

FRIENDS JOURNAL

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SOMETIMES the power of God will break forth into a whole meeting, and there will be such an inward travail, while each is seeking to overcome the evil in themselves, that by the strong contrary workings of these opposite powers, like the going of two contrary tides, every individual will be strongly exercised as in a day of battle, and thereby trembling and a motion of body will be upon most, if not upon all, which, as the power of truth prevails, will from pangs and groans end with a sweet sound of thanksgiving and praise. And from this the name of Quakers, i.e., Tremblers, was first reproachfully cast upon us.

—ROBERT BARCLAY,

*Apology for the True Christian
Divinity, 1676*

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FRIENDS JOURNAL



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Look Inward, Friends

GERALD BAILEY, in his spoken introduction to last year's review of major developments published by the British Friends East-West Committee, had this to say: "My own feeling is that Friends have got to undertake the vindication of the highest Western value rather more consciously and less apologetically than they have sometimes seemed inclined in the past. Depreciation of Western liberalism has become almost pathological with us."

My observations of the outward appearances of the state of mind of many of our Society and its spokesmen lead me to believe that American Quakerism is suffering from much of the same. Little, if anything, appears in Quaker print or in Quaker speeches lauding conditions in Western society, under which the individual has such freedom of action and conscience. We are too prone to condemn. Action by our government which Quakers speak or write about seems almost always to be considered wrong. The occupant of the White House is made fun of, and a speaker we invite to Cape May, N. J., calls a contemporary scientist a "liar and a murderer."

Perhaps our platforms and our papers feel it wrong to restrict freedom of speech. This is as it should be, but the test of the views and the strength of the inner light of members of our Society are indicated by our willingness to accept such statements without objection.

We seem to be caught in a wave of regimentation, willing to accept whatever is said by any individual or organization which appears to have greater knowledge or more adequate information than we as individuals may possess. Too often we fail to see the need for each of us as individuals to examine the position taken by others in the light of surroundings and Christian inquiry. It is easier to go along with what appears to be a "tide." Unfortunately, each time we permit ourselves to be bound to mass approval we squander some of the strength which brightens the light of the inner spirit.

Richenda Scott, author of *The Life of Elizabeth Cadbury* and Chairman of Friends Library Committee of London Meeting, in her essay "Friends and Historic Christianity," puts the essence of Quakerism—the responsibility and significance of the individual—in the glorious place it deserves: "Above all, there is laid upon us the responsibility to try to see clearly the nature and grave seriousness of the challenges which our modern, changing world present to Christianity. I am thinking not so much of the threat of physical destruction as of those equally potent dangers of spiritual and mental binding and rigidity, the stifling of individual responsi-

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FRIENDS JOURNAL

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Editorial Comments

A New Religious Vocabulary?

THE alleged zeal for religion at present so widely discussed in the United States has produced some odd experiments in attempting to spread religious truth by popularizing our religious terms. Erdman Harris, well-known lecturer and educator, quotes in his book *God's Image and Man's Imagination* (Charles Scribner's Sons, New York) some contemporary characterizations of God that are downright weird. God is the aviator's Copilot, the cosmic Mathematician, the businessman's Partner, the athlete's last-lap Stamina. He has been called the porter—or, rather, the Porter—who carries our bags for us when they get too heavy. An actress spoke of Him as a "Livin' Doll." He is the "Man Upstairs," the "Fellow Upstairs," or "Someone Up There." People can talk to Him on the celestial telephone. In 1957 postal employees opened a meeting of 4,000 with a prayer asking that God would guide the President so that "he may accede to these requests for an increase in postal pay." Erdman Harris quotes more such theological oddities.

Religious Communication

Some of these expressions are conscious efforts to bring God close to man's everyday needs. But such clumsy attempts to "sell" religion are apt to repel many people as much as did the standard pious language of certain religious communities at an earlier time. The terms quoted illustrate how easy it is to vulgarize our religious vocabulary by ignoring good taste.

The problem in question touches upon the meaning of ministry. The goal of ministry is the transformation of life. A generation of such dedicated consumers of words like ours has come to equate all of ministry with vocal service. In view of the torrent of words surrounding modern man, we must remember that the ultimate recognition of truth comes from insights and experiences to which language at best can be only a minor avenue. Every believer communicates, if only unconsciously, some of the essence of his convictions. There are no private beliefs. Sharing is inherent in this mysterious process of interreligious communication. Friends are not the

only ones who know about the power of silence to communicate truth.

There are those among us who can communicate with flowers, and their "green thumb" is not their only language. They receive gratitude and appreciation in nature's abundance of beauty. Those who can communicate with animals again ascribe little value to words; care and an attitude of love are their vocabulary. Those who communicate most impressively with their fellow men are often unaware of their message. Their way of life is their "technique" of communication; they might be embarrassed if asked for the secret of effectual religious communication. Theirs are silent reserves of prayer, care, and confidence that elude all verbalism. Finally, communication with God Himself is part of this non-verbal mystery of exchange in the household of the spirit. When Moses asked God for a definition of Himself, the answer was, "I am Who I am." Might this reply not have a bearing on our topic? Isn't the essence of Truth to be found in Being, or humanly speaking, in a way of life? Our attempts to improve religious communication ought to remember such an ultimate statement. It is potentially more creative than the best vocabulary.

Saucers Flying in Switzerland

On a lovely evening this past May, George Adamski, 68-year-old "expert" on flying saucers, addressed an audience of about 1,000 in Zürich, Switzerland. Many of his listeners were university students, whose behavior did not live up to the otherwise high standards of Swiss academic life. Mr. Adamski's appearance was thoroughly scrutinized with typical caution and skepticism. One reporter seemed to see in his face a collection of divergent traits that were bound to invite some character studies. There was a bit of scholarliness, with something faintly suggestive of a European peasant, and at fleeting moments the daring ghost of Gary Cooper seemed to hover over Mr. Adamski's composite features. The inscrutable justice of life's recording angel had also added some reminders of two other archetypes, the rainmaker and the charlatan. This description may sound a bit merciless, but Mr. Adamski himself called forth a critical spirit by asserting that he had contacted heavenly bodies, that he

had numerous photos of flying saucers, and that he even possessed mysterious letters from "above." The students proceeded from noisy whistling to firing uncoun- ted beer coasters made of cardboard in the direction of the

speaker. Under cover of the general confusion he had to be whisked away. Europe's rich store of superstitions obviously is to receive no addition from the folklore of our Adamskis.

