

FRIENDS JOURNAL

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*W*HEN we feel within
ourselves that we desire God,
then God has touched the
mainspring of power, and
through this touch it swings
beyond itself and towards
God.

—THEOLOGICA GERMANICA

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WILLIAM HUBBEN
Editor and Manager

MILDRED A. PURNELL
Assistant Editor

MYRTLE M. WALLEN
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The Swarthmore College Peace Collection

THE Swarthmore College Peace Collection, a division of Friends Historical Library, was established originally as a memorial to Jane Addams. The Peace Collection is now in its third decade. In this summary of a recent report, the Curator gives some details of its steady growth and daily program.

Much of the staff's time is taken up with weeding through former records of peace organizations and their leaders in preparation for placing these papers in convenient gray document cases. But this work is interrupted when news comes that a depositing group is shipping its past records of several decades. Out come yardsticks and pencils to calculate suitable space on the crowded shelves. The mail brings gifts, large and small and mostly unsolicited, such as a rare pamphlet from a recent Swarthmore graduate or the scrapbook of clippings about the *Golden Rule*, made by members of Honolulu Meeting for one of the crew. Visitors in groups or singly, members of peace organizations, college faculty and students come to look around, to borrow books, pamphlets, and periodicals, to sit down to work on a paper, or to begin a serious piece of research that may take days or even weeks. Reference questions by mail or telephone, which form an interesting but time-consuming item of the day's work, can vary from an easy one like verifying a name to finding the date of a legacy.

Among the active organizations that send their papers regularly to the Peace Collection are the Friends Committee on National Legislation, the National Service Board for Religious Objectors, the Fellowship of Reconciliation, the Women's International League for Peace and Freedom, and the War Resisters League. The dedicated peace service of leaders like Emily Greene Balch and Hannah Clothier Hull can be studied from their records at Swarthmore. Francis S. Onderdonk of Ann Arbor, Michigan, left his unusual collection of antiwar pictures as a bequest. The English Friend Reginald Reynolds sent most of his letters from Gandhi.

Jane Addams' papers form the heart of the peace archives at Swarthmore. In anticipation of the added interest in her life which may come in 1960, the centenary of her birth, an index of her correspondence is being prepared. Among the 3,500 items examined to date are letters from William James, John Dewey, Edward Bok, Senator Paul Douglas, Dr. Alice Hamilton, Florence Kelley, Lillian D. Wald, and, to mention a few Quaker names, Lucy Biddle Lewis, William I. and Hannah Clothier Hull, Hollingsworth Wood, and Charles J. Rhoads. Presidents corresponding with her included Theodore Roosevelt, William H. Taft, Woodrow Wilson, Calvin Coolidge, and Herbert Hoover.

Current peace periodicals received at the Peace Collection now number 160 and come from nineteen countries in eleven languages. The library of pacifist literature, which contains many unusual titles, is available to the public both through personal borrowing and interlibrary loan.

The dream of a few Friends in the early 1930's is today a working, growing institution for the promotion of the Quaker testimony to a better way than war.

MARY G. CARY, Curator

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FRIENDS JOURNAL

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Editorial Comments

In Specific Terms

THE interesting survey which Lyman W. Riley published concerning the reactions of Philadelphia Monthly Meetings to the peace testimony (*FRIENDS JOURNAL*, October 25, 1958) mentions the "apparent reluctance of Friends to discuss the peace testimony in specific terms during the 1957 sessions of Yearly Meeting." The answers he received from some committees seemed "a little evasive and many were frankly puzzled." These are honest hints at a situation which is understandably confused and ought to concern us.

When the Peace Committee polled Friends on their attitude toward the peace testimony, it seemed to some Friends that the questions put before the Meetings on Worship and Ministry were as vague as some of the replies that later emerged. Does the simple question whether the peace testimony is being considered still cover the enormous complexity of the many situations that confront us and ask for a decision? Can we still ask such a question in the face of the noticeable shift that is occurring in public opinion? Millions of people now claim some sort of peace testimony, vague and indefinite as it may be. Some Friends serve in the armed forces. Are they still considered to have a peace testimony? What are the indispensable features of the testimony? Is one feature conscientious objection to military service? And alternative service? What does conscientious objection in an atomic war mean? Do radical pacifists, refusing registration and any other cooperation with the draft boards, have too much of a peace testimony? Does our peace testimony imply noncooperation with the civil defense authorities? Do "nice" suburbanites, who want peace in a general fashion, have a peace testimony? Is the peace testimony acquiring an anti-quarian flavor without remaining a functional element in our thinking? What is the scope of peace education when millions cry for peace, not from strength or religious vision but from fear?

The New Situation

One reason for vague or impulsive replies is that the challenges directed at us have basically sound intentions but are imprecise and outmoded in formulation. Just

as our general promotional efforts are overanxious in wanting to avoid proselytizing new members, thus reducing our appeals easily to a "To-Whom-It-May-Concern" religion, so does our peace testimony need a more specific direction and definition. A new destiny is over all of us, and the chance is that the world may yet be united by the threat of annihilation. Physical fear is understandable, but it will hardly create the moral energies for building a new order. To the scientists will go the task of teaching the world the extraordinary possibilities of the atom for positive purposes. The churches in England and France are realizing that their countries have become missionary territory, largely populated by amiable pagans. What strength is left to their leaders for the peace testimony when they are through wringing their hands about the conditions of their churches? What kind of peace testimony do churches have whose chaplains are serving in the armed forces? If it is our task to appeal to the churches, what are we to say?

The complex and confusing character of modern conditions is the main cause of our vagueness. No individual alone and no committee can be expected to achieve an adequate analysis of the problems surrounding us, let alone offer a solution. There are doubts that dramatizing our peace testimony—perhaps in the style of the Jehovah's Witnesses—would succeed in expressing a popular sentiment or be really an improvement over our balanced and cautious statements.

Our peace testimony must not become a static symbol of the past. It ought to be the center of an ongoing and dynamic process of revising our thinking, anticipating the future, and integrating our tradition with it. The pungent reminder to live in the life and power which take away the occasion for war is too universal and sacred a mandate to serve as an oratorical escape from defining a specific testimony concerning international peace. It will take time and effort to apply our ancient peace testimony to the renewal of our conscience and the knowledge of the present. Our genius for accuracy and care must contribute to the definition of the peace testimony in specific and concrete terms. If we cannot arrive at specific answers or solutions, it may yet be given to us to find at least more specific questions.

