sent to all Meetings of Philadelphia Yearly Meeting, giving the eagerly awaited news that the *Faith and Practice* which has been in course of preparation for five years has now been completed, final proof has been read, and the printer expects to have the finished product ready for mailing about the middle of October.

Part I ("Faith and Life"), Part II ("Practice and Procedure") and Part III ("Quaker Witness to the Faith") are being printed in one volume at this time. It is composed of 268 pages with a complete index, which makes the book very useful. The Queries, with recommended readings selected from all parts, are included in Part II.

Parts I and III had already been set in type before the Yearly Meeting of 1955, the cost of which had been covered

by the preliminary issues sold at that time. The extensive use of this type in printing the final book makes the cost of printing at this time less than it would otherwise have been. An edition of 8,000 copies now being printed makes possible a price of \$1.00 per copy in cloth binding and 80 cents per copy in paper binding. Purchases of ten or more copies at one time are subject to a discount of 10 per cent. Advance orders in quantity sent in during the next few weeks will be mailed directly from the printer postpaid, ensuring prompt delivery.

The books will be available at both Friends Central Bureau, 1515 Cherry Street, Philadelphia 2, and Friends Book Store, 302 Arch Street, Philadelphia 6, Pa. *All Meeting orders should be sent to Friends Central Bureau, 1515 Cherry Street, Philadelphia 2, Pa.*

### Letters to the Editor

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

In your issue of August 20, 1955, Evelyn Underhill describes the spiritual life as dependent on the living conviction that God is All, and that "He alone matters; He alone is." She says that our dependence upon *Him* must be absolute, and that our desire that His will shall be done must be complete. While I believe it may be human and childlike to wish for some personal relationship to God, yet I cannot feel that the Infinite Spirit of Life can attend to each of our little selves and tell us the way. How does Evelyn know with any certainty that she has learned God's will in any particular, practical situation in this our life on earth?

Perhaps our capacities to live the spiritual life are exceedingly diverse, and the practical operations of business and committee meetings are quite imperfect for that reason. How to sense God's will in specific situations is far from clear, and seems to me most important. Friends talk about the Inner Light as if it infallibly reveals God's will; yet often it may only be subconscious, inner personal desire instead of divine revelation.

Is Evelyn *always* sure of the spiritual way of life?

New York, N. Y.

J. PAUL J. WILLIAMS

I am at work on a biography of my father, Yardley Warner, a Philadelphia Friend (1881-1885), whose life was devoted to the cause of Negro emancipation and education.

He visited this country in 1873, returning again for five years from 1875-1881.

If any Friends have memories of his visits to their Meetings, or any letters or memoranda concerning him and his work, I shall be glad to hear from them.

It is realized, of course, that such Friends would now be no longer young, but any memories of their childhood or recollections of what their parents may have said concerning Yardley Warner would be welcomed at the address below.

"Whitelea," Broadway,  
Didcot, Berks, England

STAFFORD ALLEN WARNER



I note with interest in the issue of August 20 that a new meeting house and day school is to be built near Virginia Beach, Va. This is cause for rejoicing; I should like to know what group of Friends deserves the credit in this case. However, I cannot help but wonder whether the school will be interracial, or whether it is part of the move to avoid the recent Supreme Court ruling against segregation. I very much hope that it is the former, but am reminded of the situation at the Sidwell "Friends" School.

Last winter we met a couple from Washington, who, learning that we were Friends, asked how it happened that the "Friends" School in their city continued segregation in the light of the Supreme Court ruling, and the fact that the Episcopalian school in Washington had admitted Negroes. Unfortunately, we did not then know that Sidwell School was not under the care of any Friends Meeting. It seems to me that in fairness to all concerned this should be cleared up by a change in name, particularly when the school is violating one of the basic principles of the Society.

Since private schools inevitably tend to divide a community, I regret to see more Friends schools established. Perhaps there are unusual circumstances to justify it in the case of Virginia Beach, but avoiding nonsegregation is certainly not one of them.

Mickleton N. J.