Friendly Folklore

THE response to the recent appeal in the FRIENDS JOURNAL for information relating to Quaker folklore (see page 385 of the issue for June 13) has been so prompt and enthusiastic, and so many Friends have indicated interest, that I offer this brief preliminary report.

Nearly fifty Friends responded to this appeal within two weeks of the appearance of the June 13 issue. All but a few of these remembered the rhyme associated with the children's circle game; about one third also remembered the Quaker calendar rhyme; and a number of respondents added Quaker anecdotes and sayings, some of which are in neither of the two published anthologies of such items, and a few of which, so far as I know, have never been published. This last group of items will be dealt with in another article at a later time.

Consonant, I suspect, with the old-time Quaker prohibition of music, not a single respondent mentioned having ever heard the frequently published Scots-English nursery song usually entitled "Merrily Danced the Quaker's Wife." The title itself suggests that it was invented by non-Friends, among whom, apparently, it enjoyed its circulation. It is found, however, in at least ten Scots and/or English nursery rhyme books published since 1805. It also appeared in the fugitive media of cheap chapbooks and broadsides. Robert Chambers in his *Scottish Songs*, published in 1829, offers one verse with refrain, which he states came from "an Edinburgh manuscript [of] 1770-1780." The tune is older still, published at least as early as 1755, just about a century after the origin of Quakerism. The tune (and the text?) was a favorite of Robert Burns (1759-1796), who claimed he learned it from his great-aunt and his mother. The song, therefore, goes back at least to the last half of the eighteenth century. This dating is confirmed by the fact that Sir Walter Scott in his novel *Redgauntlet, a Tale of the Eighteenth Century*, the setting of which is in the 1760's, has a blind wandering fiddler play what the novelist describes as the then "well-known and popular measure":

Merrily danced the Quaker's wife,
And merrily danced the Quaker.

Most old-time Quakers, of course, did not read novels. They neither sang songs nor danced. (For these taboos,

as well as for contemporary Quaker reasons for them, see Clarkson's classic *Portraiture of Quakerism*, Vol. I, chapters 3, 5, and 6). It may, therefore, be safely assumed that this song has been quite unknown, until recently at least, among Friends.

The same may be said for the old and popular American folksong entitled "The Quaker's Courtship" or "The Quaker's Wooing." Among the several dozen correspondents recently heard from, only two mention familiarity with this song. A Friend in southern Virginia had heard a fragment of it from a neighbor, who in turn had heard it sung by a woman who claimed she learned it "about 1875" from a man who was eighty years old at the time. It also was known (and occasionally sung) in a Quaker family in the Philadelphia area toward the turn of the century. This song seems also to have been "hung on Friends" by non-Friends in the nineteenth century, or even earlier. The song is satirical throughout, and in its most complete versions consists of some ten stanzas in which a Quaker man proposes to a non-Quaker (usually a Presbyterian) woman. She rejects his various offers, with a frequently recurring catchy phrase in her brusque denial:

"What care I for rings or money?

I want a man who will call me honey."

It is easily understandable why this song would be almost entirely unknown to Friends. It is, however, one of America's most widespread folksongs. Since 1883 three versions have been collected from Nova Scotia, five from New England, seven from New York State and Pennsylvania, eleven from the southeastern states, and more than a dozen from the Midwestern area. An eminent folklorist has recently told me that, in his opinion, the song "is probably sung in all areas where folksongs of Anglo-American tradition are still sung in modern America."

Friends will naturally be more interested in folklore by Quakers than in folklore about them. Although folksongs seem to be largely lacking among us, folk stories of some length, as well as shorter anecdotes, are frequently found among Friends. These stories and anecdotes as folk properties will be treated elsewhere. I here add only that an interesting example of such a story has

just been offered us by Clarence Pickett (in this JOURNAL, June 27, page 391), who says that "Quaker folklore is replete with stories . . . they are records we cherish."

Shorter folk rhymes are also folkloristic forms long cherished by Friends. My recent communications from Friends in ten states show that the two rhymes once most popular and still best remembered among Friends are the game rhyme and the calendar rhyme already alluded to. In spite of the well-documented fact that orally transmitted material usually varies very much in the words used, order of lines and of rhymes, and in content, this is not true of these rhymes as they have been remembered and transmitted by Friends. This is clearly shown by the Friends calendar rhyme, a version of "Thirty Days Hath September," in which the months are numbered rather than named.

This Quaker jingle has been in print for at least a century and a quarter, although this is unknown to most Friends, who remember the rhyme as they learned it from parents, teachers, schoolmates, or friends. In at least two early arithmetic books by Quaker authors, one published in Philadelphia in 1821 and another at Poughkeepsie in 1822, it occurs as follows:

The fourth, eleventh, ninth and sixth,
Have thirty days to each affixed;
And every other thirty-one,
Except the second month alone,
Which has but twenty-eight in fine,
Till leap-year gives it twenty-nine.

At Dunning's Creek Meeting, at Fishertown in central Pennsylvania, just a few weeks ago I heard this rhyme in oral tradition *exactly* as it was published in 1821! Moreover, in a letter from a member of Middleton Meeting (Ohio Conservative) and in another from a Friend (of the same Yearly Meeting) who grew up near Mount Pleasant, Ohio, this rhyme is repeated exactly as above, except that the phrase "All the rest have" substitutes for "And every other" in the third line. All three of these informants had learned the rhyme before 1890. The same version, with little verbal variation, also derives from Philadelphia, in one case learned "about 1883," and in another in the 1890's.

The versions usually encountered in southeastern Pennsylvania and New Jersey are much the same, except that the second line often reads, "We thirty days to each affix," and the last two lines read:

To which (it) we twenty-eight assign,
'Til (but) leap-year makes (brings, gives) it
twenty-nine.