Resources for the Inner Life

By DOROTHY G. THORNE

FEW generations have felt that the times in which they lived were settled and serene; and countless poets, philosophers, and Friends, not to mention psychologists, have thought long and deeply on the fundamental problem of achieving the quiet mind, the fruitful balance between the outer life and the inner life, the perfection of faith in God that transforms the physical fact of living into such a life as can be defined in Henry Vaughan's great phrases:

... a fix'd, discerning light;

A knowing Joy;

...

A quickness, which my God hath kist.

Surely the "discerning light" and the "knowing joy" are manifestations of the peace of God, which passes all understanding. . . . Following Saint Paul afar off, I want to suggest that one way—among the several—to achieve inner peace is by thinking on those things which are pure, lovely, and of good report. For me, many of these things come from nature and from literature. For the greater part of my life the English writers have been my teachers, my profession, and my recreation, a joy and a present help. . . . I could not consider balancing life without Shakespeare, Milton, Marvell, Herbert, Wordsworth, Browning, Emerson, Frost, and all that noble company, major and minor, past and present. . . . [Here Dorothy Thorne read a considerable quotation from Browning's "Fra Lippo Lippi."]

And so with literature; the poets "lend out" their minds to us. We see with their eyes and with ours.

Last week we drove across southern Ohio and Pennsylvania, and all before us lay the vast panorama of "the beauty and the wonder and the power/ The shapes of things, their colors, lights and shades,/ Changes, sur-

Dorothy G. Thorne, Chairman of the American Section of the Friends World Committee for Consultation, was one of three women Friends who spoke at the evening session, June 29, 1958, of the Friends General Conference, Cape May, N. J. The theme on which all three spoke was "Balancing Life in Unsettled Times." For many years prior to her marriage in 1952 to Howard H. Thorne, Dorothy G. Thorne was head of the Department of English at Guilford College.

The quotation giving the words of one of the King's chief men, found near the close of the address, continues in its original source: "So this life of ours appears for a moment, but whence or whither we are wending, we know not. If, therefore, this new faith can teach us aught more sure, it seems truly to deserve to be followed." This advice, given to Edwin, King of the Angles, by one of his counsellors when a missionary called on the King to be a Christian, is found in an eighth-century Latin work by the Venerable Bede, *The Ecclesiastical History of the English People*.

prises." Much of it had that beauty deeply appreciated by an English Friend who recently referred to the subtle and lovely shading of gray upon gray which is produced by mist, light rain, and heavy rain. Yet roses were in bloom everywhere, the honeysuckle was sweet, and the long hills and low mountains had that "pied beauty" which so delighted the sad heart of Gerald Manley Hopkins: "Landscape plotted and pieced—fold, fallow, and plow."

I envied Edwin Teale, who came north with the spring some years ago, starting at Key West and moving steadily northward twenty miles a day, which is, according to naturalists, nature's own pace, until he and Nellie arrived in farthest Maine, having seen spring in all its shapes. They took hundreds of pictures, and the book *North with the Spring* records all the subtle alterations of the season. A later book, *Autumn Across America*, is also a delight, for one not only sees with their eyes but also reads with their minds what America means to the naturalist.

Monet painted certain scenes and cathedrals again and again as he studied the changing lights and shadows. Whether you cross two states, or follow spring over hundreds of miles, or watch the varied lights upon one scene makes little difference if the essence is yours. . . .

Nature enriched by experience, by literature, by deepening thought becomes not so much a refuge as a resource in unsettled times; it can surely contribute to the quiet mind which is so often in Quakerism the companion of the working hand.

Do you remember how Wordsworth used his memories of the beauties he had seen? The famous passage in "Tintern Abbey" is so literal and so exact that it has tremendous interest to anyone seeking to understand the relation possible between nature and the mystical experience. It had been five years since he had seen Tintern Abbey, and his memories of it.

... in lonely rooms, and 'mid the din

Of towns and cities . . .

had been "sensations sweet," passing even into his purer mind, "with tranquil restoration." He says:

To them I may have owed another gift,
Of aspect more sublime; that blessed mood,
In which the burden of the mystery,
In which the heavy and the weary weight
Of all this unintelligible world,
Is lightened:—that serene and blessed mood,

In which the affections gently lead us on,—
 Until, the breath of this corporeal frame
 And even the motion of our human blood
 Almost suspended, we are laid asleep
 In body, and become a living soul:
 While with an eye made quiet by the power
 Of harmony, and the deep power of joy,
 We see into the life of things.

Did you notice that the pronouns are plural? He did not believe this experience peculiar to himself. It is "with an eye made quiet by the power/ Of harmony, and the deep power of joy,/ *We* see into the life of things" (italics added). The phrase is so quiet that perhaps the closest Quaker equivalent is better; "the life of things" is the unity in all the creation. A little later in the poem this becomes evident.

When Wordsworth had learned "To look on nature, not as in the hour/ Of thoughtless youth . . .," he could hear in it "the still, sad music of humanity," and he could feel a presence

Whose dwelling is the light of setting suns,
 And the round ocean, and the living air,
 And the blue sky, and in the mind of man;
 A motion and a spirit, that impels
 All thinking things, all objects of all thought,
 And rolls through all things.

. . . Many things far below this mountain top of experience bring the realization of beauty and the enrichment of our common experiences to the end that they become resources for the inner life. All of us have a vast store of remembered beauties, experiences, words, phrases, and associations which bring "rest to the mind and soul's delivery," for the mind receives its multitudes of impressions in a steady flow through all our waking hours. It doesn't take a great deal of effort to see the small beauties and the great, to repeat the word filled with meaning, to set down a few notes to prompt the memory, and to put such things away so they can be viewed by the "inward eye/ Which is the bliss of solitude." Poets seem able to do it; the rest of us miss

much that would add to the richness of our experience.

When I was in the Vatican, two women walked ahead of us. I heard one say, "I thought we was going to see the Sistine Chapel."

"We been there," said the other.

"Oh, was that where we went down some steps?" inquired the first.

It doesn't take much experience to make a "knowing joy." As Emily Dickinson remarks:

To make a prairie it takes a clover and one bee,—
 One clover, and a bee,
 And revery.
 And revery alone will do
 If bees are few.