HENRY W. RIDGWAY

## Coming Events

### SEPTEMBER

30 to October 1—Conference on Outreach sponsored by the two Baltimore Yearly Meetings, with the cooperation of the A.F.S.C. and the American Friends Board of Missions, at the Florida Avenue Meeting House, Washington, D. C. For details see pages 188 and 189 of our issue of September 17, 1955.

30 to October 2—Lake Erie Association at Camp Green Pastures, Michigan, beginning Friday with a picnic supper (bring your own), 6 p.m. Business, discussion groups, recreation.

### OCTOBER

1—Fall Institute for Parents and Teachers sponsored by the New York Yearly Meeting Religious Education Committee at Westbury Meeting House, Post Avenue and Jericho Turnpike, Westbury, L. I., N. Y. Theme, "Growing into Worship." Program, beginning at 10 a.m., worship, buzz groups, workshops, exhibits, filmstrips, and an address at 8 p.m. by Elfrida Vipont Foulds. Westbury Friends will meet New York trains. Overnight hospitality will be provided if it is needed.

1—Buckingham First-day School's 26th annual fair at the Meeting House, Lahaska, Pa., 10:30 a.m. to 4 p.m. On sale, sandwiches, coffee, ice cream, home baked goods, fruit, flowers and plants, vegetables, aprons, odds and ends; also, a fine collection of spring flowering bulbs. The fair is for the benefit of the A.F.S.C., Friends Neighborhood Guild, and First-day School.

1—Institute on American Indian Problems at Canandaigua, N. Y., sponsored by the Committee on American Indian Affairs of New York Yearly Meeting.

2—Conference Class at Race Street First-day School, Philadelphia, 11:40 a.m.: "Anticipating the Year." Leader, M. Annie Archer.

2—Meeting for worship at Huntington Meeting House, Latimore Township, Adams County, York Springs, R. D., Pa., 3 p.m. Francis Worley, a member of Menallen and Huntington Meeting and representative from Adams County to the State Legislature, will tell about attending Jordans Meeting near Beaconsfield, Bucks, England.

2—First Open House of the season at the Meeting House, 221 East 15th Street, New York City, in the cafeteria, 3:30 to 6:30 p.m. About 4:30 p.m., Keith Irvine, editor of *Africa Today*, will speak on "The New West Africa, in Education, Industrialization, and Political Development." All are invited.

2—Annual meeting at West Nottingham Meeting House, near Rising Sun, Md., 2 p.m., D.S.T.: John Hobart, "Quaker Testimonies, Yesterday and Today."

4—Lecture at Race Street Meeting House, Philadelphia, 7:30 p.m., sponsored by the Committee on Race Relations of Philadelphia Yearly Meeting: Julia Abrahamson, executive director of the Hyde Park-Kenwood Community Conference in Chicago, a pioneering organization for maintaining high standards and stabilizing interracial neighborhood, "Neighborhood Spirit in City Blocks."

5—Opening fall meeting of the Fellowship of Reconciliation at the New Century Club, 124 South 12th Street, Philadelphia, 8 p.m.: debate on "Which Way to Peace?" Participants, Dr. Albert Blumberg, national legislative director of the Communist Party, and A. J. Muste, secretary emeritus of the F.O.R. Chairman, George Willoughby. Everyone welcome.

6—Fritchley General Meeting at Fritchley, near Derby, England.

7—Clarence Pickett will speak on "American Friends Visit Russia" at the Plainfield Meeting House, N. J., Watchung Avenue and Third Street, 8 p.m. The event is sponsored by the Plainfield Meeting and the Plainfield Council for World Friendship. This will be a public meeting.

9—Conference Class at Race Street First-day School, Philadelphia, 11:40 a.m.: "What Is Religion?" Leader, Rachel R. Cadbury, author of *The Choice before Us*.

9—Race Street Forum at the Race Street Meeting House, Philadelphia, 7 p.m.: Clarence E. Pickett, secretary emeritus of the American Friends Service Committee, "My Recent Experiences in Russia." Moderator, C. Rufus Rorem.

9 to 11—Visit of Elfrida Vipont Foulds with Friends at Wilmington, Del. Public meeting at the Fourth and West Streets Meeting House, Sunday evening; informal gathering, Monday evening.