This is the form in which it has been printed in William

W. Comfort's *Quakers in the Modern World* and in Irvin and Ruth Poley's *Friendly Anecdotes*.

The folk rhyme most fondly remembered by Friends is the children's game rhyme beginning "Quaker, Quaker, how is thee (art thou)?" This is the item in my letter to Friends which elicited the most, and the most enthusiastic, replies. It may now be confessed that in my published letter I unintentionally transcribed this rhyme inaccurately. This, however, did not fool Friends, who reported it as they had heard it years ago, not as it was suggested to them in print. It is also interesting that, although psychologists tell us there are no significant differences between the sexes in learning or in remembering, among my correspondents many more women remembered the game rhyme, whereas more men remembered the calendar rhyme. Also the few men who remembered the game rhyme had forgotten how to play the game, whereas women not only remembered the rhyme but also the way the game was played. I am too timorous to do more than suggest playfully that among Friends games mean more to girls, whereas the calendar seems to mean more to the male sex. It is a well-established fact that we learn most easily and retain most tenaciously those things in which we are most interested and toward which we are most highly motivated.

Everywhere the words of this rhyme are reported practically identically. They are:

Quaker, Quaker, how is thee (art thou)?
Very (pretty) well, (I) thank thee.
How's the (thy) neighbor next to thee?
I don't know, but I'll go see!

The first line in one third of the nearly fifty reports is offered as "Neighbor, neighbor, how art thou?" The "Quaker, Quaker" salutation in two-thirds of the cases is a little surprising, inasmuch as the game seems to have been largely limited to Quaker children. One alert informant, "born before 1890," suggests that the rhyme "was supposed to be a take-off on early Quakers, I guess; but we children, being of Quakers for many generations, never thought of that."

At any rate it is perfectly evident that the game was a lot of fun. The rules of play seem to have varied much more than the words of the rhyme. Space permits but one brief description: "We would sit (or stand) in a circle, and as each player turned to his neighbor to repeat the question, some part of his body was put in motion. Perhaps he would shake his head. The next player then repeated the question, shook his head, and also added another movement, such as waving an arm or swinging one foot. This continued around the circle until those at the end were shaking every part of the

body, or else all had already dissolved into shrieks of laughter!"

I cannot resist adding that the game was apparently put to various uses. Thus an Ohio Friend is undoubtedly correct in her surmise that the game "had been used to 'break the ice' on social occasions among young Friends for many generations." But a New England Friend reports that when she was a girl living on Long Island, she and her sisters played the game while helping

their mother with the dishes. We may at least hope that in this case the game was limited to the recital of its lines.

I wish to conclude by suggesting—not too nostalgically, I hope—that the un-Friendly error that there was little or no "Laughter in Quaker Grey" in the old days is abundantly belied by Friends' memory of Friendly folklore.

MAURICE A. MOOK

Elusive Essential

WHAT is humility? It is hard to study or define because it slips like quicksilver through the fingers of those who deliberately try to grasp it. Those who would sincerely like to cultivate it often discover that in its place they are nourishing a refined form of pride which gives off the unmistakable fragrance of high purpose and good intention, or is obtrusive because of its intended self-effacement.

One may, indeed, come to wonder whether humility is not negative rather than positive, volatile rather than solid; whether it can ever be captured and imprisoned in personality through determination; whether it is not a by-product of other qualities, other intentions.

There are those who give themselves primarily to the nurture of their souls because they would like to reflect Godlike qualities—and they are often wonderfully good people. But one rarely feels humility in them, for as they achieve at least some measure of what they have set out to achieve, this of itself introduces an attitude disquieting to humility. If one thinks to nurture his soul, that soul is in the very process identified in the universal soul and made self-aware, self-conscious.

Take the artist who is concerned about the impression his work will make. He is losing something from his gift by that very concern. But if, rather, he is swallowed up in an urgency to express a swelling awareness of beauty that is engulfing him—if but for no eyes but his own—he is to that degree a true artist, and he is to that degree humble. He accepts himself as only a vehicle for a gift greater than his powers.

The pursuit of humility reminds one of the search for the true meaning of beauty, to which many of us have been tempted. Can we discover the composition of beauty by dismembering a flower, or feel emotion by knowing the mathematical construction of a musical composition, or truly describe the love of man for man or man for God in psychological terms of urges, environment, and heredity? The flower by now is dead; the

music, only black marks on white paper; and love, but a complicated physical or sociological reaction. The significance of beauty has escaped like the quicksilver.

One recognizes and honors the truly humble man because he never stops to catch his own reflection in the mirrors life offers. He is simply unaware of whether he is proud or humble; weak or strong. He knows only that he is he, the would-be servant of a spirit greater than himself. Such a person was long ago described by the story of the incredulous question, "Lord, when saw I (we) thee a stranger and took thee in?"

The implication is that the humble man is involved in something so much greater than the personal intention, so much more demanding than the selfish end, so urgent, and possibly so dangerously costly that he must already have given up self as an entity, have already made a commitment from which there is no stepping back. The center of spiritual gravity has moved from the individual to the universal whole.

Perhaps we could try re-evaluating the marks of humility. Instead of mildness, might they not be even heat or anger? Instead of gentleness, directness or forcefulness? Instead of backwardness, straightforwardness or arrogance? But only for the purpose to be served—the overpowering intention, the clear message, the costly mission, the clearer vision—a purpose which must be carried out through strength rather than weakness or withdrawal. What is so powerful as the just anger of a humble man? Its motivation is outside that man. One is reminded of the implications of the "terrible meek."

How, then, can man become humble? By seeking humility he is ever before himself as aim and object. Contrarily, how can that man escape some degree of humility who truly is lost in the experience of beauty, of service, of suffering, and of quest for the sake of others?

Humility is always considered one of the essential evidences of the truly religious person, or the beloved

personality, but it is elusive, and to try to capture it is to wound its fragile reality. Probably he who even ponders the puzzle of humility has already lost his way.

GRACE S. YAUKEY

Central Committee Meeting in Washington

THE Friends General Conference Central Committee meeting, held October 2 and 3, 1959, at the Washington, D. C., Meeting House, was marked by full attendance and general enthusiasm for the work of the Conference. At the first session New England Yearly Meeting was warmly welcomed into affiliation with the Conference, an addition which restores the number of constituent Yearly Meetings to seven. New England, like New York and Canadian Yearly Meetings, is also affiliated with the Five Years Meeting of Friends.