Last summer during the conference of the European Section of the Friends World Committee for Consultation at Woodbrooke, we were sitting in the common room at one of the colleges. The room was bright and warm, the fire burned and crackled, tea was just over, the smell of fresh bread and tea cake lingered, a Swiss Friend played his zither, and the sense of fellowship gathered us close. The rain dashed against the long windows, the great cedar of Lebanon lifted its heavy, dark boughs in the wind. Back across the centuries I could hear one of the king's chief men say, "The present life of men upon earth, O King, appears to me, in comparison with that time which is unknown to us, like to the swift flight of a sparrow through your hall, where you, with your eldersmen and thanes sit by the fire, at supper, in winter. The hall is warmed; without are storms of wind and rain and winter's snow. The sparrow passes swiftly in at one door and out at another, gaining awhile a short safety from the wintry blast; but soon, after a little calm, he flies once more into the unknown, passing from darkness to darkness again. . . ."

It was one of those bright moments in which you seem for an instant to see into the life of things, to touch the unseen, to know life and time. Then I heard the Swiss Friend's zither again, and, somewhat shaken, I was back, but I had crossed both boundaries of time.

EVERY leader of mankind, every man who has deeply influenced his generation and has accomplished great acts, whatever the admixture of good and bad in his composition, must have had before him, perhaps frequently, perhaps only at times, some sense of the divine purpose and mission entrusted to him. Men of thought, like Socrates and the philosophers; men of imagination, like the great poets; men of action, like Cromwell and Lincoln, not to mention some of our own day—aye, and men of business, too, who without much show and demonstration have devoted themselves to the betterment of humanity in such directions as come within their scope—all these, in one form or another, must have been inspired by a feeling of responsibility, by a realization that there must be some worthy outcome, in the fulfilment of which they were privileged to share, for which all their efforts were asked and needed.—SIR OLIVER LODGE

The past is never far away when its words come into our minds as fresh and new as when they were first spoken. We are never far from the invisible world, and our "hearts made quiet by the deep power of joy" know that, however unsettled the world about us.

Can there be any day but this,
Though many sunnes to shine endeavour?
We count three hundred, but we misse;
There is but one, and that one ever.

Letter from Viet Nam

HERE in Southeast Asia we are visiting a new nation, where plans are evident for a big celebration of its third birthday on October 23, 1958. Every day is bright, sunny, and hot, with heavy, cooling rains at about 2 p.m. (We are in the six-month rainy season.) Out our hotel window we see the big Saigon River, with its busy, interesting traffic, beautiful in different lights. Sampans and larger fishing boats, picturesque with sails, pass continually.

We see the Western civilization of the French superimposed on the Chinese base. The cultural contributions of colonialism are very apparent, and valuable. They help make Saigon a lovely city, with boulevards lined with trees and large houses surrounded by tropical gardens. Out the window, however, one sees the Chinese river people living in small shacks, clinging to the shore, a picture of the real challenge of Asia.

The Oriental aspects of the city interest the Westerner. The three-wheeled or motor-driven rickshaws, which are everywhere, offer a pleasant way to visit the avenues. Nearly everyone is wearing a large, conical straw hat, and the women have an unusually distinctive and beautiful dress. Their slim figures are neatly fitted by a plain bodice with a high Chinese collar and long sleeves. The bodice extends down in a long panel at the front and back over white or black silk trousers. It is fascinating to see the women swiftly pedal their bicycles, indifferent to the beautiful material of their dresses floating behind them, which could so easily be caught in the mechanism.

In talking to people, mustering at times some necessary French, one is soon aware that this new, independent nation is tragically divided. Hanoi, now the Viet Minh capital, was formerly the cultural and industrial center of French Indo-China. The nationalist movement, which began with a revolt against the French in 1946, ended finally when they left. At the subsequent Geneva Conference, in July, 1954, the country was divided at the 17th parallel, since the Communists were largely in control in the north. More than a million refugees have

come down into the south. Some of these have settled in the mountain resort area of Dalat, which we visited. These energetic people are building terraces and planting vegetables. Here are some of the most beautiful gardens anywhere. This unused area is now producing food for the city people.

In the mountains live indigenous tribes, the Mois. The little village which we saw consisted of several thatched buildings on stilts, and the people are very poor, untouched by outside influences. Upon inquiry, we found from a WHO expert that the national health improvement plans are to include these people eventually. The village had only rain water to last out the long dry season. At the entrance to this group of homes was a Torii-like structure reminiscent of Shinto nature worship in Japan.

On a trip into the country to visit a well-known lacquer factory, we passed through checking stations, where soldiers, still on duty, show that unsettled conditions persist. At each bridge were watchtowers and other fortifications which had formerly been used by the French. On this journey we saw large rubber plantations and rice fields. Rubber and rice are two major products here.

Through the kindness of the CARE representative in Saigon, we went out to visit a pottery. The management had come down from Hanoi, and the United States Overseas Mission (USOM) had established the personnel here in the south in a new building, where the famous Vietnamese ceramics are being made. This mission also assisted in starting a school to train people in developing their handicrafts.

The United States is spending \$200,000,000 a year in military aid. We were told that unfortunately some local politicians are keeping themselves in power by using the army, a situation which makes people dissatisfied and therefore easy prey for Communist propaganda.

New elections will be held next September, and the President, who has been in office since the beginning, will be challenged by the growing liberal Democratic party. A student of law from the new University, whom we first met in Japan at the Friends seminar, was most helpful. He explained the sixpoint plan for reunification of the country, which the liberal party supports. This plan includes free elections under U.N. control after a period of preparation, during which travel and mass communication would be made available to all groups; and a renunciation and control of sabotage and terrorism in both areas. These measures would be necessary for unification but would be most difficult to effect. Mutual consultation and negotiation, if possible, would help.

Southeast Asia is a region of many new countries. In nearly all of them there are complex problems, and in order to help, it is necessary to understand in each country the particular difficulties. The United Nations is

contributing a constructive and scientific approach. We leave here now for Djakarta, Indonesia.

EDWARD and ESTHER JONES

Saigon, South Viet Nam

The Old and the New in Japan

By AMELIA W. SWAYNE

THERE is an old Japan and a new Japan, and one of the real problems for the Japanese people is to decide how much of the new to accept and what of the old to keep. In many instances both old and new appear side by side. One is surprised, for example, to see a Buddhist priest in his black cap and brown robe efficiently operating a motorcycle. It is even more anachronistic to have an Ainu elder use a microphone as he chants his prayers when offering saki to his Ainu gods.

The conflict between the old and the new is felt in the field of education, and there are indications that some values of the older pattern were overlooked when new methods were adopted and a new curriculum set up. Japanese teachers in general feel, however, that the less formal program of the present day is much better than the old formalistic one.