11—Address by Hugh Moore of the A.F.S.C. at the Meeting House, 221 East 15th Street, New York City, 8:15 p.m., sponsored by the Peace and Service Committee of 15th Street Meeting: a report of his experiences as a member of the Quaker delegation visiting Russia, "Our Mission to Russia."

12—Friends School Day conference at Friends School, Wilmington, Del. Speakers, D. Elton Trueblood, and J. Oliver Caldwell of the U. S. Department of Health, Education, and Welfare; group and panel discussions on "Seeking New and Better Ways" through various aspects of the schools' programs.

12—Fall meeting of the Friends Council on Education at Friends School, Wilmington, Del., 3:45 p.m.

12—Address by Elfrida Vipont Foulds at the Stony Run Meeting House, Baltimore, 8 p.m.

13—Lecture, illustrated, at Springfield Meeting, Springfield and Old Sproul Roads, Delaware County, Pa., 8 p.m.: Dorothy Hutchinson, "Trip around the World."

15—Western Quarterly Meeting at London Grove, Pa., 10 a.m. and 1:30 p.m. Meeting on Worship and Ministry, 9 a.m. Lunch will be served. At the afternoon session Hugh Moore of the American Friends Service Committee will give a report on the Russian trip.

15—Conference on Education at the Meeting House, 221 East 15th Street, New York City, under the auspices of the Education Committee of New York Yearly Meeting. Program:

10 a.m., welcome, Irene Phillips Moses; period of silence; "Education for the Changing Future," Henry J. Cadbury; discussion: Alexander H. Prinz, leader, and William W. Clark, summary.

12:30 p.m., luncheon (sandwiches will be on sale, prepared by students of the four Friends schools; also tea, coffee, milk, and ice cream cups).

2 p.m., panel discussion, "Quaker Education, Our Joint Responsibility," Benjamin R. Burdsall, Dorothea Andrews, a student from Oakwood School, and Phebe Underhill Seaman; George A. Walton, moderator.

Notice: "Odds and Friends" is the name of Willard Tomlinson's No. 2 collection of Quaker color slides. It consists of the oldest, largest, smallest, first, and newest Meetings in the East, plus close-ups of well-known Friends willing to be photographed. "Odds and Friends" will be shown at London Grove Monthly Meeting, Pa., on November 5. To obtain the slides for your Meeting, address Willard Tomlinson, 546 Rutgers Avenue, Swarthmore, Pa.

## BIRTHS

KRIEBEL—On August 11, to Howard and Dorothea Reeder Kriebel of Wooster, Ohio, a daughter named ANN CURTIS KRIEBEL. She is a grand-daughter of William and Mabel Kriebel of Moylan-Rose Valley, Pa., and of Walter and Edith Reeder of Columbus, N. J.

MERRILL—On September 3, to Sam and Carmel Merrill of Rochester, N. Y., a daughter named ROBERTA MERRILL. The parents are members of Rochester Monthly Meeting, N. Y.

REITER—On August 16, to John and Joan Harwood Reiter, a son named DWIGHT CROTHERS REITER. He is a birth-right member of Mullica Hill, N. J., Monthly Meeting.

STABLER—On September 18, to Edward Palmer and Helen Cross Stabler, a son named EDWARD PALMER STABLER, JR. He is the third grandson of C. Norman Stabler and Eliza-

beth Miller Stabler, great-grandson of Mary Roberts Miller of Newtown, Pa., and 19th great-grandchild of Ida Palmer Stabler of Swarthmore, Pa.

WARNER—On August 2, to Robert and Mary Lou Warner of Rochester, N. Y., a daughter named RUTH CHRISTINA WARNER. The parents are members of Rochester Monthly Meeting, N. Y.

## DEATHS

CLAUSEN—On August 29, at her home, 4745 Wood Street, Willoughby, Ohio, ELIZABETH DARNELL CLAUSEN, in her 61st year. She was among the first to join the Wider Quaker Fellowship, and was active in civic and peace organizations in Syracuse, Pittsburgh, and Cleveland, where her husband, Bernard C. Clausen, served in the Baptist ministry. Both Bernard and Elizabeth Clausen joined the Cleveland Meeting of Friends in 1953. She was on the Committee on Ministry and Oversight at the time of her death.