The Nominating Committee was asked to suggest names for a committee to welcome New England Yearly Meeting and for a special committee on affiliation to advise the Executive Committee and the General Secretary regarding the affiliation of individual Monthly Meetings and groups of Meetings. In response to the report of the General Secretary, the Central Committee recognized the need for another review on the purpose of Friends General Conference, the last such evaluation having been made ten years ago.

New Appointments

Barrett Hollister, a member of Yellow Springs, Ohio, Meeting and Professor of Political Science at Antioch College, was appointed Chairman of Friends General Conference, and Francis Hole, former Clerk of Illinois Yearly Meeting, was named to replace Barrett Hollister as Chairman of the Advancement Committee. Clarence Pickett was appointed Vice Chairman of the Conference and Chairman of the biennial conference Program Committee. Howard Brinton was named Chairman of the Committee on Christian Unity, to succeed George Walton; Margaret E. Jones, Chairman of the Peace and Social Order Committee, to succeed William Huntington. Amelia Swayne was reappointed Chairman of the Religious Education Committee, and William Eves was reappointed Chairman of the Education Committee.

Esther Holmes Jones, who, with her husband Edward Jones, had been on a world-wide trip since the last meeting of the Central Committee, reported on a number of international conferences which she attended and on her visits to United Nations projects, the latter part of her report being illustrated with slides. Plans for the 1960 biennial conference at Ocean City, N. J., were reported by Harold Passmore. The dates are June 24 to July 1.

The Central Committee warmly received the reports of the standing committees of the Conference: Advancement, including the Meeting House Fund; Education; Christian Unity; Religious Education; and Peace and Social Order. Deep appreciation was expressed for the continuing services of Barnard Walton. No application to join the National Council of Churches will be made because approval has not

yet been obtained from New York and Illinois Yearly Meetings; a statement on neighborhood integration was approved; and a letter was sent to the President commending him for the exchange of visits and urging a positive response to recent disarmament proposals.

In the letter to the President, commending him "for inviting Premier Nikita Khrushchev to visit the United States and for arranging an exchange visit by yourself to the Soviet Union," Barrett Hollister, Chairman, said: "We urge a positive response to the recent proposals at the United Nations



Barrett Hollister
*Newly Appointed Chairman,
Friends General Conference*

by Premier Khrushchev and British Foreign Minister Selwyn Lloyd for total disarmament. We urge you to initiate immediate consultations with other governments about a plan to achieve universal disarmament within a few years, and to place concrete proposals before the United Nations. . . ."

The statement adopted by the Central Committee, Friends General Conference, on neighborhood integration said in part: "We urge Friends to work for the elimination of racial discrimination in housing by indicating a willingness to sell or rent their homes without regard to race or creed, by welcoming Negro and other minority group families into their neighborhoods, and by investing their money in open-occupancy housing projects."

Barrett Hollister, the new Chairman of Friends General Conference, holds a B.A. degree from Antioch College and a Ph.D. degree in political science and public administration from Syracuse University. Since 1954 he has been Professor of Political Science at Antioch College, where he served as Dean of Students from 1946-1954. From December, 1954, to August, 1956, he was Director of the Leadership Conference Program of the American Friends Service Committee.

Look Inward, Friends

(Continued from page 582)

bility and the denial of individual significance which are death to the soul."

It would be well for all Quakers to re-examine the route on which the "voices" of Quakerism now seem to indicate that we must travel. Life as lived by us of the Western world is certainly not perfect, but the imperfection stems more from a lack of use of the opportunities given each individual here to live as a Christian than from a total imperfection of the society in which we live. As Albert Camus, the distinguished French thinker, pointed out in *The Observer*: "Even if the liberty of Western society is only a quarter truth, liberty provides the road, and the only road, toward progress. Without liberty it is possible to improve heavy industry but not to increase justice or truth. Liberty seems to me for societies as for individuals . . . the supreme good which commands all others."

It seems to me that the heritage of Quakerism, above all else, calls upon each Quaker to resist the growing trend toward mass conscience and mass action. The liberty of the individual conscience and its responsibility to choose its own course is paramount. Should Quakerism permit the light that sustains this liberty to be extinguished through its own action, we will indeed reach a sad state of affairs.

J. KENNEDY SINCLAIRE

Waiting

By ROSE TSU-SU HALL

Know we this precious gift of space and time?
How swiftly seconds flow, grain by grain,
Into the vastness of eternity!
While we pause to lament the past,
To grieve, oh, hopelessly, for vanished love,
These priceless hours escape our empty hands,
Fruitless, irretrievable.

Oh God, forget not my labors in the summer heat;
Nor let my thirst be unquenched.
For my soul is torn by the strife of yesteryear;
The future, dread vision, is not mine to hold.

Fulfillment is the child of selfless love:
A gentle word to sooth a wounded heart,
A willing hand to aid the burden
Of thy weaker brother, without scorn.
Thus the Word takes form, is conceived,
Flesh of our flesh, born midst the purity
Of our being, timeless, eternal.

New Zealand General Meeting

THE 51st General Meeting of New Zealand Friends was held this year at Palmerston North, May 14 to 18. The attendance was about 80, with representation from all the Monthly Meetings. Appreciation was recorded for the messages of good will and greeting from Friends overseas and from various parts of New Zealand. A warm welcome was extended to Herbert Hadley, General Secretary of the Friends World Committee for Consultation. Prior to the detailed program we had a two-hour period of meditation conducted as a worship-fellowship group on the themes "God Is Love" and "God Is Spirit."

As regards status, New Zealand General Meeting is a Quarterly Meeting of London Yearly Meeting. The question has been raised whether New Zealand should organize as a separate Yearly Meeting, as South Africa has done. There was general agreement that we function more as a Yearly Meeting than as a Quarterly Meeting. Some felt that as a small body we have always been glad of the loving care and spiritual help that have come to us as members of London Yearly Meeting and that there was no real advantage in making the change. Others felt that we should gain strength now by standing alone to build up a more solid structure for those coming after us. The discussion closed with the thought, "What is the primary purpose of our General Meeting? When we can answer that question, we can make a decision regarding our future status." In the meantime the matter is to be referred again to the Monthly Meetings.

