

FRIENDS JOURNAL

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*W*AGE legislation, traffic laws, better housing, zoning ordinances, labor and management negotiations—even these desirable ends are not enough. We must aim at nothing less than the transformation of the American soul. To achieve this we must make an appeal to the summit. This means an appeal to the highest in man's own nature, and still more, an appeal to the moral and spiritual resources that are found in God. . . . If we do not do this, we are lost.

—EDWIN T. DAHLBERG

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FRIENDS JOURNAL

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Editorial Comments

The Modern Reader

THE continuity of service and the long history of our Friends periodicals must not blind us to the fact that extraordinary changes in our reading habits have occurred and are continuing to make themselves felt. Gone are the days when a Quaker magazine was the only periodical in a Friends home (and when most Friends shared the same political opinions). Illustrated and entertaining magazines of all kinds now cater to our desire for broad and quick information and pleasant reading. Paperbacks, books, as well as radio and TV are rivals of our traditional mental fare. A growing number of Friends subscribe to several Quaker publications and to other religious periodicals. A not infrequent shift of taste in reading preferences is inevitable and often remains unnoticed.

Such changes increase those heterogeneous tendencies that have been the privilege and burden of the Society of Friends. Our theological differences are by no means diminishing. But our expanded reading has at least the effect of setting theology in a broader framework of other cultural interests that produce a measure of tolerance. In some cases, especially in the Midwest, the tensions in our family relations are, nevertheless, still strong. The store of wisdom and guidance supplied by Friends seems no longer sufficient to many of our readers, and our past neglect of the fine arts and music makes some Friends look beyond our own literature for stimulation. Yet, with all these changes taking place at uneven speed and intensity, there is still with us the faithful reader (at times called "naive") who cherishes every word in our columns as the gospel truth, including our advertisements. Frequently he does not comprehend the meaning of our "Letters to the Editor" and is upset by opinions expressed in them, as he is also apt to hold us responsible for the quality of goods we advertise. At the other extreme is the reader who wants us to scatter over our pages the sophisticated comments he likes so much in *Time*, or who expects each week a generous dish of aphoristic titbits, or requests humor as a regular fare. The reader conditioned in his taste by illustrated newspapers and magazines approaches our pages in a mood different from that of earlier Friends. The great

majority of our readers still want inspiration and information of the type we aim to provide. Some Friends even read passages or articles from the *FRIENDS JOURNAL* in meeting for worship, a custom hardly to be considered a solution for our problems of ministry. The expectations which Friends have concerning our articles called inspirational are increasing at a time when few Friends seem willing to subject themselves to the discipline of writing systematically.

The Changing Pattern

These changes in reading habits, especially the growing number of media that are rivals for our attention, cause the regret, "I can't catch up with the *JOURNAL*." Other Quaker publications specialize on particular concerns (FCNL, AFSC, Friends World Committee, Yearly and Monthly Meeting sheets, the psychological and theological interest groups, the *Religious Education Bulletin*) distract from the general appeal which our publication must maintain.

It should also be mentioned that the contemporary *JOURNAL* reader is likely to be more vocal than former Friends have been. He considers himself better informed and is under the weight of the many besetting problems of our time. Public issues are likely to evoke his ready participation. He travels more widely and often corresponds more voluminously. The semitotalitarian powers of publicity which the government and the military have, and the labyrinthian complications characteristic of any modern legislature and administration impart a sense of frustration to anyone who attempts to make himself heard. He relieves his crowded mind by addressing us. The number of carbon copies of his letters to the President or other authorities that come to our desk is growing beyond our capacity to respond, either in correspondence or in print.

Such thoughts suggest a few questions:

(1) What specific editorial considerations or changes should be foremost in our minds?

(2) Last year's discussion about a possible biweekly publication of the *FRIENDS JOURNAL* was motivated largely by financial difficulties. Thanks to generous contributions from the Associates, the financial situation is at

present improved, although it may become serious again at any time. Regardless of financial questions, the possibility of biweekly publication is bound to come up for reappraisal in the light of the general reading habits and publication situation mentioned above.

(3) Is the regular use of pictures more imperative than heretofore? How can we cover the considerable cost involved in printing them?

(4) Do we have any chances for incorporating addi-

tional small releases along the lines of *News of the U.N.* and *The Courier*?

(5) What new ways of promotion seem timely? Should we try to find Monthly, Quarterly, or Yearly Meetings that might subscribe for their entire membership for a one-year trial period?

We invite comment about these and related questions.

The Religion of Our Jewish Neighbors

JUDAISM is an inseparable part of the Christian's own heritage; yet curiously he has often found it difficult to appreciate or even to single out those basic qualities that have made it an enduring way of life for so many of his friends and neighbors. The very similarities in the elements that make up the two religions may be a source of misunderstanding, and the nature of Christianity's historic break with the mother religion has left its legacy of prejudices.

When the Jewish followers of Jesus decided upon formal separation, it was only natural for them to point up by exaggeration those elements in Judaism they found most distasteful. The whole notion of Judaism as a religion of rejection springs from this circumstance, as does the Christian's tendency to place it in the mental category of an "Old" Testament religion in contrast to his own "New" Testament, forgetting that modern Judaism is separated from its biblical past by just as many centuries of growth and adjustment as Christianity is. Dispersion and Talmud, medieval persecution and emancipation have all added new creative dimensions to the religion of the Law and the prophets.