Besides her husband, she is survived by two daughters, Mrs. Ralph Rudd of Willoughby, Ohio, and Mrs. Robert Morris of Rome, N. Y.; a son, Barton, of Weston, Vt.; and eleven grandchildren.

COALE—On September 7, at his home, 521 East Mermaid Lane, Chestnut Hill, Philadelphia, WILLIAM E. COALE, aged 63 years. For 32 years he had headed the Philadelphia office of Eastman, Dillon and Co., an investment firm. He was a past president of the Philadelphia Securities Association and the Friends Service, Inc., a project of the A.F.S.C., and a founder of the Germantown and Chestnut Hill Housing Association.

He was a founding member of Chestnut Hill Meeting, Philadelphia, a member of the Social Order Committee of Philadelphia Yearly Meeting, a former treasurer of the West-town School Alumni Association, and a former member of the school committee of Germantown Friends School.

Surviving are his wife, Sydney Belleville Coale, and a son, Edgar B. Coale. A memorial meeting was held at Germantown Meeting House, Coulter Street, on September 10.

HUGHES—On August 31, in Kennett Square, Pa., MARY M. HUGHES, aged 81 years, daughter of John Henry and Willamary Marshall, and wife of the late Joseph J. Hughes. She was a loyal member of Kennett Monthly Meeting, Pa.

THOMAS—On September 17, in Ohio Valley General Hospital, following a short illness and operation, BYRON GILBERT THOMAS of Barnesville, Ohio. Born in Mt. Pleasant Township, Jefferson County, Ohio, November 22, 1913, son of Gilbert E. Thomas and the late Rachel Bundy Thomas, he was a member of Stillwater Meeting, Barnesville, Ohio. He was active in the World Committee, F.C.N.L.; formerly assistant director of C.P.S. camps at Merom, Ind., Buck Creek, N. C., and Ames, Iowa, and principal of Friends Boarding School, Barnesville, Ohio. Surviving are his wife, Evelyn A. Standing Thomas, and four minor children; his father, Gilbert E. Thomas; a brother, R. Leland Thomas, and a sister, Mabel S. Thomas Kantor.

## REGULAR MEETINGS

**ATLANTA, GEORGIA**—Meeting for worship and First-day school, 10 a.m.; discussion period, 10:45 a.m., Y.M.C.A., 145 Luckie Street, N.W. Mrs. John W. Stanley, Clerk, 525 Avery Street, Decatur, Ga.

**BERKELEY, CALIFORNIA**—Friends meeting, First-days at 11 a.m., N. E. corner of Vine and Walnut Streets. Monthly meetings, the last First-day of each month, after the meeting for worship. Clerk, William Allen Longshore, Jr.

**BUFFALO, N. Y.**—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

**CAMBRIDGE, MASSACHUSETTS**—5 Longfellow Park (near Harvard Square). Meeting for worship each First-day at 9:30 a.m. and 11 a.m. Telephone TR 6-6883.

**DOVER, N. J.**—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

**DOWNERS GROVE, ILLINOIS**—Downers Grove Preparative Meeting of all Friends. Sunday meeting for worship, 10:30 a.m. at Avery Conley School, 1400 Maple Avenue; First-day school, 10:30 a.m., joins meeting for worship for fifteen minutes.

**GAINESVILLE, FLA.**—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

**HARRISBURG, PA.**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., 4th and Walnut Streets.

**HOUSTON, TEXAS**—Friends Worship Group each Sunday, 6:30 p.m. 2336 North Boulevard; telephone JACKSON 8-6413.

**JACKSONVILLE, FLORIDA**—First-day school, 10:30 a.m.; meeting for worship, 11 a.m.; Y.W.C.A. Board Room; telephone EVERGREEN 7-5086 or 9-5345.

**LANCASTER, PA.**—Meeting for worship and First-day school, 10 a.m., new meeting house, Tulane Terrace, off U. S. 80, 1½ miles west of Lancaster.

**LONG ISLAND, N. Y.**—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

**LOUISVILLE, KENTUCKY**—Meeting for worship and First-day school, 10:30 a.m. on Sundays at Neighborhood House, 428 S. First Street. Telephone BE 7110.