The tabular statement for 1958 shows a membership of 567 (129 are children), two more than in 1957.

The committee on peace and public questions continues to feel a concern for the abolition of cadet training in schools, and it is endeavoring to educate public opinion in this direction through the circulation of peace literature and through personal contact with Education Boards and headmasters of schools.

We were represented at an international Christian peace conference in Tokyo in August. A national organization has been formed, to be known as the New Zealand Council for Nuclear Disarmament. Friends decided to support this organization.

Because Australia and New Zealand are accepted fully as members of East Asian countries, a great responsibility is placed on us. The Asiatics give us credit for a sense of racial equality. Do we really deserve that reputation? We tried to answer that question by discussing what we meant by racial equality, especially with the Maori people. Do we mean that because there is equality of legal and political status, there is no color bar in New Zealand? Are there discriminatory practices? We have to admit that there are in such fields as housing, hotel accommodations, some forms of employment, credit, and ordinary social interaction. We discussed at length how to improve the situation through legislation to reduce discrimination and by identifying ourselves more closely with the Maoris.

Extensions to the main block of New Zealand Friends School, providing a new dormitory and an enlarged playroom, were completed early in 1958. No Friend's child is prevented from attending the school on account of financial reasons. Reports from five Monthly Meetings showed a lively concern for work with our children.

Herbert Hadley gave us an account of the work of the FWCC and also delivered a public address on "What a Quaker Believes."

Other reports discussed were those of the Friends Service Council, the New Zealand Council for Christian Education, the Wider Quaker Fellowship, the National Council of Churches, and Children's Correspondence work.

It was an encouraging and fruitful General Meeting. Each session of our deliberations was preceded by a period of worship. In our business sessions we were assisted by the wise guidance of our Clerk, and throughout the Meeting, in a spirit of caring and sharing, we renewed our fellowship. Thus we strengthened our resolve to face the challenge of our times.

DORIS WHITE

Books

THE DEAD SEA COMMUNITY, Its Origins and Teachings.

By KURT SCHUBERT. Harper and Brothers, New York, 1959. 178 pages. \$3.75

Here is another book on the Dead Sea Scrolls! It lists some 70 earlier books, and yet this one has its special value. Translated from the German, it makes available in orderly fashion to the nontechnical English reader what the author, a professor of Jewish Religion and Culture at the University of Vienna, can say about this interesting group. The book deals especially with the group's relation to the Jewish sects, Hasidim, Pharisees and Sadducees; to the Essenes as described by early writers; to stages of the Christian movement; and to rabbinic Judaism. Thus it takes up in turn each belief, practice, or characteristic phrase. The community was priestly, ascetic, with strong apocalyptic and messianic beliefs. The author does not press likenesses to the ignoring of differences. He has himself been writing articles for ten years on the subject, and he includes here the sounder conclusions that he and other scholars have reached.

HENRY J. CADBURY

BETWEEN GOD AND HISTORY. By RICHARD K. ULLMANN.

George Allen and Unwin, Limited, London, 1959. 212 pages. 21s.; \$4.25

This is a closely reasoned and interesting attempt to fit Quakerism into modern thought. Its thesis is that "in the paradox of the Kingdom . . . Christian man expresses his awareness of being suspended between time and timelessness." "The paradox of the Kingdom which is come and yet to come is the most profound philosophy of history ever invented." "We live . . . suspended between the two aspects of the Kingdom: in its Presence and towards its futurity." All action, however deeply felt to be the will of God, medi-

ated through us, can only be taken within history, and its effects in history cannot be gauged. We can never choose "bad" action in order that "good" results may come; yet historically, good action may bring about evil effects and bad action may bring apparent good. (Does this view possibly put too short a term to history, forgetting that "a thousand years . . . are but as . . . a watch in the night"?) Between neo-orthodoxy, with its despair of all action out of man's depravity, and some (also Quaker) liberalism, with its "unwillingness to take seriously the conditions of human existence," this author places what he calls the doctrine of "'original grace' or 'that of God in every man,'" which, although it "in no wise diminishes the ambiguities of human existence in history . . . gives us the power to face them, to wrestle with them and not to be dismayed by them. . . ." Then action can be taken in "awareness of the structure of being" and in "full freedom and responsibility before God."

MILDRED YOUNG

FAITH, HOPE AND LOVE. By STARR DAILY. Macalester Park Publishing Company, Saint Paul 5, Minnesota, 1958. 143 pages. \$3.00

To those imprisoned by self-defeat, fears, and hate, Starr Daily offers one key for release, God, and one road for the parolee to travel, the way of love. Daily himself found it after 25 years behind the bars. By uncounted interviews with individuals and in eight books he continues to offer hope to the fearful, the faithless, the loveless. Abounding in anecdote, the present volume avoids too pat generalization and gives specific counsel on the uses of silence, prayer, the Bible, and "daily disciplines." Systematic Friends along the intellectual Main Line may find the book irritating; others with personal or family problems or those who are responsible for counseling the distressed may find it sustaining and wise.

WALTER LUDWIG

THE CHEERFUL HEART. By ELIZABETH JANET GRAY.

The Viking Press, Inc., New York, 1959. 176 pages. \$3.00

In the course of her challenging assignment "to open windows on to a wider world" for Prince Akihito, Elizabeth Gray Vining was equipping herself to open other windows for young people in the West. *The Cheerful Heart* is the second book to come out of her experiences in Japan. Classified as a children's book, it has an appeal and a message for all ages.

Twenty short chapters contain a wealth of information about Japanese daily life and culture and about post-war conditions, with descriptions and explanations of many customs and traditions. But the reading is never heavy as the author skillfully and beautifully weaves all this together in the simple and heartwarming story of 11-year-old Tomi and her family.

Kazuo Mizumura's 28 drawings add immeasurably to the enjoyment of the book. From our first glimpse, on the title page, into the living room of the Tamakis' little new house until the very end of the last chapter, where we leave Tomi bowing low on the *tatami*, words and pictures complement each other in a most satisfying way.

For some, this little book will serve as a personal introduction to Japan, bringing the land and its people wonderfully close. For those who have lived in Japan, it will increase understanding and appreciation, while stirring nostalgic memories of sights and sounds, smells and tastes, and feelings.