How, then, is the Christian to proceed, who sincerely wishes to surmount the barriers to understanding? Good will is essential, but good will of the Brotherhood-Week-intervisitation-variety is not enough; the very anxiousness to please makes it unlikely that any real points of difference will be examined. Much more profitable is participation in the Sabbath service as a lone and unheralded seeker, receiving a message intended not as a formal courtesy but to speak to the condition and problems of Jews.

Once the awkwardness of initial contact is over, once the special qualities of Hebrew language and music are absorbed, some of the essence of Jewish worship will begin to come through. From the lighting of the Sabbath candles to the raising of the Kiddush cup, the magnified family character of the service will be apparent, and, for the Quaker especially, the creedal sim-

ilarity will be a revelation. Only the "Shema Yisrael," the impassioned cry of Moses, "The Lord our God the Lord is One!" is required as a symbol of unity. The sensitive visitor will feel, too, the intense community spirit of this religion—its consciousness of rededicating itself as a *people* to its ideals and commitments. Finally, he may come to understand what for lack of a better name can be called its humanism: its exaltation of daily life; its elimination of mystery; its effort to achieve a balance between body and spirit, between knowledge and feeling, that represents, perhaps, the unique contribution of Judaism to world religion.

All this will have to be perceived on the level of sympathy and imagination; none of it is likely to be spelled out in so many words, since familiar attitudes must be taken for granted in all religions. Fortunately for the seeker, Jewish scholarship provides a wealth of helpful literature that analyzes and explains Jewish beliefs in rational terms. A renaissance of self-appraisal is taking place among Jews everywhere, evidenced not only by a real enthusiasm for separating the essential from the trivial for themselves but by the genuine beginnings of a missionary spirit reaching out to the non-Jewish world.

Jews are, first of all, very concerned that their Christian neighbors should not try to draw distinctions where none exist. Judaism has never regarded itself as a religion of law and justice in contrast to a religion of love and forgiveness, holding that these two aspects of the moral quest are complementary. Therefore Jews feel a deep sense of grievance when Christians seek to pre-empt and rebaptize in their name ideals and values Jews consider their own gift to the world through the insights of their prophets and teachers. They are quick to point out that Judaism no less than Christianity is committed to infuse daily life and business with moral principle, to teach racial brotherhood, to love and care for the sick, the poor, the orphaned, and the prisoner;

to suffer in the cause of freedom, to strive for peace, and to return hostility with forbearance and pity. They remind Christians that since the radical teachings of the Christian religion are rejected by all but a small minority of believers, the more normal Christian ideals of happy family life, good citizenship, and peace of mind are hardly to be distinguished from the ideals of the average Jew. Once this sore point has been unburdened, the Jewish scholar is willing and anxious to discuss the real differences that distinguish the two religions.

He believes his unitarian view of God to be one such difference. This God is transcendent Creator and Spirit, distinct from His creation, yet approachable by it. The idea of indwelling divinity is by no means excluded from such a concept, although an exclusive incarnation in any single human life is. The Jew has gone to great lengths to preserve the spiritual qualities of his God by refusing to depict Him in any tangible form and by keeping an unutterable name for Him, transcending all the more human names that can be used to define His reality. And while the Jew is urged to participate in a continuing dialogue with his God, he is also warned against seeking that kind of complete union with Him that can only be attained by renouncing the world.

Thus his concept of God is closely tied to his concept of human nature. Judaism sees no conflict between body and spirit. It does not regard the flesh as evil or sinful in itself. The world, for all its pain and suffering, is considered essentially good, desirable, and perfectible through history. In this it is the most optimistic of religions. Contemporary rabbis are unanimous in declaring that man was meant to enjoy life in all of its rich and varied interrelationships, and, contrariwise, in rejecting any notion that man is a fallen creature who

can only be redeemed by some act of divine grace. The Jew derives a very different moral from the Genesis story—that man sins through specific acts, not because of any quality of sin original to his nature.

As might be surmised, Judaism has never regarded very highly the saintly ideal of perfection, nor the ascetic renunciation of the monastery. It believes that the setting up of goals impossible to attain can only result in frustration, guilt complex, and neurosis; even the motivation is condemned as an exaggerated desire *to be God* instead of a reconciliation to a human condition under God. Thus Judaism considers itself on the side of health and sanity in urging perfectibility rather than perfection, sincere repentance and correction of wrongdoing rather than an anguished feeling of guilt. Some Jewish thinkers, however, are aware that the very exaggerations they deplore can drive the saint to impossible victories while the ideal of balance can degenerate into smugness and self-righteousness.

Another basic difference between the two religions is the greater emphasis Judaism places upon communal rather than personal salvation. This does not mean that the Jew is asked to surrender his individuality, but he is encouraged to press forward *as a people*. Personal prayer, self-evaluation, radical criticism of the tradition, all have their place. Unless the community, however, is purified and redirected in the process, their motivation is questionable. This explains the exalted place of the Torah as Law, since Law is the community's assertion of its moral principles. It explains, also, why non-judgment and nonviolence in the face of evil have never been encouraged except as the situation of the community made it a practical necessity.