It is impossible to travel anywhere in Japan without meeting large groups of students on some excursion. Since the usual class size is sixty, one can hardly see how

There are many evidences of the newer approach. a teacher undertakes to plan and carry out such a trip. Yet there is order, without apparent regimentation, as the groups visit shrines, botanical gardens, and other points of educational interest. One often sees groups of children sitting in large parks busily painting or drawing with crayons. This is sometimes a family activity, as well as a school one, and it is not uncommon to see a mother and her children on the grass, happily painting some unusual tree, bridge, or other interesting object.

In the area of moral and ethical training, however, no satisfactory substitute has been found for the old pattern of imposing a rigid system of social and ethical behavior from the top. An increasing wave of juvenile delinquency has raised the question as to where moral

values are to be taught, if such teaching has no place in the public school program; and there are indications that ways are being explored of introducing some appreciation of moral values into the curriculum in a way that will not run counter to democratic educational processes.

English teaching involves another problem. Beginning in the seventh grade, English is taught throughout the Japanese school system. Yet even the college student finds that he has great difficulty in understanding and speaking the language. He has a fine reading knowledge and often an excellent vocabulary. The trouble is that he cannot recognize the words when he hears them spoken. A teacher recently commented: "We teach English for the deaf and dumb." It is becoming increasingly apparent that a foreign language should be taught by a teacher whose native tongue it is.

One of the most pleasant phases of the visit to Japan at the present time is the informal contact with many language students seeking to practice their English. A visitor is approached with a polite request, "May I talk with you for a little while?" and a friendly conversation then takes place. The United States Information Service in Sapporo, where I spent most of my six-month visit, has been alert to this need for conversation practice, and persons in Japan even for a short time are asked to meet with various groups for this purpose. One college boy, who hopes to do graduate study in the United States, realized his language difficulty and decided to talk over his problem with the United States Consul. As a result of this interview the Consul became his teacher, and they met two evenings each week for conversation class.

These experiences seem to indicate two things: First, there is great opportunity for teacher exchange and for offering Japanese teachers courses in improving their spoken English. Perhaps some way might be worked out to do that in Japan since comparatively few teachers would be able to come to the United States for such courses. Second, the frequency with which Americans are approached definitely points up the fact that on the personal level the distrust and suspicion with which they were often regarded in the past have been replaced

Amelia W. Swayne, a member of Newtown, Pa., Meeting, is Chairman of the Religious Education Committee of Friends General Conference. She recently returned from a six-month visit to Japan. The present article contains the gist of the address she gave on November 14, 1958, at the annual meeting of the Friends Journal Associates, Philadelphia. "These impressions of Japan," she says, "are set down with the hope that the reader will constantly bear in mind that the writer is well aware of the fact that other eyes will doubtless have seen other views, and that other minds may have drawn different conclusions from the same view."

by friendly confidence. This is true even in personal relationships with officials, as the Consul's story shows.

Adult education is part of the planned program. The Board of Education of each town will include not only people responsible for the schools but also someone who is in charge of the library and other adult educational facilities. Here again the USIS has been sensitive to its opportunity to give information rather than propaganda about the United States. Books are loaned to local libraries, librarian conferences are held under USIS auspices, and visits are made to small towns where movies are shown and lectures are given on various cultural themes.

I had the privilege of going on one such trip of six days and of speaking to a group of mothers in an elementary school on American family life. These mothers were interested to know about the P.T.A. and what mothers did to support that organization. When I suggested that a workday at the school to clean or paint or repair was a very helpful service, I was informed that these mothers had brought their working equipment and were going to begin as soon as our meeting was over!

Another problem of conflict is the place of older people in the changing pattern of society. Japanese parents spend all their money in educating their sons and marrying off their daughters. In return they expect to be cared for by their children in their old age. The oldest son usually carries on the family business; and when he marries, he brings his wife to his home, where his mother is still the head of the household. The modern young woman does not accept the control of her mother-in-law as readily as her own mother did, and there is increasing friction within the family.

Movements are now in progress to provide centers for older people outside of the home, where they may meet others of their own age who will lend a sympathetic ear to their grievances. The centers will also offer interesting diversions, so that the older people will go back refreshed and, it is hoped, less apt to begin the constant criticism that plagues the young couple there. Such a center is now being built in Sapporo. The young women who interviewed me about the life of older people in the United States said they themselves were severely criticized by the grandmothers of their neighborhood for spending so much time away from home on this concern.

It has been difficult to understand the influence of religion in Japan and just what its place is. To be sure, there are temples and shrines in great numbers, but it is hard to assess how meaningful are the handclapping and bowing which accompany the gift of money usually made at such places. This is especially true when there

is a constant stream of sightseers going by at the same time. The religious aspect of festivals is as hard to find as is the spiritual side of Christmas or Easter in the department stores in the United States. Then, too, men seem to be the only worshipers in the shrines on festival occasions.

Much light on this question was given by a professor of the University of Chicago, born and educated a Japanese but now an American citizen. He pointed out that the center of much Japanese worship is in the home and that there the women do have an important part. As for the rest, he said it is religions rather than religion that one should think of in Japan. The whole thing is like a layer cake. On the bottom is a layer of primitive beliefs and practices. On top of this comes Shintoism, with its nature worship, its stress on family and ancestors, and its shunning of any contact with death. Next comes Confucianism, which emphasizes ethical and social behavior. And last comes Buddhism, which takes care of all the funerals and encourages the arts. This is a very simplified summary of his explanation, but it has been most helpful in attempts to understand and appreciate the influence of religion in Japan. One wonders whether, if Christianity were willing to be the filling which holds the layers together and not the whole cake, it might have more influence than now seems to be the case.

The basic spiritual characteristic of love of beauty is everywhere in evidence. This is expressed in many ways, through the well-known ones of flower arranging, painting, pottery, the tea ceremony, and poetry, and in various aspects of everyday life. A platform is built in the corner of a railroad station to provide a place for the Crown Prince to view the mountain. The bus stops at just the right spot to enjoy the lake. A garden is designed to contribute beauty at every season of the year. An ancient tree trunk is preserved for its shape and its associations.

It came as a surprise to discover how musical the Japanese people are and how their love of beauty is expressed in music. They like to sing and have very good voices. Three aspects of musical development have been most interesting. There are the legends which are sung dramatically with samisen, flute, and drum accompaniment. They seem to resemble the medieval minstrel's songs in content, if not in musical character. Then the many folk songs are most beautiful. Dealing often with places and with various aspects of nature such as trees or flowers, they usually are in a plaintive minor key even when they express happiness. Work songs are to be found, also, which are often faster and gayer. Finally, there is great appreciation of Western music

and considerable competence in performing it. Stephen Foster is a great favorite, and some Foster songs seem to be known by most people. At the mothers' meeting already referred to, there were some of these, and then all joined in singing together "Auld Lang Syne," another great favorite. Nothing has made me feel as close to the people as the opportunities I have had to sing with them.