For all its readers it will open windows on to a wider world, giving a fresh, new awareness of the familyhood of man. Mother Tamaki is so right. "We're really very lucky people. We're here. We're together. And we have a roof over our heads."

SARAH C. SWAN

About Our Authors

J. Kennedy Sinclair, a member of Montclair Monthly Meeting, N. J., is active in the Executive Committee of Friends General Conference.

Maurice A. Mook is Professor of Anthropology at Pennsylvania State University and a member of State College Meeting, Pa. The "two published anthologies" mentioned in the second paragraph are *Friendly Anecdotes* by Irvin C. and Ruth Verlenden Poley (Harper and Brothers, New York; 1950) and *Laughter in Quaker Grey* by William H. Sessions (William Sessions, Ltd., London; 1952).

Grace S. Yaukey is a member of the Friends Meeting of Washington, D. C. She was formerly with the Evangelical-Reformed Church in China. For some years she has been interested in writing for young readers factual books about other countries. These have presented arts and crafts, biographies of leading personalities, or have been of a general historical nature. Cornelia Spencer is her pen name.

Doris White is a member of Wanganui Monthly Meeting, New Zealand.

Friends and Their Friends

Alfred Stefferud, a member of Goose Creek Monthly Meeting, Virginia, has recently added several new titles to an already impressive list of publications which he authored or edited. In late September the 1959 Yearbook of Agriculture was published under the title *Food*. This official publication of the Department of Agriculture has been edited since 1945 by Alfred Stefferud. The publishing firm of Rand McNally and Company, Chicago, Illinois, has published *This is the South*, a collection of articles published the first week in October. Alfred Stefferud contributed a chapter entitled "The Teacher," dealing with the teacher in the South during the years before the Civil War. The Junior Red Cross Magazine for October contains an article on seeds by him. His book *Wonders of Seeds*, which Harcourt, Brace published several years ago, was published this summer in England by Macmillan. Many of our readers will remember the *Wonderful World of Books*, which he edited a number of years ago.

Douglas and Dorothy Steere left the end of June for a six-month journey to Friends Meetings, Friends Centers, and other groups. Traveling on behalf of the American Friends Service Committee, they are making their usual biennial survey of conditions, speaking, giving guidance and help, and sending back journal letters of their experiences. Their itinerary this time includes part of Europe, Egypt (Cairo), Beirut, Jerusalem, India, Japan, and Hawaii. They will return to the West Coast in January, 1960, and will speak first to groups in San Francisco and Seattle.

Between October 12 and 19 they were at the Ecumenical Institute, Château de Bossey, Switzerland, where Douglas Steere gave five lectures on Quakerism to 50 graduate students and many of their wives. The subjects were "The Emergence of the Society of Friends," "The Character of the Quaker Vehicle," "The Holy Experiment: Penn's Pennsylvania," "John Woolman and His Journal," and "Contemporary Quaker Testimonies."

The Ecumenical Institute at Bossey was "established in 1946 for the purpose of bringing together Christians who desired to do pioneer work in ecumenical encounter. People of all races, languages, and Christian confessions share in discussions and studies which help them to confront the challenge offered to the church by the secular world, and in an atmosphere of Bible study and worship to seek practical solutions."

Dorothy Gilbert Thorne will give the Tenth Ward Lecture at Guilford College on November 6 on "Quakerism in Fiction and Poetry Recently Written by Women." Special convocations honoring outstanding women graduates of Guilford College are planned for the morning chapel programs on Thursday, November 5, and Friday, November 6. Saturday, November 7, is to be Homecoming Day, with a special program arranged to welcome alumni and former students.

Frederick B. Tolles has published in *The New England Quarterly*, September, 1959, an erudite study entitled "The New-Light Quakers of Lynn and New Bedford." The study, which deals with incidents accompanying the rather dramatic dissensions among Massachusetts Friends in the early nineteenth century, will interest readers of Quaker history as much as those inclined to observe the psychological aspects of religious enthusiasm.

Daytona Beach Meeting, Florida, was formally organized by visitors appointed by the Friends World Committee on June 7, 1959.

Maude Muller was named an official delegate to the Seventh National Congress of the United States National Commission for UNESCO, held in Denver, Colorado, September 29 to October 2. The subject was "The Culture of the Americas, Education, Science, and the Arts." She is a member of Providence Meeting, Pa.

Fred L. Moore, an 18-year-old University of California freshman, according to the *Berkeley Daily Gazette* for October 19, is engaged in a fight to have ROTC made voluntary rather than compulsory. The son of a Pentagon Air Force colonel, he began a seven-day fast on the steps of Sproul Hall and was taking signatures to a petition which asks the Board of Regents to follow his recommendation. A sign erected by Moore said: "This seven-day fast is undertaken to express my belief that the University of California should respect conscience." "Through fasting for seven days," he said, "I hope to help bring about action which will result in a provision making ROTC voluntary or exempting students who cannot participate in military training due to their religious and conscientious beliefs." One paragraph in the *Gazette* read: "Young Moore was a forlorn figure as he sat on the steps of Sproul Hall this morning. Thousands of students, en route to classes, tossed him amused glances as they filed by. A few stopped, either to ask him questions or to sign the petition. Several older students, obviously with military training behind them, hurled taunts at him." Moore has been told he must sign up for ROTC or be "separated" from the University of California.

Swarthmore College is one of four colleges and universities selected to participate in an experimental summer study program for undergraduate students interested in international affairs. The program is being inaugurated with the aid of a grant from the Carnegie Corporation and will also include undergraduates at Colgate, Columbia, Princeton, and Rutgers. The grant is for a three-year program, starting next summer. The announcement was made by Professor Gardner Patterson, Director of the Woodrow Wilson School of Public and International Affairs at Princeton, which will be responsible for administering the program. A total of fifteen students will be selected annually from the five institutions. The first group will be selected this fall by the Advisory Committee from nominations made by the faculty members of the respective institutions.

The U.S. Department of Health, Education, and Welfare at Cincinnati, Ohio, has published an 88-page illustrated study entitled *Algae in Water Supplies*, the author of which is C. Mervin Palmer, a member of East Cincinnati, Ohio, Meeting. The book is listed as Public Health Service Publication No. 657, 1959, and can be obtained from the Superintendent of Documents, U.S. Government Printing Office, Washington 25, D. C., for one dollar.