Some mention must be made, finally, of the freedom

To live one's life to the full, it is surely necessary to base it on a positive hypothesis. And it is helpful also to join together with others who share the same outlook. Many scientists have found in the Religious Society of Friends (Quakers) the spiritual community that they need. Friends do not accept the idea that the universe occurred by chance, that man is a chance conglomeration of molecules which has developed ideals, a conscience, humanitarian instincts merely in order to survive. That seems to make a god of chance and to attribute motives to a machine. It is wholly incredible, almost more incredible than the idea that there exists nothing but mind. To accept the existence of matter and spirit seems reasonable. To attribute the creation of matter to a Supreme Spirit may be a way of expressing what we do not understand, but it seems more sensible than to suppose that by denying that there is a problem or refusing to admit its significance, we explain it away. But this is not enough. The Society of Friends is a Christian body; it is a body of people who take Jesus Christ as their example and who think of God in terms of Christ's life and teaching. This means far more than to accept the idea of a Supreme Creative Spirit; it means the basing of the experiment of life on the assumption that God is a loving Heavenly Father who is accessible to man, who cares for man, who would not put man to the indignity of being a perfect puppet, but who suffers when man, having been given free will, chooses to reject Him.—KATHLEEN LONSDALE, Science and Quakerism, a leaflet published by Friends General Conference and Representative Meeting, Philadelphia Yearly Meeting

from dogma Judaism has enjoyed, even while custom and tradition have been so binding. The Christian rebel finds himself in conflict with credos; his Jewish counterpart, with dietary laws and Sabbath observances, for Judaism is a way of life, of action much more than a way of theological beliefs. Its sense of peoplehood gives it the cohesiveness Christianity has often had to achieve through formulations of one sort or another.

The supremacy of the personality of Jesus in Christian belief makes it inevitable that Christians should be intrigued, puzzled, or infuriated, as the case may be, by the Jewish attitude towards him. Most Christians realize that Jesus is not accepted by Jews as God, or in any exclusive sense as Son of God. Some have hoped that he would at least be recognized as the culmination of Jewish prophecy. This is simply not the case; he is regarded neither as prophet nor perfect man. Many Jews have appreciated the deep compassion of his teachings, his radical idealism, and the nobility of his last days on earth. At the same time, they have criticized other sides of his character. They point out that his condemnation of anger and violence did not keep him from cursing the Pharisees and whipping the moneychangers; nor did the width of his love prevent him from almost turning aside the Canaanite woman; nor even, for that matter, did his mystical love of God save him from succumbing to a feeling of despair and abandonment on the cross. In general, Jews consider the Christ of Christianity to be an imaginative transformation of the historical Jesus into the symbol of perfection which the emotional need of Christians requires.

One word of caution: the Christian who thinks of Judaism as a religion lacking all the qualities the personality of Jesus gives to his own, will do well to remember that Judaism has an equivalent of a Sermon on the Mount in the collective teachings of its prophets and rabbis and certainly a collective crucifixion in the persecutions it has suffered from the Inquisition to Dachau.

No attempt has been made in this brief survey to discuss the emphases of the several branches of Judaism: Orthodox, Conservative, Reform, and Reconstructionist. Nor has any mention been made of the rich heritage of customs, traditions, and holiday observances that bind Jews together in countless subtle, emotional ways. It should be repeated, however, that Judaism is entering a dynamic phase of its history that may ultimately result in great changes in its status as a world religion. Its position is not unlike that of nineteenth-century Quakerism, as it weighs its exclusive traditions against the desire to take in people of other races and cultures. How far

it will go in this direction is a matter of conjecture. If it succeeds in turning itself into a missionary faith, knowledge of its basic teachings will become more necessary to Christians than ever before.

ALBERT SCHREINER

Clement Miller Biddle

August 22, 1876—September 2, 1959

CLEMENT MILLER BIDDLE, having lived out a long and consistent life as Friend, has obeyed the call to the higher life. His was no ivory-tower religion, but a consistent demonstration of the biblical reminder that "Faith without works is dead." He believed equally that true service must be accomplished quietly, without fanfare, and he always stipulated that his share in any concern should be anonymous.

Clement Biddle could truly claim his membership in the Society of Friends as belonging to that important, intangible relationship of the spirit. Whether it was in the American Friends Service Committee relief or child-feeding operations in Europe and elsewhere, in the organization of the Boys Clubs of Mt. Vernon, in promoting the work of Friends Center, Pendle Hill, Swarthmore College, Friends Historical Association—to mention only a few of his wide-flung concerns—his aim was always to undergird the spiritual purposes with sound, workable foundations, without which even the most laudable cause cannot endure.

The Biddle Memorial Library at Swarthmore stands as a monument to his concern for Quaker foundations. He built this Library in memory of his father so that Friends' historic records would be permanently safeguarded. He was also an active member for many years of the Record Committee of New York Yearly Meeting, and was largely instrumental in the reorganization of the valuable papers, Minute Books, etc., kept there.