**MANASQUAN, N. J.**—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Meeting House on Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

**MERION, PA.**—Merion Meeting, corner of Montgomery Avenue and Meeting House Lane. Meeting for worship, First-days at 11 a.m.; First-day school, 9:45 a.m. in Activities Building.

**MIAMI, FLA.**—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

**MINNEAPOLIS, MINNESOTA**—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

**NEW BRUNSWICK, NEW JERSEY**—Meeting for worship and First-day school, 10 a.m. at New Brunswick Art Center on grounds of Public Library, 60 Livingston Avenue; telephone CH 9-7460.

**NEW YORK, N. Y.**—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 E. 15th St. May—September: 144 E. 20th St. Brooklyn—110 Schermerhorn Street. Flushing—137-16 Northern Boulevard. Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

**PASADENA, CAL.**—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

**PHILADELPHIA, PENNSYLVANIA**—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m. Fourth and Arch Streets. Frankford, Penn. and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m. Race and Twelfth Streets held jointly at 15th and Race Streets. For information about First-day schools telephone Friends Central Bureau, RI 6-3263.

**PHOENIX, ARIZONA**—Meeting for worship, 11 a.m., 17th Street and Glendale Avenue.

**ST. LOUIS, MISSOURI**—Meeting for worship, Sundays at 11 a.m., 1528 Locust Street. For information call FL 3116.

**ST. PETERSBURG, FLA.**—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

**SANTA FE, NEW MEXICO**—Meeting for worship each First-day at 11 a.m. at the Garcia Street Club, 569 Garcia Street.

**SEATTLE, WASH.** University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10:00 a.m.; discussion period and First-day school, 11:00 a.m.

**SHREWSBURY, NEW JERSEY**—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fussell, Clerk; Red Bank 6-2040W.

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

**WASHINGTON, D. C.**—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

## AVAILABLE

THREE-ROOM APARTMENT: Kitchenette, breakfast nook, and bathroom; second floor, no other tenants; private entrance; heat, light, gas included. Quiet country location, Westtown area; suitable for train commuter to Philadelphia. Joseph Cope, West Chester, Pa.; telephone 2194.

## WANTED

MAN AND WIFE to manage Friends' home; board, room, and salary. Write Box V63, Friends Journal.

MAN TO WORK ON POULTRY FARM. Good house and salary; opportunity for the right man. Write Box S84, Friends Journal; or telephone Bordentown, N. J., Axminster 8-1078J2.

TO BUY: Works of Isaac Penington, two volumes, 1761. J. Beondo, 108-01 101st Avenue, Richmond Hill 19, New York.

TO HEAR FROM RETIRED COUPLE (Friends preferred) interested in an inexpensive Florida winter, in country, near Tampa; car necessary. Box M65, Friends Journal.

RESPONSIBLE WOMAN to care for elderly lady and live in. Give reference. Telephone Moorestown, N. J., 9-1377.

SECRETARY: general office work, dictaphone (no shorthand), preparing publicity materials, at mountain school. Interesting rural situation; comfortable quarters. Write Director, Pine Mountain Settlement School, Pine Mountain, Kentucky.

SONNETS FOR LOVERS AND  
FOR LOVERS OF SONNETS  
\$2.00  
By William Bacon Evans  
Available at WANAMAKER'S

**EASTMAN, DILLON & CO.**

Members New York Stock Exchange

## Investments

WILLIAM EDWARD CADBURY  
Representative

225 S. 15TH ST. PHILADELPHIA, PA.

RAMBO, CLOSE & KERNER  
Incorporated  
INVESTMENT SECURITIES

DOROTHY EDGERTON RIDGWAY

1518 LOCUST STREET  
PHILADELPHIA 2, PA.  
Residence Telephone HAZEL 3-0300  
PEnnypacker 5-2800

The  
Legal  
Intelligencer

Established 1843

PRINTING

10 SOUTH 37TH STREET  
PHILADELPHIA 4, PA.

EVERGREEN 6-6028



**THE PENINGTON**

215 EAST 15th STREET, NEW YORK CITY 3

Next door to the Meeting House  
A Friends Hostel in New York for Friends  
and friends of Friends. Comfortable rooms  
and wholesome meals for permanent guests.  
Accommodations for transients limited. Ad-  
vance reservations requested.