The University of Michigan, Ann Arbor, Mich., has received a special three-year grant from an anonymous donor to finance the newly formed Center for the Study of Conflict Resolution. Conflict will be studied not only between nations but also in industrial relations, family and race relations, and political parties. Work under way in this area includes a study by Kenneth E. Boulding, a member of Ann Arbor Meeting. The title of his book is *On the Pure Theory of Conflict*.

According to *The Friend*, London, of October 16, "Four Friends are among those sitting in the new House of Commons: Sir John Barlow (Con. Middleton and Prestwich); W. Glenvil Hall (Lab. Colne Valley); Philip Noel-Baker (Lab. Derby South); and Frederick T. Willey (Lab. North Sunderland). All four were in the previous House.

"Among M.P.s in the new House connected with peace work are Victor F. Yates (Lab. Ladywood); Fenner Brockway (Lab. Eton and Slaugh); Reginald W. Sorensen (Lab. Leyton); Emrys Hughes (Lab. South Ayrshire); George Craddock (Lab. Bradford South). All were in the previous House.

"A number of candidates who were unsuccessful at this Election were either Friends, Old Scholars of Friends' schools, ex-F.A.U. or peace workers, or had close links or sympathies with Friends over the nuclear disarmament issue in one way or another." Eighteen such candidates are listed.

An Editorial in the same issue dealing with the election says in part: "There is no doubt that the Liberal administrations of before the First World War, and the Labour administration from 1945, left indelible marks on the political and social order and in both cases moved the political centre of gravity slightly Leftwards. So that today, for instance, Conservatives go on administering what an American would call a 'socialised economy' and in many respects are unrecognisable as the party they were before 1945. This factor, of the gradual, if only slight, trend of politics Leftwards will lead the Opposition parties to think very hard before speculating on the electoral desirability of an unobtrusive sidestep towards the Right. They may well conclude that if they are the ginger in the gingerbread they should, tactically speaking, strengthen rather than moderate their tang."

Earl G. Harrison, Jr., a member of Providence Meeting, Pa., has accepted a position as Director of the Council for Religion in Independent Schools, with headquarters in New York City.

"Lillie Roudabush," says the Washington, D. C., Friends Newsletter for October, "will be teaching at Miles College, Birmingham, Alabama, the first white person on an all-Negro faculty."

During the last few weeks a number of mailing irregularities have occurred in the delivery of our paper to our subscribers. Our printer changed his addressing system, and in this process a number of errors have occurred which the printer's mailing department and our subscription secretary are trying to eliminate. We beg the indulgence of those subscribers who have been inconvenienced, assuring them that every effort is being made to remedy the situation.

At the same time we want to renew our plea that subscribers desiring a change of address should notify us at least three weeks ahead of the change.

A novel device for raising funds was used at the fete for the Friends Service Council at Selly Oak, Birmingham, England, in early September. Herbert G. Wood was "weighed in" on a large pair of scales, on the other side of which was placed, says the London *Friend*, "coin sufficient (with the cash received from programs) to restore the balance." The scales tipped over at £51. Total proceeds of the fete were £165.

Germantown Friends School, Philadelphia, Pa., has received a prize, awarded by the Franco-American Society for Good Will (La Bonne Volonté Franco-Américaine). The award is made each year to educational institutions which promote French culture in the United States and mutual friendship between the youth of the two countries. The award consists, in this case, of twelve books on French life and culture, which have been received by the school and will soon be on exhibit, before being turned over to the library for use by the students.

Germantown Friends School has long had a close relation with France. Since 1945 it has been affiliated with the high school in Falaise, Normandy. During those years, ten students from Falaise have spent a school year as members of the student body, and three Germantown Friends School students have spent part of a school year at Falaise.

Coming Events

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

NOVEMBER

1—Purchase Quarterly Meeting at Quaker Street Meeting House, Chappaqua, N. Y. Bible study, 9:45 a.m. (led by Kenneth Morgan); worship, 10:30 a.m. (at King Street Meeting House, Junior Quarterly Meeting with Maryanne W. Lockyer as convener, and High School Friends Discussion Group with Ralph Odell as chairman); business, 11:30 a.m.; basket lunch, 12:30 p.m. (beverage and dessert provided); at 1:30 p.m., J. Nixon Hadley, "Friends and the American Indian Today"; 2:30 p.m., completion of business.

1—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.; William M. Kantor, "Colossians."

1—Meeting for worship at Chichester Meeting House, 3 p.m. The meeting house is on Meeting House Road in Upper Chichester Township, Delaware County, Pa.

1—Address at Plymouth Meeting House, Pa., 3 p.m. Henry J. Cadbury, Hollis Professor of Divinity Emeritus, Harvard University, will bring the story of the Dead Sea Scrolls up to date. The event is under the auspices of the Jeanes Library Committee.

4—Chester Monthly Meeting Forum, sponsored jointly with the Chester Council of Churches, at the Upland Baptist Church, Chester, Pa., 8 p.m.: Martin Luther King, "Passive Resistance."

5—Concord Quarterly Meeting at Westtown, Pa., Meeting. Worship and business, 10:30 a.m.; lunch provided, 12:30 p.m.; at 2 p.m., program by Westtown School, "A Look at Friends Education."

7—Skill Shop for those who work with junior and senior high school age Young Friends, at 1515 Cherry Street, Philadelphia, 9:45 a.m. to 3 p.m. Leaders, Paul Zuck, Olcott Sanders, Janet Schroeder, Elwood Cronk. Sponsored by Philadelphia Yearly Meeting Committee on Religious Education and the Young Friends Movement.

7—Friends Fall Festival at Swarthmore Meeting, Pa., 11 a.m. to 9 p.m. Snack bar, 11 a.m. to 2 p.m. Christmas decorations, flowers,

aprons and quilts, books, attic treasures, weaving, country store, photographer, activities for children, puppet show at 2 and 5 p.m.

7—Fall Consultation for members of Monthly Meetings on Worship and Ministry, at the Fourth and Arch Streets Meeting House, Philadelphia, 3:30 p.m. For full details see the announcement of this event on page 545 of the issue for October 10, 1959.