Clement Biddle was disturbed over the lack of understanding he encountered within the various branches of Friends. Perhaps the biggest vision of his sunset years was his establishment, with Grace, his beloved wife, of his Quaker Leadership Grants. This is a program, administered by the American Section of the Friends World Committee, whereby active Friends from one part of our country can travel among other groups of Friends, learn of their work and purposes, and then return to their own groups, able to spread their new understanding, and thus strengthen the whole body of Quakerism.

Clement and Grace Biddle took an active part in the establishment of the Tucson Meeting, Arizona. Yet Clement Biddle never lost his concern over Purchase, N. Y., Meeting and its members. Many will never know that, in their hour of difficulty, his hand had come to their rescue.

His life has spoken. The very survival of our Society depends upon those who, following his example, must needs translate the principles of our faith into concrete action.

Return to Pennsbury

IN the early summer of the year 1700 a barge, carried along partly by the rhythmic labor of its oarsmen and partly by the tide, made its way slowly up the Delaware River from the town of Philadelphia. Its main occupant, scanning with keen eyes the wooded shores, was William Penn, who at fifty-six was still vigorous in spite of his long months in prison in the cause of religious freedom. Sitting by him was his wife, Hannah, and at her breast was little John, born only the February before in Philadelphia. Of the two surviving children of his first wife, Gulielma, only Letitia, now in her twentieth year, was in the boat with her father, the younger William having chosen to remain in England. The destination of the party was the Manor of Pennsbury, the site of which its master had approved on his first visit to these shores. After seventeen years of planning and direction from overseas, now at long last he was coming back to take up his residence. Built by his friend, James Harrison, who had died three years earlier, Pennsbury lay waiting, with its wooded tracts, its spacious lawns, and its flowering gardens, to welcome the proprietor.

There on the shore to greet him, gathered as soon as a lookout signaled his approach, would have been a little group of friends. Among them may well have been the able and trusted Phineas Pemberton from neighboring Grove Place; Rebecca Blackfan, his cousin and housekeeper; Thomas Rutter, who had forged the iron hinges and latches for the buildings; John Sotcher, his dependable man of all work, and the maid, Mary Loftis, the last two destined to be the ancestors of numerous Friends in Bucks County. There may also have been the Scotch gardener and the Irish hosteler and the two "blacks" for whose freedom the master was to provide in his will. And no doubt the chiefs of the friendly Indians would have come to greet their great white brother Onas, who had kept his pledge of friendship with them and now had returned to live on their shores.

As the party landed at the crude wharf at the foot of the long walk, the joyful tears of reunion must have flowed freely as friend greeted friend and hands grasped hands in warm embrace. The proprietor was home, the home where he had planned to settle after all his journeys and, in the midst of friends, in the free air of America, to live out his days.

Now the better part of three centuries has passed. William Penn, with his beloved Gulielma and Hannah and their children, lies buried across the seas in the little meeting house grounds at Jordans. Of all the

others gathered there that day, only Phineas Pemberton has found a resting place in the soil of Pennsbury, where he lies beside his wife Phoebe and her family, the Harrisons.

But the setting of the earlier scene has not been lost, for, thanks to the vision and labors of far-sighted friends, visitors today may still look upon the setting much as it was when William Penn came home in 1700.

Here in its gracious surroundings of trees and lawns and gardens sits the hospitable Manor House. Here under the stately tulip trees the broad gravel walk leads from the friendly front door to the river's edge. Here are the commodious Bake and Brew House and the well-planned stables, the fruit orchards and the vineyard, and the hedge-bordered walks along which the proprietor loved to stroll with his Hannah in the cool of a summer's evening. Here you, too, may come and saunter through the gardens and wander through the Manor House, peopling their walks and halls with the friendly forms and faces of an earlier time and taking away with you a sense of strength and peace caught from their still abiding influence.

Pennsbury Manor, near Morrisville, Pa., waits today to welcome you as it did its master so many years ago.

GEORGE E. HAYNES

Illinois Yearly Meeting

THE Clerk, Robert Byrd, officially opened Illinois Yearly Meeting, held at Camp Wakanda, Madison, Wisconsin, August 26 to 30, 1959, by reading from the minute of exercises of the first session of Illinois Yearly Meeting, held in August, 1875, in the Yearly Meeting House at Clear Creek, Illinois.

In the evening, Norman Whitney spoke on "Spiritual Insights—Real and Communicable." After citing instances in which spiritual openings proved real and communicable, Norman Whitney drew on his rich experience with young people to describe parallel modern instances of the discovery of truth and new direction for life found in the silence, in disciplined experiment, and in suffering. In each instance he observed that the fruits of insight were the same: "My heart did leap for joy!" Quakerism, with its experimental, noncreedal, undogmatic basis of belief and its testimony against all war, has a unique opportunity and responsibility. If we can find and allow ourselves to use a vocabulary of words and images that can be understood in the language of the twentieth century; if we can re-establish our peace testimony in its fullness, we may be able to answer "that of God" in today's seeking youth—and only so. To help this generation rediscover God experimentally and to renounce war unequivocally are the aims of our reasonable service.

Because of the inspiration in this address, Friends felt that the extra day added to Yearly Meeting this year was well

worth while. Reverberations from the address came up many times during our worship and business sessions to influence our thought and action.