Evidences of the struggle between the old and the new are shown most perhaps in the political field. Many people have apparently felt that all aspects of their former governmental controls were inappropriate in the new democratic order. It seems difficult in this transitional stage for them to realize that there have to be some regulations and a restriction of personal liberty. No very good way has yet been worked out of voluntarily or legally regulating the way people board trains and buses. In their own homes always the most courteous of people, the Japanese in public places push and crowd in the rudest fashion. On one occasion a student was pushed from a train platform and killed. Letters to the press suggesting that such excessive pushing and crowding be regulated were denounced by other writers because such regulation was considered regimentation and therefore undemocratic. That democracy involves consideration for the rights of others is being learned and will certainly eventually be understood by these innately sensitive people, but it may take some time before this is accomplished.

That democracy has real meaning for the ordinary persons in Japan, although many aspects of it still are hard to grasp, was most interestingly revealed in a visit of the Crown Prince to Hokkaido during July. As men, women, and children lined the streets to await his coming and as the children prepared to wave their flags and smile, our cook remarked to me, "This is very different from the time when I was young. Then when a royal visitor passed, we bowed low and did not dare to look at him. Now we are free to hold up our heads!"

Not Art but Space

By ALICE M. SWAIM

It is not art that signifies, but all
The spaces left untenanted and free—
Unmeasured deeps within the canyon wall,
Uncharted wing-flights over endless sea.

It is not walls and fences, nor the towers
We seek to build around a piece of space,
Not clocks have meaning, but escaping hours,
Not light but shadow that our fingers trace.

Books

PEBBLE IN A POOL: The Widening Circles of Dorothy Canfield Fisher's Life. By ELIZABETH YATES. Dutton, New York. 284 pages. \$3.50

Elizabeth Yates, author of *Amos Fortune*, *Free Man*, which won the Newbery Award, and of the recent life of Prudence Crandall, as well as several adult novels, has here written a valuable and appealing biography of Dorothy Canfield Fisher, addressed to young adults but of interest to all who have enjoyed Mrs. Fisher's novels and short stories and have followed her career with admiration. Though there are autobiographical elements in much that Mrs. Fisher has written, this is the first full-length account of her life and of the manifold interests and concerns that have made her an influence for good in the United States during her nearly eighty years of vivid living.

Born in Kansas of Vermont stock, she spent her early years in the Middle West, in France, and in Arlington, Vermont. Her father was a college professor in Kansas and Nebraska (where young Dorothy Canfield became a friend of young Willa Cather), was President of the National Education Association, and later President of Ohio University. Her mother, Flavia, was an artist and an original, vigorous, and often difficult character. Her Vermont relatives, with whom she spent her summers, were what Dorothy Fisher herself has made us aware of as typically, saltily, inimitably Vermont. From this background came the ardent, magnetic, warm-hearted young woman gifted with a variety of talents, who took her Ph.D. in linguistics at Columbia, fell in love with quiet, literary John Fisher, Quaker, of Swiftwater, Pa., and with him withdrew to an old house in Arlington, to venture, as so many young people have longed but not dared to do, to live by their writings in the environment of their choice.

With intervals of travel abroad, as short stories and then books were bought and paid for, and the years of World War I spent in France, the Fishers have lived on in the lovely old house where they started. Books—*Understood Betsy*, *The Bent Twig*, *Home Fires in France*, *The Deepening Stream*, *Vermont Tradition*, to name but a handful—have delighted generations of readers and interpreted the best of the old-American life. As a member of the Book-of-the-Month Club Selection Committee, Mrs. Fisher exercised wide influence on the reading of Americans for more than a score of years. Her concern for education, for refugees, for compassionate causes of all kinds has spread far beyond the beautiful valley where her home lies.

Elizabeth Yates has told her story with warmth, beauty, and understanding. The development of the growing girl and the delicately drawn picture of a deeply happy marriage make inspiring reading for young people who are looking questioningly into their own future. Especially appealing to this reviewer is her skilful and evocative description of the Vermont countryside, changing with the seasons, entering into

and shaping both the life and the writing of the woman who has been so widely loved both for her books and for herself.

ELIZABETH GRAY VINING

SOUTHERN HERITAGE. By JAMES MCBRIDE DABBS. Alfred A. Knopf, New York, 1958. 273 pages. \$4.00

Here is a wise, witty, humane, and at once urbane and radical book dealing with the situation in our South. Some people will find the tone too calm and analytical for so burning a question, but it is to be hoped that the book will be read and pondered, not only by those "who need it," as we so easily say, but also by all who are tempted to vehemence and re-crimination in their concern to compensate for old, unhappy, far-off things and to correct injustices festering in our own day.

Here sounds a call to the South, out of the heart of the South, to return to and abide by the best of its own tradition, a tradition that has ever included good manners, a passion for justice, and the imperative of Christian love in every human relationship. These values, the author insists, are still treasured amid whatever obscurity of confused resistance to change.

James McBride Dabbs is a South Carolina farmer, with his roots deep in the soil of the ancestral acres he farms. Formerly a teacher, he is the present chairman of the Southern Regional Council, which is active throughout the South.

There is something almost Greek in the clarity and equilibrium of James Dabbs' statement. He analyzes the cultural and economic forces operative in the past and others about to come into play; he evokes for the record the homely interiors of the region and pastoral scenes of that beneficent agricultural world which the South still is in spite of spreading industrialization. He acknowledges the tangle of prejudice and fear existing in the situation; but he declares for the possibility of a radical solution that, while breaking accumulated patterns, shall be true to Southern tradition. The whole exposition is pervaded by a view of life that is philosophical and religious, humorous and practical.

Here is one quotation: "It is the common manhood within us, not the privileges we hold, which hardens us to endure the trials of life. And manhood in us is increased by the manhood in others. Every Negro, therefore, who stands up as a man, though he stand up to us, is a gift to our manhood; and though for a little while we try to stare him down and force him down, we know in the bottoms of our hearts that his cool, appraising gaze is what we need. Slowly we find our condescending good will turning to respect, and in this mutual respect we shall hammer out justice together. In such moments of recognition we realize that we live by an invisible sun within us, and that one of its names is justice."