7, 8—Japan Yearly Meeting at the Friends Meeting House, Tokyo, Japan.

8—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: James P. Warburg, traveler, lecturer, and author, "Needed: A New Approach to the German Problem." Clarence E. Pickett will preside.

12 to 15—National Conference on Crime and the Treatment of Offenders, sponsored by the American Section of the Friends World Committee, at Camp Miami, Germantown, Ohio. Speakers, Dorothy H. Hutchinson, Professor Howard Gill, Mona Darnell, Judge Allen S. Olmstead; five discussion groups.

13—Friends Forum at the Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m.: panel discussion by Dr. Leo Price and Dr. James Z. Appel, "Your Government and Your Health."

14—First-day School Teachers Institute at Kennett Square, Pa., 10 a.m. to 3:30 p.m. Speaker, Thomas S. Brown, "What Do We Expect Our First-day Schools to Accomplish?" Round tables with Amelia W. Swayne, Caroline Pineo, Myrtle M. McCallin, and Agnes W. Coggeshall. For luncheon reservations communicate with Edith K. Davidson, R. D. 2, Kennett Square, Pa.

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

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

14—Caln Quarterly Meeting at Reading, Pa., 10:30 a.m.

BIRTHS

GASKILL—On September 6, to Roger A. and Catharine Jones Gaskill of Ann Arbor, Michigan, a son, DAVID JEROME GASKILL. The maternal grandparents are Thomas E. and Esther Balderston Jones of Richmond, Indiana.

GOETZ—On June 26, to Elmer and Jennifer Post Goetz, a second daughter, REBECCA PHEBE GOETZ. She is the granddaughter of L. Arnold and Grace Post and of Marie W. Goetz and the late Elmer Goetz.

NICHOLSON—On September 27, to Samuel O. and Anna Margaret Nicholson of Ann Arbor, Michigan, Monthly Meeting, a son, PETER CONRAD NICHOLSON. His paternal grandparents are Herbert V. and Madeline W. Nicholson, presently of Mito, Japan. His maternal grandmother is Beulah E. Atkinson of Wrightstown, Pa., Monthly Meeting.

RYAN—On September 10, to Willis N., Jr., and Phyllis Jones Ryan, a daughter, MARY CHILDS RYAN. She is a granddaughter of Eva M. Smith Ryan and the late Willis N. Ryan and of Edwin W. and Sarah B. Jones of Newtown, Pa. The parents are members of Greenfield and Neversink Executive Meeting, N. Y.

MARRIAGES

ELSBREE-HOLLINGSHEAD—On October 17, in the Moorestown, N. J., Meeting House and under the care of Moorestown Meeting, NANCY HOLLINGSHEAD of Moorestown, N. J., and SCHUYLER ELSBREE of Wallingford, Pa. Nancy Elsbree and her parents, Irving and Jean Charriere Hollingshead, are members of Moorestown Monthly Meeting; Schuyler Elsbree and his parents, Wayland Hoyt and Miriam Jenkins Elsbree, are members of Swarthmore Monthly Meeting, Pa. The young couple will live in New Orleans.

THOM-ALBERTSON—On July 18, at the Burlington, N. J., Meeting House, MARY H. ALBERTSON, daughter of Henry H. Albertson (deceased August 15) of Burlington, N. J., and the late Maria Moon Albertson, and WILLIAM T. THOM, 3RD, of Wilkes-Barre, Pa., son of Rachel Trimble and W. Taylor Thom, Jr., of Princeton, N. J.

DEATHS

ALBERTSON—On August 15, in Mt. Holly, N. J., HENRY HAINES ALBERTSON, aged 79 years, son of Henry and Mary R. Albert-

son and husband of the late Maria Moon Albertson. He attended Friends Select School and Cornell University before becoming a fruit grower, first near Ithaca, N. Y., and then for about 50 years at Green Hill Farm, Burlington, N. J. He served for many years as Clerk of Monthly and Quarterly Meetings. Surviving are four daughters, Edith A. Greene of Buffalo, N. Y., Elizabeth R. Albertson of Philadelphia, Eleanor A. Murphey of Seattle, Wash., and Mary A. Thom of Wilkes-Barre, Pa.; and eight grandchildren.

SMEDLEY—On October 16, after a long illness, **GOLDA B. SMEDLEY** of Angola Road, Cornwall, N. Y., widow of Arthur C. Smedley and daughter of Josiah Quimby and Mary K. Brown. She is survived by two sisters, Alice B. Hume and Blanche E. Brown of Cornwall, and a brother, Baldwin F. Brown of Homedale, Idaho. Also surviving are three daughters, Katherine Smedley, Elizabeth Smedley Wood, and Ellen Smedley Lyon; and eight grandchildren. She was a member of Cornwall Monthly Meeting, N. Y.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

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

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 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—Meeting for worship, 10 a.m., First-day school for children and adults at 11:15. 957 Colorado Avenue.

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

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

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

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 11 a.m., First-days at 300 North Halifax Drive. Information, Sarah Belle George, CL 2-2335.

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

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

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

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

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

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. at Gammon Theological Seminary, 9 McDonough Blvd., S.E. Phern Stanley, Clerk. Phone DR 3-5357.

ILLINOIS

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

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call

Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

IOWA

CEDAR FALLS—Meeting for worship, 10:30 a.m., 524 Seerley Blvd. Telephone CO 6-9197 or CO 6-0567.

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

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

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

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

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.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome. Harold De Jager, Clerk.

NEW MEXICO

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

NEW YORK

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

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

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

NEW YORK—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
265 Lafayette Ave., 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.

Manhattan: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

Brooklyn: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

Flushing: at 137-16 Northern Boulevard.

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

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

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 3601 Victory Parkway. Telephone Edwin Moon, at TR 1-4984.

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

PENNSYLVANIA

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

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

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

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue.

Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days.

Frankford, Penn & Orthodox Sts., 10:30 a.m. Frankford, Unity and Wain Streets, 11 a.m.

Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

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

PROVIDENCE—Providence Road, Media, 15 miles west of Phila. First-day school, 9:45 a.m., meeting for worship, 11 a.m.

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

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

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 3-6574.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

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

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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