The five days were full. The creative activities planned for and carried on by each age group made for a true family experience. An attempt had been made by the Planning Committee to streamline business to make room for life-enriching fellowship and contemplation. There was time for unhurried committee meetings; time for meditation by the Lake shore, away from the general commotion; time for mothers caring for young children to become better acquainted; time for much needed recreation after strenuous sessions.

Young Friends, led by Marvin Fridley, a St. Louis teacher, and by McClure McCombs, American Friends Service Committee program director, carried out their program stressing problems of prejudice and integration. They shared in a work camp on Friday in South Madison, helping to freshen up a Catholic Home for children of all races and creeds. A Jewish rabbi addressed the Young Friends one evening.

Junior Yearly Meeting, under the direction of Agnes Hole, worked on the theme "Migrant Workers and Their Families." Having made toys for migrant children, Junior Friends visited a migrant workers' camp at Endeavor, Wisconsin, to deliver the toys and to visit the plant, where mint is gathered and distilled by the workers.

Great interest was aroused in the presentation by Lucretia Franklin, George Watson, and Charles Wright of "Early Quakerism in Illinois Yearly Meeting Area," supplemented by stories of modes of travel, housing arrangements, etc., of the early days. Advices to teachers and other minutes from early sessions pertaining to prison reform, Indian affairs, and the peace testimony were presented.

"Visits to the County Jail," a project of Madison Meeting, was ably presented in a round table discussion led by a visitor from the Meeting, a doctor (also a member of Madison Meeting), and a chaplain, who told of their experiences visiting with those detained in jail.

George Bent told us briefly of his visits to AFSC projects: of the union against illiteracy in Italy, and, in Austria, of the small loans program and a camp for Hungarian refugees.

Messages from the World Committee, FRIENDS JOURNAL, General Conference, AFSC, and Friends Committee on National Legislation were brought to us by Larry Miller, Barnard Walton, Chester Graham, George Watson, and Charles Harker.

Some time was spent on the question of a permanent home for the Yearly Meeting. If it is possible, a dormitory will be built on the Yearly Meeting property on Quaker Lane, near McNabb, Illinois, in the hope that Meeting may be held there in 1960.

Out of the meetings of the Peace and Service Committee came the following minute, which was adopted by the Yearly Meeting and is to be sent out as the Committee sees fit: "The Illinois Yearly Meeting in session at Camp Wakanda, Madison, Wisconsin, August 26 to 30, 1959, recognizing the supreme worth of each human personality, unalterably opposes the

development, testing, and use of weapons of nuclear, chemical, or biological warfare. We call upon all persons of good will to join us in seeking more practical ways of resolving international differences."

Clerks of Illinois Yearly Meeting for the coming year are Robert O. Byrd, Mary Ruth Jones, and Frances Lee. Mary Ruth Jones replaces Frank Wood as Minute Clerk.

And so, after these days together of working out problems on which we did not agree in a spirit of love and understanding, of trying to achieve communion experimentally, of asking for divine guidance, of realizing that it is imperative (as it has been for three centuries) that we strive for a non-violent, nonmilitary approach to world problems, we separated. The hope expressed by one was true of us all, that as we came down from the mountaintop to the plains of our daily living, we might be worthy of the divine tenderness, love, and kindness we experienced in our work and worship together.

EDNA W. WOLF

Early Quakers in Virginia

WRITTEN originally in code, *The Secret Diary of William Byrd of Westover, 1709-1712*, has been recently edited by Lewis B. Wright and Marion Tinling and published by the Dietz Press, Richmond, Va.

In reading this diary, primarily for its many references to early cricket played on the plantations along the James River, I came on the following three entries, which may be of interest to Quaker historians.

Sept. 21, 1711. I was a long time discoursing with the Governour [sc. of Virginia] concerning what should be done with the obstinate Quakers.

Oct. 4, 1711. We fined all the Quakers and several others, and the Captains agreed to send for trophies [sc. pledges] . . . I spoke gently to the Quakers which gave them a good opinion of me and several of them seemed doubtful whether they would be arrested or not for the future. I told them that they would certainly be fined five times a year if they did not do as their fellow subjects did.

Jan. 5, 1712. About nine o'clock came Major Harrison and the captain of the *Pelican*. I gave them a bottle of sack. . . . In the afternoon we were merry and made the Quaker captain drink the Queen's health of [sic] his knees.

The "obstinacy" so objectionable to Byrd was refusal to be drafted for military service.

Fox was traveling in Maryland, Delaware, and Virginia in 1672. The recalcitrants fined so severely by Byrd were obviously the second generation of Virginia Quakers. Their resolution in the face of Byrd's threat

to fine them five times a year is evidence of the sufferings out of which was born the Quaker testimony against war, the testimony stated so emphatically in Fox's "Declaration," a copy of which was presented to Charles II on November 11, 1660: "All bloody principles and practices, as to our own particulars, we utterly deny; with all outward wars and strife, and fighting with outward weapons, for any end, or under any pretence whatever: this is our testimony to the whole world."

JOHN A. LESTER

Ancestor: Reflections of a Convinced Friend

By LOIS LEIGHTON COMINGS

What Quaker, traitor,
Worldly-wise,
Did not despise
Things?

And by what lineage
Suspect
Am I elect
His kin?