MILDRED B. YOUNG

JOHN WOOLMAN AND THE 20TH CENTURY. By REGINALD REYNOLDS. Pendle Hill Pamphlet, Number 96. Pendle Hill, Wallingford, Pa., 1958. 32 pages. 35 cents

This pamphlet is a loosely organized reassessment of John Woolman's life. Because Reginald Reynolds realizes that Woolman's writings record deeply spiritual perceptions of direct experience, he takes pains to test the validity of those insights by

constant reference to his own experiences. He uses anecdotes to confirm and throw new light upon "the Woolman method," the personal approach to the social problem. The method practiced by Woolman and every teacher is described as "catalytic," stimulating a new reaction out of a situation by encouraging people to re-examine their thinking with integrity. The term "catalyst" may be misleading, since Reynolds sees more to teaching than the borrowed metaphor suggests. In chemistry a catalyst makes radical changes but is itself unaffected; in the human situation the speed and extent of the transformation depend on the personal involvement of the teacher in the formula. No good teacher remains unchanged by his pupils.

The pamphlet seems unfinished the way a good message in meeting is left incomplete. Reynolds' faith in the operation of the Holy Spirit lets him feel free to leave the ends loose. He trusts his readers to find its meaning by apprehending "where words come from" and the insights they clothe.

PAUL LACEY

THE WORLD IS LEARNING COMPASSION. By FRANK C. LAUBACH. Fleming H. Revell Company, Westwood, N. J., 1958. 245 pages. \$3.50

Frank Laubach's personality—and what a vital, Christian personality it is—shines forth from the pages of this book. While he has written of many unpleasant truths, because he is still trying to wake us up before it is too late, these are pages filled with hope.

In his customary, easy-to-read style, the author gives a summary of man's progress in applied Christianity through fifteen centuries. As usual, he writes as he talks, and this history of compassion is good reading with its accounts of individuals and organizations striving for a better world.

It ends on a note of high promise, qualified by a warning. The last chapter is entitled "Coming! A World of Abundance, If We Survive."

SYLVAN E. WALLEN

BIBLE STORIES FOR YOUNG READERS. By EDITH PATTERSON MEYER. Abingdon Press, New York, 1958. 288 pages. \$3.50

It is evident that Edith Patterson Meyer knows and loves children. Her new book, *Bible Stories for Young Readers*, is one that boys and girls between the fourth and seventh grades would enjoy. She has been able to combine the beauty, poetry, and rhythm of the Bible in short, flowing sentences, easy to understand. The language of the Revised Standard Version of the Bible has been used with the Bible text and skillfully woven into the familiar stories.

Bible personalities come alive, and the historical sequence is preserved in the form of a continued story. The book is illustrated by Howard Simon, who has done more than one hundred children's books and whose woodcuts of Bible scenes are in the Metropolitan collection.

At the end of the book, Bible references in the Old Testament are grouped under the headings "Wandering Shepherds," "Back to Canaan," "In the Days of the Judges," "In the Days of the Kings," "The Two Kingdoms," and "The Captivity and the Return." The New Testament includes "Looking Ahead,"

"Jesus, the Great Teacher," "In Jerusalem," "The Disciples Become Apostles," and "Paul, the First Missionary."

These stories show how people of Bible days come to know more and more about God and face real problems with wisdom and courage.

SARAH P. BROCK

Friends and Their Friends

Dorothy Canfield Fisher, who died at her home in Arlington, Vermont, on November 9, was a member of the Wider Quaker Fellowship and a regular attender of the small, unorganized Friends Meeting at Arlington from its beginning in 1949 until, somewhat over a year ago, infirmity made it impossible for her to continue.

Dorothy Fisher, known to the world for her novels, her books about child training, and her influence upon books and reading through her post as a judge of the Book-of-the-Month Club, was proud of her Quaker ancestry and in at least one of her novels made use of that background. In *The Deepening Stream* the little Quaker town of Rustdorf is presented as a community where the heroine for the first time finds a feeling for the beauty of human relationships, which she had been longing for.

During the last days of her life Dorothy Fisher was keenly interested in the growth of the small Arlington Meeting which had resulted from moving it to nearby Bennington.

Though not formally a Quaker, Dorothy Fisher was strongly drawn towards the way of Friends—her two children had attended Quaker schools and colleges—and in the simplicity of her living and the loving concern for others of all tongues and places she exemplified in her own life the qualities which she admired in Friends.

BRADFORD SMITH

The October 17 Ward Lecture given at Guilford College, N. C., was entitled *Rufus M. Jones, Luminous Friend*. The speaker was J. Floyd Moore, Associate Professor of Biblical Literature and Religion at Guilford College. The lecture (32 pages; no price listed) is now available in print from Guilford College, N. C.

"We are broadening the basis of our patronage," says Charles W. Hutton, Headmaster of Oakwood School, Poughkeepsie, N. Y., as he considers the school in the fall of 1958. "Our students come from an increasingly wide geographical area, at present from 21 states and nine foreign countries. We have more children of alumni, and more Quakers—representing many segments of American Quakerism—and more day students (about fifty this year). The school has its largest enrollment to date, 206 students in the 9th through the 12th grades."

On October 31 Oakwood dedicated a big addition to the Lane Gymnasium. Ralph and Jean Connor have made a generous gift of \$200,000 to the school, thus making possible the erection of this fine building, which will eventually house the music, art, and athletic activities, as well as provide fine recreational facilities.

Lewis M. Hoskins, Executive Secretary of the American Friends Service Committee, left Thursday, November 6, for a two months' visit in South Africa and other countries of Africa. He will visit South Africa for a month in his role as Vice Chairman of the International Management Committee of the United States-South Africa Leader Exchange Program. While there he will confer with South African members of the Management Committee. He will also speak at a conference of church leaders and industrialists called by the World Council of Churches to discuss economic development. His other travels in Africa will take him to Ghana, Nigeria, Ethiopia, the Sudan, Uganda, and the Federation of Rhodesias and Nyasaland. The United States-South Africa Leader Exchange Program was organized earlier this year to further understanding between professional, business, and civic leaders of the two countries.

In Kenya during the Christmas holiday season Lewis Hoskins will visit institutions sponsored by the American Friends Board of Missions and confer with representatives of East Africa Yearly Meeting, the largest Yearly Meeting of Friends in the world. He will also have a chance to see other work in Kenya conducted by British Friends.

In Ethiopia he will be an official observer at the first meeting of the United Nations Economic Commission on Africa. In Salisbury, Southern Rhodesia, he will confer with and observe the work of George and Eleanor Loft, representatives of the Service Committee in the Federation of the Rhodesias and Nyasaland.

He will return to the United States January 7, 1959, just prior to the annual meeting of the American Friends Service Committee.