Telephone GRamercy 5-9193

**Counseling Service for Friends**

For appointments in Philadelphia call Mr.  
J. C. Wynn in the evening, MADison  
3-8069.

For appointments with Dr. Lovett Dewees  
at Glen Mills, Pa., write or telephone  
him at Valleybrook 2474.

Our deadline is 9:15 a.m. Monday.  
When Monday is a holiday, the  
deadline is 9:15 a.m. the preceding  
Friday. Instructions regarding ad-  
vertising MUST be in our hands  
before that time.

**ADVERTISING RATES**

**DISPLAY ADVERTISING** — 15¢ per  
agate line or \$2.10 per column inch;  
10% discount for 6-24 insertions  
within six months; 15% discount for  
25 or more insertions within one year.

**REGULAR MEETING NOTICES** — 15¢  
per agate line; no discount for re-  
peated insertions.

**CLASSIFIED ADVERTISING** — 7¢ per  
word, with a minimum charge of \$1.00;  
no discount for repeated insertions. A  
box number will be supplied if re-  
quested, and answers received at the  
FRIENDS JOURNAL office will be  
forwarded without charge.

Advertising copy may be changed  
without extra charge.

**FRIENDS JOURNAL**

1515 Cherry Street, Philadelphia 2, Pa.; RI 6-7669

**MOVING  
and  
STORAGE**

Professional pre-planning, large  
sanitized trucks, experienced per-  
sonnel relieve you of all details,  
save you time and money. We'll  
pack, move, ship whatever you  
have to wherever you want it —  
or store it far you.

Phila. Charter Agency for United  
Van Lines — one of America's  
most trusted names in moving

**QUAKER STORAGE  
CO., INC.**

2501 Germantown Ave. BALdwin 9-0400

**FRIENDS BOOK STORE**

302 ARCH STREET, PHILADELPHIA 6, PA.

**Branch Store**

1515 CHERRY STREET, PHILADELPHIA 2, PA.

British and American Quaker books; other religious books of special interest to  
Friends; children's books. Write for book lists to 302 Arch Street.

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

**VITAL RECORDS**

FRIENDS GENEALOGICAL AND HISTORICAL RECORDS are the envy of other  
denominations—sought after by thousands of individuals, for there  
are literally millions of people who are descended from Friends.

In 1950 Leslie H. Patterson of the First Presbyterian Church, Columbia,  
S. C., wrote: "We consider it a privilege to have the data filed with you.  
Someday it might help someone else. I do everything in my power to encour-  
age this research. I think it is a contribution to American life."

Correspondence is solicited from individuals who are descended from such  
families as were compiled by the late Gilbert Cope or even those in which he  
collaborated, viz.: BAILY, BRINTON, CHANDLER, COPE, DARLINGTON,  
DUTTON, DUNWOODY, HOOD, HOOPES, SHARPLESS, and SMEDLEY.

FOR SEVENTY-FIVE YEARS WE HAVE BEEN THE HEADQUARTERS FOR  
BLANK ANCESTRAL CHARTS — FOR EIGHT GENERATIONS  
FAN SHAPE — FOR ELEVEN GENERATIONS FULL CIRCLE.

Prices on request. **JOSEPH COPE, WEST CHESTER, ROUTE 5, PA.**

**THE MARSHALL SQUARE SANITARIUM**

WEST CHESTER, PENNSYLVANIA

*A Private Hospital*

catering especially to the aging, the nervous and those requiring prolonged  
care for physical or neurological disabilities. Careful classification assured.  
Special rates for permanent guests.

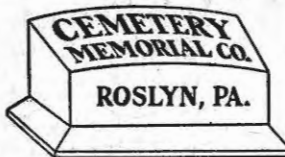
EVERETT SPERRY BARR, M.D.

Director

THEODORE B. HETZEL

768 COLLEGE AVE.

HAVERFORD, PA.