Who thought a house
Or furniture ill-made
Did much degrade
The soul,

Nor let his silver's
Polished sheen
Demean
His faith,

And though arrayed
In sober vesture
Chose the texture
Rich.

His business, ordered
Well and fair,
Did not despair
Of gain.

Him, though no Quaker
Record show,
I know
Within,

My true and proper,
Well-connected,
Much respected
Kin.

Books

SHARING OUR QUAKER FAITH. A symposium, edited by EDWIN B. BRONNER. Friends World Committee for Consultation, Philadelphia, 1959. 140 pages. \$1.00 (10 per cent discount for 10 or more copies)

This attractive paperback book will meet the needs of individuals, study groups, and adult First-day school classes in their desire to know what Friends in various countries think about some of the issues facing the Religious Society of Friends today. Four areas of concern to Friends and other religious groups are discussed: evangelism, missions, the ecumenical movement, and world religions. Papers were prepared on each of these subjects by Friends in Ireland, the United States, Great Britain, and India. Written comments by Quakers from other parts of the world accompany each paper. The papers were prepared originally for the seventh session of the Friends World Committee for Consultation, which met at Bad Pyrmont, Germany, in September, 1958. They have been revised, however, and provocative questions have been added to the original papers, which make it easy to start animated and fruitful discussions of these important issues in Quaker groups anywhere.

This publication brings together the best thinking of Quaker leaders in a dozen Yearly Meetings and from every continent except South America. The Friends World Committee for Consultation hopes that many Friends will study these papers and by full discussion of the questions reach conclusions regarding these important issues. If enough Friends study this volume, the project can have a decisive influence on Quakerism as it enters the fourth century of its history.

ANNA GRISCOM ELKINTON

THE VOYAGE OF THE GOLDEN RULE. By ALBERT BIGELOW. Doubleday and Company, Inc., Garden City, N. Y., 1959. 286 pages. \$3.95

A group of men, conscientious objectors to the development and testing of nuclear bombs, set out to bring their objections before the government. But they found that the bureaucracy of our "big government" has all but muted the voices of dissidents. Repeated attempts failed to gain an audience with any responsible official. A written petition was not even accepted. So, turning away from the traditional channels of American democracy, which they had found futile, they undertook a project of nonviolent action against the United States government. With the support of thousands, four men, three of them Friends, outfitted and sailed a 30-foot ketch, *The Golden Rule*, toward Eniwetok, the Marshall Islands testing area in the Pacific Ocean. This is the story of that voyage.

Albert Bigelow, the captain of the crew, skillfully weaves together all the elements of the voyage: the work of the organizational committee, the outfitting of the boat and the sailing problems, the incidents of the journey, the attitudes and interrelations of the crew members, the reaction of the press and the people around the world, and the devotion of the many people whom they met on the voyage, especially Californian and Hawaiian Friends. He enriches the story by including

discussion of the wide political, philosophical, and religious background of the voyage.

This is a moving, well-written, and entertaining book for any reader. For a reader interested in direct action and non-violence, it is especially valuable as a case study. Bigelow's rigorous attempt to deal honestly with his motives and feelings and his detailed record of the interactions between the crew and the government are of great importance in bringing out the dynamics of nonviolence in this experience.

BRUCE C. BUSCHING

ILLUSTRATIONS FROM BIBLICAL ARCHAEOLOGY.

By D. J. WISEMAN. William B. Eerdmans Publishing Company, Grand Rapids, Mich., 1958. 112 pages; 117 illustrations. \$3.50

This fascinating book by an experienced archaeologist will prove invaluable to all who want to know more about the character and daily life of ancient peoples. It begins with the dawn of civilization (about 2500 B.C.) and successively treats the Patriarchal Age, Egypt and the exodus, the days of the Kings, the exile and after, and New Testament times. Pictures are clear, carefully annotated, and of remarkable variety. The text is a miracle of condensation, absorbing in its summaries of archaeological findings, and constantly correlated with names and events found in the Bible. Included among the illustrations are inscriptions, reliefs, tablets, vessels, jewelry, coins, weapons, ruins, reconstructions, maps, comparative tables, manuscripts, paintings, frescoes, sculpture, grave objects and tomb models from Assyria, Sumeria, Babylonia, Chaldea, Egypt, Phoenicia, Persia, Capri, Greece, and the Holy Land. For the student who wants to continue his study of biblical archaeology, seven pages list additional works in English of a general character.

M. A. P.

The Society for Social Responsibility in Science

(Continued from page 550)

ment to explore positive steps to peace covered by many proposals, such as an International Health Year, the sending out of 'Mercy Fleets,' Research Program for Peace, and others.

"We urge our fellow citizens, scientists and nonscientists alike, to recognize that they are making moral decisions. Any of our scientific colleagues who come to feel that their work on bacterial war is morally wrong and that they should resign from jobs which involve them in it, will find that the Society for Social Responsibility in Science is ready to help them, within the limits of its ability, in finding other employment where their technical skills can be used for the preservation of human life.

"Since there is evidence that government officials are quite sensitive to public opinion in the field of chemical, biological, and radiological warfare, we call upon our fellow citizens to protest their involvement, through their government, in the business of growing more virulent microorganisms and preparing to spread them abroad."