Two pacifists were elected to Congress on November 4. Byron Johnson, Colorado, is a former economics professor, and William H. Meyer is the first Democrat to represent Vermont in Congress since 1852. Commenting on a newspaper controversy, Johnson told a reporter, "It is as if he had charged me with being a Quaker because, although not formally a Quaker, I agree with the Quakers. One backsliding Quaker (Richard Nixon) has been elected Vice President, and one not so backsliding (Herbert Hoover) served as President."

Allan B. Cole of Concord, notes the October *Newsletter* of Cambridge Meeting, Mass., "has been appointed Professor of East Asian Affairs at the Fletcher School of Diplomacy at Tufts University and also Director of East Asian Studies at Harvard."

Mrs. Ruth C. Pleasonton, art instructor at George School, is giving a one-man show of water colors and oils in the Reception Rooms of the Main Building at George School, Bucks County, Pa. The exhibition is at 6:45 p.m. each evening through December 19, 1958. The public is cordially invited.

The New Jersey Friends Committee on Social Order has been publishing and distributing literature throughout the state. Once a month it releases a bulletin to all its legislators, sheriffs, prosecutors, police officers, leading jurists, and newspapers on reasons for abolishing the death penalty in New Jersey. So far these bulletins have given the facts on the following: (1) Innocent men have actually been executed. (2) Capital punishment is used as vengeance although it professes to act as a deterrent. (3) Unequal application of the law takes place because those executed are generally the poor, ignorant, and friendless. (4) It is a misconception that the death penalty adds to police safety.

Assemblyman C. William Haines, a member of Moorestown Meeting, N. J., has introduced in the New Jersey Assembly two bills to abolish the death penalty. When the New Jersey Legislature meets in November and December, it probably will consider these bills.

Friends in this committee are active in visiting and speaking to legislators on this issue and in speaking on capital punishment to church and civic groups. Members of this committee are also active in the New Jersey Council to Abolish Capital Punishment, which consists mainly of non-Friends; they also cooperate with the New York and Connecticut Committees to Abolish Capital Punishment.

Several members from Media and Providence Monthly Meetings, Pa., are busy rehearsing for the Rose Valley Chorus production of *H.M.S. Pinafore*, to be given in December. Bob Kerr is President, Garrett Forsythe is Treasurer, and Sue Forsythe, Phil Hoffman, Glen Oneal, Betsy Echelmeyer, Eleanor Echelmeyer, and David Hewitt are members. Meeting members in the orchestra are John Harrison, percussion; Albert Newbold, flute; and Bob Beck, Jr., trombone. Christa Lohmann, teacher at Media Friends, is also a member. Other Meetings represented in the Chorus this year are Swarthmore, Lansdowne, Westtown, West Chester, Pa., and Wilmington, Del.

The 1959 *Quaker Date Book* (\$1.50) has been published by Colonial Publishing, Inc., 4 Mt. Vernon Square, Boston, Mass. The first venture of the *Quaker Date Book* in 1958, which concentrated on reproducing meeting house photos, was eminently successful. The present edition extends the scope of its illustrations to pictures of human interest (work camps, relief projects, school life, etc.), thus adding some lively action shots to the photographs of meeting houses. Fitting quotations from Quaker writings are scattered throughout the pleasantly bound book. Each page offers ample space for notes and engagements. The editors, Marion and James Richards, Jr., and their many helpers and contributors are to be congratulated for their excellent taste and skillful planning.

A small group of about fifteen Friends and interested persons in the Canal Zone meet on the first and third Sundays of the month, 11:15 a.m., for worship and First-day school, in Panama City, usually at the home of Shirley Gage Cronin. We

have met in Gamboa once and in Colon once. Members of our meeting, which is just getting under way, have a sincere effort to deepen our worship together, following our exploring of the meaning of Quakerism through consideration of the queries and testimonies. We would welcome all Friends who would care to join us. For information when on the Isthmus, call Bainbridge or Virginia Davis, American Consulate, Colon (Cristobal 1843). Believing there is strength in shared fellowship, we hope Friends who may be in Panama will join us.

VIRGINIA DAVIS

Letters to the Editor

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

There is much spiritual healing in the world. There should be more. I believe that in every religious group there could be a solid core of dedicated souls whose main concern would be the healing of people sick in body, mind, or spirit.

The healers must have clean hands and pure hearts. They must first pray for themselves that they may be humble and obedient to God's leading, that they may have His radiance and beauty in all they do. There must be complete unity in each individual worker that he may devote his whole being to the task, and proceed with joy and thanksgiving for what he knows will be accomplished with God's help. Healers must meet regularly and often for prayer and consultation.

Healing was as large a part of Jesus' mission as his teaching, and he said the believer "will also do the works that I do." He healed all who asked for help. So let us go forth with faith and love that we may be to God what a man's hand is to a man, and bring wholeness to many.

Mattapoisett, Mass.

HELEN M. HILLER

You might care to bring to the attention of readers of the *FRIENDS JOURNAL* the article in the November issue, the 101st anniversary issue, of the *Atlantic Monthly*, entitled "The Great Antagonism," by Jerome Frank, M.D., of the Department of Psychiatry of the School of Medicine, Johns Hopkins University.

Harrisburg, Pa.

ELEANOR SWOPE

The article "Friends Testimony on Alcohol" by George Nicklin was deeply disappointing in that it fails to take into account the fact that alcohol is a habit-forming narcotic drug, that the liquor industry is a lawless one, that its advertisements are misleading, and that its "hard sell" is fastening an undesirable habit on our young people before they are fully aware of possible disastrous consequences.

It is unsafe to see the alcohol problem as other than a moral problem. Those who visit police courts, mental hospitals, and taverns can tell us that it is the nation's number-four health problem.

The alcoholic may have a disease, but it is a self-inflicted one. Few abstainers become alcoholics! In the case of other diseases, physicians seek to remove the cause. Would it not

be logical to do the same with problem drinkers? Are we to be more concerned with cure than with prevention? How many young people know that excessive drinking can cause permanent brain damage?

Shall Friends teach moderation and social drinking, or shall they advocate abstinence? Shall we conform to the world, or shall we be transformed by the renewing of our minds that we may prove what is that good and acceptable and perfect will of God?

Hyde Park, N. Y.

MILDRED BROWNING

Coming Events

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

NOVEMBER

23—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Kenneth Cuthbertson, "Schweitzer and the Modern Reformers."

23—Horace Alexander, who recently returned from a trip to India and Pakistan, will lecture on "India and the West" at Pendle Hill, Wallingford, Pa., 4 p.m. Tea served, 3:30 p.m. The public is cordially invited.