MEMORIAL  
STONES  
▼  
GRAVE  
MARKERS

STYLES AND ENGRAVINGS IN GOOD TASTE  
DELIVERED AND SET IN ANY CEMETERY  
IN PHILADELPHIA DISTRICT

Write or telephone office—MAJestic 5-0220  
or TURNer 4-0696 for full information  
ARTHUR S. ROBERTS - President  
ARTHUR W. HUTTON - Treasurer

Affiliated with HILLSIDE CEMETERY CO.  
CLEMENT E. ALLEN, President

Is Your

## "GOLDEN RULE" IN HOUSING

Minus a Few Inches?

Live your beliefs in unsegregated housing in beautiful Bucks County. A spacious 3-bedroom ranch home . . . radiant-heated . . . large finished garage on a fully landscaped 1/4-acre lot, \$11,990 and up. Also 4-bedroom houses, \$13,600. 100% mortgages available. On bus line to El, near Philadelphia Interchange Pennsylvania Turnpike.

Call Elmwood 7-4356 or write

**CONCORD PARK HOMES**  
OLD LINCOLN HIGHWAY AND STREET ROAD  
TREVOSE, PA.

## FRIENDS' CENTRAL SCHOOL

OVERBROOK, PHILADELPHIA 31, PA.

Coeducational — College Preparatory  
Four-year kindergarten through  
12th Grade

A Friendly school which offers country day facilities and program with a college preparatory curriculum and the advantages of nearby urban resources.

MERRILL E. BUSH, Headmaster

## ASK OUR OPINION OF YOUR SECURITIES

### HECKER & CO.

Members of New York Stock Exchange

LIBERTY TRUST BUILDING  
Broad and Arch Streets  
Philadelphia 7, Pa.  
LOcust 4-3500

**CHARLES J. ERICKSON**  
Registered Representative

James E. Fyfe \* Irvin B. Boyd

## FYFE & BOYD FUNERAL HOME

7047 Germantown Avenue  
Chestnut Hill 7-8700

\* Member Germantown Meeting.

PARRISH & CO.

Members  
New York Stock Exchange  
INVESTMENT BROKERS  
1421 Chestnut Street  
Philadelphia 2, Pa.  
Rittenhouse 6-5800

Write or telephone  
JOSEPH N. JANNEY  
Representative



*Penn Valley*  
**CONSTRUCTORS INC.**  
DESIGNERS • FINANCIERS • BUILDERS

MORRISVILLE AND BRISTOL, BUCKS CO., PA.  
GEO. EDW. OTTO, PRES. ROBT. C. CROWELL, V. PRES.

GEORGE  
SCHOOL

A FRIENDS COEDUCATIONAL  
BOARDING SCHOOL, Grades 9-12

Founded 1893

Applications for 1956-57 are now welcome.  
Children of Friends will receive first consideration  
if applications are submitted before March 1st, 1956.

Address inquiries to:

RICHARD H. McFEELY,  
Principal

ADELBERT MASON, Director of Admissions  
Box 350, George School, Bucks County, Pennsylvania

## THE SIDWELL FRIENDS SCHOOL

In the Nation's Capital

Coeducational Day School — College Preparatory from Kindergarten

Started by Friends in 1811

Thomas W. Sidwell, Principal, 1883-1936

A non-profit corporation since 1936 with the majority of trustees Friends  
Accredited by Middle States Association of Colleges and Secondary Schools

Member of

FRIENDS COUNCIL ON EDUCATION  
SECONDARY EDUCATION BOARD

NATIONAL COUNCIL OF INDEPENDENT SCHOOLS  
EDUCATIONAL RECORDS BUREAU

NATIONAL REGISTRATION OFFICE FOR INDEPENDENT SCHOOLS

ROBERT S. LYLE, Headmaster

3901 WISCONSIN AVENUE N. W.

WASHINGTON 16, D. C.

## FRIENDS ACADEMY

Established 1877

A coeducational Quaker school in a beautiful residential community 25 miles from New York. A well-balanced academic program is designed to stimulate in the student a desire to live a creative Christian life in today's world.

Boarding school—Grades 7-12. Day school—Kindergarten through Grade 12.  
A reduction in tuition is available to members of The Society of Friends.

VICTOR M. HAUGHTON, JR., Headmaster  
Box B, Locust Valley, Long Island, N. Y.