About Our Authors

Albert Schreiner is a member of Flushing Meeting, N. Y., but since moving to New Jersey last year is active in Ridge-wood Meeting. He serves on a number of committees, among them the New York Yearly Meeting Peace and Service Committee and the Committee on Indian Affairs. His professional work is mainly magazine and book illustration. He is Art Editor of *Maryknoll*, a Catholic publication.

George E. Haynes was appointed Superintendent of Pennsbury Manor on July 1, after serving seven years on the staff. He is a member of Newtown, Pa., Meeting.

Edna W. Wolf is a member of Clear Creek Monthly Meeting, McNabb, Illinois, and of the Central Committee of Friends General Conference.

John A. Lester, born in England, met Isaac Sharpless when Isaac was visiting Friends schools in England, and as a consequence came to Haverford College, where he graduated in 1896. He holds a Ph.D. degree from Harvard. He taught at the Hill School, Pottstown, Pa., for 25 years and for several years acted as Executive Secretary for the Friends Council on Education. He is the author of *A Century of Philadelphia Cricket* and several textbooks for school use. He also edited *Essays of Yesterday and Today*.

Friends and Their Friends

Representatives of 17 religious and other organizations called on President Eisenhower on September 22 firmly "to commit the United States government to universal total disarmament as the actual basis of its policy from now on," since nuclear war would be "suicidal."

The group commended the President's initiative in extending an invitation to Premier Khrushchev to visit the United States and urged a "positive reaction" to the proposals by Premier Khrushchev and British Foreign Minister Selwyn Lloyd for total disarmament. They said government support for studies on the economics of disarmament and inclusion of Communist China in disarmament negotiations would "evidence the seriousness of our commitment to total disarmament." The signers urged "that it be the policy of the United States government to extend the moratorium on nuclear testing indefinitely and unconditionally. In your further talks with Premier Khrushchev we urge you to seek to conclude final arrangements on an agreement at Geneva to end such tests."

"Power Among Men," the first feature-length film produced by the U.N. Film Services, will have its United States theatrical premiere on October 18 at the Exeter Theatre in Boston, Mass. "Power Among Men" is primarily concerned with the survival of the human race and the forces in the present world to build and to destroy. Filmed in color, it depicts episodes in Italy, Haiti, Canada, and Norway.

The 90-minute film will be distributed throughout the United States by Louis de Rochemont Associates, Inc., of

380 Madison Avenue, New York, N. Y. Friends interested in having "Power Among Men" appear in their communities, should request local theater managers to contact this distributor. Friends can also write directly to the distributor, signifying their interest in this film.

Pendle Hill's latest pamphlet is *Private Testimony and Public Policy*, by Phillips Ruopp. The pamphlet reflects the author's continuing concern with problems of world order and their hearing on his religious commitment. The pamphlet is available from Friends bookstores or Pendle Hill at 35 cents a copy.

An attractive Fall Arts Festival is being sponsored by Germantown Friends School, 31 West Coulter Street, Philadelphia 44, Pa., on six Friday evenings at 8:30 p.m. The series opened on October 9 with a program by a soprano and tenor; on October 16 an artist-educator was featured. On October 23 there will be baroque chamber music; on November 6, a violinist and pianist; on November 20, a poet; and on December 4, a chamber trio. All the artists are outstanding in their respective fields. For further information and cost, call Robert Boynton at Philadelphia GE 8-5714.

Friends from the Eastern United States and Florida shared in planning for the International Congress of the American Correctional Association, held early in September in Miami, Florida. Those arranging for hospitality included Miriam Roberts Toepel and Peter Forrest of Miami Meeting. Participants at meetings were Ruth Linn Fraser of Lake Worth, Florida, Meeting, and Anna Rupert Biggs of Wilmington, Delaware, Meeting.

Friends who were speakers at the International Congress were Edmund Goerke of New York Yearly Meeting and Leon T. Stern, representing Philadelphia Yearly Meeting Social Service Committee and Friends General Conference. A statement was drawn up for the use of states seeking legislation for abolition of the death penalty. Governor Collins of Florida announced that he hopes capital punishment in Florida will be abolished.

Leon T. Stern was elected Chairman of the Committee on Citizen Participation of the American Correctional Association and a member of the Board of the National Jail Association. His committee was encouraged to continue the work of supplying information to correctional officials on death-penalty and abolition legislation.

The Religious Education Committee of Woodstown Monthly Meeting, N. J., has decided to have a family meeting for worship the last Sunday in each month. Woodstown First-day School begins at 9:45 a.m. Classes on the last Sunday of each month will close at 10:15 a.m., and families will sit together for the regular meeting for worship, which will close at 11 a.m. This change in time of the meeting for worship pertains to the last Sunday of every month.

The revised *Directory of Friends Meetings* in the United States and Canada for 1959 has been published by the Friends World Committee. This helpful pocketbook gives the location of Friends Meetings as well as the name and address of the Clerk, and includes Friends Centers and Yearly Meetings around the world, Friends schools and colleges, and Friendly contacts in Central and South America. Copies are obtainable for 50 cents each, with a 10 per cent discount for ten or more copies, through the Friends World Committee, 20 South 12th Street, Philadelphia 7, Pa., and the Midwest Office, Wilmington College, Wilmington, Ohio, as well as the Friends bookstores.