23—At the Quakertown, N. J., Meeting, recently reactivated, meeting for worship, 11 a.m. After a shortened session Beulah Waring will speak of the work of the American Friends Service Committee and her experience in the organization.

24—Annual Meeting of the Friends Historical Association at Germantown Meeting House, Coulter Street, Philadelphia, 8 p.m.: Joseph Haines Price, "Getting Started in Germantown"; Harry M. Tinkcom and Margaret B. Tinkcom, dialogue on "History and Its Preservation in Germantown." All welcome.

28 to 30—Friends Southwest Conference at Camp Cho-yeh, Livingston, Texas. Clerk, Kenneth Carroll.

28—Worship and Ministry of Bucks Quarterly Meeting at Makefield Meeting, Dolington, Pa., 8 p.m. Covered dish supper, 6:30 p.m.; beverage and dessert supplied by the host Meeting.

29—Bucks Quarterly Meeting at Middletown Meeting, Langhorne, Pa., 10 a.m. Box lunch, 12:30 p.m.; beverage and dessert supplied by the host Meeting. At 2 p.m., forum on "Education," opened by Oliver S. Heckman, Superintendent of Neshaminy School District, and Walter H. Mohr, formerly of George School.

29—Brethren-Friends-Mennonite-Schwenkfelder Fellowship at the Mennonite Church, 6121 Germantown Avenue, Philadelphia, 3:30 to 9 p.m. Brief summaries of the histories of each group and consideration of the bases and chief emphases of our faith; worship. Bring box supper; beverages will be provided.

30—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Mary M. Cuthbertson, "The Meaning of Christian Vocation."

DECEMBER

5—Women's Problems Group at Race Street Meeting House,

Philadelphia, 10:45 a.m.: Dr. Robert Clark of Friends Hospital, "Religion and Psychology." All welcome. Bring sandwiches for lunch; coffee and tea provided.

5—Address at Willistown Meeting, Pa., 8 p.m.: George Willoughby, "The Trip of the Golden Rule." All welcome.

6—Haverford Quarterly Meeting at Haverford, Pa., 4 p.m.

6—Nottingham Quarterly Meeting at Penn Hill Meeting House, Wakefield, Pa. Meeting on Ministry and Counsel, 10 a.m., followed by meeting for worship. Lunch served by Little Britain Monthly Meeting. Business meeting, 1:15 p.m., followed by a report of the World Committee Conference held at Bad Pymont by Alfred Steferud of Washington, D. C.

6—Philadelphia Quarterly Meeting at 45 West School House Lane, Germantown, Philadelphia, 4 p.m. At 6 p.m., supper. At 7 p.m., consideration of the topic "How Can We Care for One Another?" Speakers, Helen E. Heath for The Pennsbury; Clarice Ritter, Stapeley Hall; Lilian I. Dailey, Friends Hall; and Robert A. Clark, M.D., who is psychiatrist on the staff of Friends Hospital.

6—Salem Quarterly Meeting at Mickleton, N. J., 10:30 a.m.

Coming: Midwinter Institute at Pendle Hill, Wallingford, Pa., beginning with dinner, 6 p.m., on Saturday, December 27, 1958 (registration, 4 to 6 p.m.), and ending with breakfast on Thursday, January 1, 1959. Total cost for room and meals, \$24. Nonresident attenders, welcome. Theme, "Worship and Divine Guidance." Advance registration is required. Five evening lecture sessions, each at 8 p.m.: Howard H. Brinton, "Divine Guidance in Quaker History," December 27; Cecil Evans, "Guidance and Reason," December 28; Thomas S. Brown, "Guidance and Scripture," December 29; Alexandra Docili, "Guidance and Art," December 30; and Dan Wilson, "Guidance and Spirit," December 31.

BIRTHS

BANSEN—On November 5, to Richard and Shirley Mutch Bansen, a daughter, SARAH SHERWOOD BANSEN. She, her parents, brother, sister, and maternal grandmother, Helen Reed Mutch, are members of Green Street Meeting, Germantown, Philadelphia. Her paternal grandparents, Donald C. and Anna Sherwood Bansen, are members of Lansdowne Monthly Meeting, Pa.

BROWN—On October 17, to Ernest L. and Catharine Mendenhall Brown, a son, GEFREY SCATTERGOOD BROWN. The parents are members of Old Haverford Meeting, Pa., and are living in Litchfield, R. D., Conn.

PERERA—On November 12, to John B. and Judith Major Perera of Columbus, Ohio, a son, BRINTON CHARLES PERERA. He is the grandson of Charles and Ruth Brinton Perera of Scarsdale, N. Y., and the great-grandson of Clement S. Brinton of West Chester, Pa.

DEATH

ROBINSON—On November 1, IDA HELEN ROBINSON of Winchester, Va., wife of the late Ray Robinson. She was a birthright Friend and a member of Hopewell Meeting (United), Va. The funeral service was held at her home on Stewart Street, Winchester, Va. Surviving are two brothers, Col. Ernest F. Robinson of Winchester, Va., and David W. Robinson of California; two sons, James Kenneth Robinson and Ray Robinson, Jr., both of Winchester; and eight grandchildren. Her husband, the late Ray Robinson, a well-known orchardist and business man, died several years ago.

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, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

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., 7880 Eads Avenue. Visitors call GL 4-7459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

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., 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

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.

ILLINOIS

CHICAGO—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7 p.m., every first Friday. Telephone Butterfield 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).

FORT WAYNE—Meeting for worship, First-day, 9:30 a.m., Y.W.C.A., 825 W. Wayne. Call Beatrice Wehmeyer, E-1372.

MARYLAND

SANDY SPRING—Meeting (united). First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone Spring 4-5805.

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—Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

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, unprogrammed, 10:30 a.m. and 7:30 p.m., each Sunday, 306 West 39th Street. For information call HA 1-8328.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone TA 2-0579.

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.

NEW YORK

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—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.) Telephone GRamercy 3-8018 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.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

OHIO

CINCINNATI—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, 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.

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., 11 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., 1853 Shady Avenue.

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

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

PUERTO RICO

SAN JUAN—Meeting, second and last Sunday, 11 a.m., Evangelical Seminary in Rio Piedras. Visitors may call 6-0560.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Esther McCandless, JA 5-5705.

NASHVILLE—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religious Dept., S.M.U.; EM 8-0295.

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

UTAH

SALT LAKE CITY—Meeting for worship, Sundays, 11 a.m., 232 University Street.

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