Nicholas Kelley and Eugene Sherrick, both of New York Monthly Meeting, have been appointed to the Personnel Committee of the New York Bar Association.

The Philadelphia Yearly Meeting Committee on Religious Education and the Young Friends Movement are jointly sponsoring a skill shop for those who work with junior and senior high school age young Friends. It will be held at 1515 Cherry Street, Philadelphia, on Saturday, November 7, from 9:45 a.m. to 3 p.m.

Leaders of the skill shop will be Paul Zuck, psychologist (Upper Merion School, Pa.), Olcott Sanders, Janet Schroeder, and Elwood Cronk.

Participants will seek to discover who the adolescent is and what his needs and interests are. They will examine and experiment with known facts about the process of group discussion and decision making, and will seek to apply this knowledge to the adolescent. The skill shop will seek to answer such questions as the following: What do you do when there are only one or two young Friends of junior or senior high age in a Meeting? How do we work young people into the leadership and service of the Meeting?

ELWOOD CRONK, *Young Friends Movement*

AGNES COGGESHALL, *Religious Education Committee*

Among the several concerns expressed by members of the Friends Conference on Religion and Psychology at their recent conference at Haverford College was one I was asked to share with your readers. It is suggested that we be open to opportunities for helping persons suffering from emotional disturbances and living in institutions. Instances are known of people neglected by their families or confined in places far from their homes who are never visited or who have no contact with any person outside of the institution. Various mental health societies or associations, as well as the hospitals themselves, can provide us with information about visiting and other volunteer activities. Some hospitals have a short orientation course for volunteers. Some patients would appreciate a ride in a car. Other possibilities range through such activities as feeding patients, teaching typing, helping with psychological testing, etc.

Friends in the Philadelphia area can call the Mental Health Association of Southeastern Pennsylvania (LO 8-3833),

1601 Walnut Street, or Norristown, Philadelphia, or Embreeville State Hospitals for information about visiting and other volunteer work. Baltimore Friends may call the Maryland Department Mental Hygiene (VE 7-9000) or the Volunteer Coordinator in a hospital. It is reported that the Crownsville Hospital is the most isolated one and particularly needs volunteers.

Bryn Mawr, Pa.

CHARLES PERRY, *Chairman,*
Friends Conference on Religion
and Psychology

Letters to the Editor

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

Paul A. Lacey's "Letter from Russia" in the FRIENDS JOURNAL for August 22 presented in most interesting fashion the experiences of four younger Friends while traveling recently for 30 days in the Soviet Union. Paul Lacey refers to "the strain of constant translation" save for the times they found student groups able to converse in English. The largest number of young Russians gathered around Bob Osborn because of his fluent Russian.

Should not a considerable number of American Friends begin the study of the Russian language? A report from the U.S. Government Office of Education says that 400 U.S. high schools will have classes in Russian this year as compared to 16 when we first heard of the Russian "Sputnik." Some high schools in the metropolitan areas are teaching Russian. The few thousands of American students in such schools must be compared to five or six million Russians reputed to be studying English in schools at the same level.

Mature Friends, even those of retirement age, might find Russian as challenging as I did in taking a course of 25 lessons with a Russian-born woman teacher last winter. Admittedly, it is harder to begin a new language in later years, but it is not impossible.

Upper Darby, Pa.

EDITH REEVES SOLENBERGER

Now that there is so much interest in the Christian Church in Russia, it may be possible to reach a better understanding between Christian principles and those of the Communists. Both are opposed to the service of mammon. Christians are living under laws that enthrone riches and ruling classes, so they are somewhat handicapped in their opposition to the service of riches. But the socialists have undertaken to destroy the power of riches, so it would seem easier to serve God on a bread-and-butter basis of brotherly love in a socialist country than under capitalism.

The reason so many socialists have condemned religion is that they thought it was used to defend riches and kings. There ought to be a road to understanding that would make Christianity acceptable to those who hate and despise riches. Such people should find it easy to love and hold to God.

Oxford, Pa.

A. CRAIG

Coming Events

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

OCTOBER

17—Area meeting and Executive Council of the Friends Committee on National Legislation, at the Ridgewood, N. J., Meeting House, 224 Highwood Avenue. Worship, 9:30 a.m.; business, 10 a.m. and 2 p.m. A session for young people, 3 p.m., in the basement of the meeting house: panel discussion, led by Michael Ingerman, "Young People and the Government."

Public meetings, afternoon and evening. At 4:30 p.m., Edward Snyder, "Unfinished Business before Congress." Dinner, 6 p.m., by reservation in the meeting house. At 8 p.m., panel presentation and discussion, "How Will Disarmament Affect Your Income?" Moderator, E. Raymond Wilson; panel members, Emile Benoit, Samuel Jacobs, Harold N. Wesler.

18—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: William S. Campbell, "William Penn—Holy Experiment."

18—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Juanita P. Morisey, "I Corinthians."

18—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Florence E. Taylor, "Moses, an Outstanding Hero."

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

18—Merion Friends Community Forum at 615 Montgomery Avenue, Merion, Pa., 8 p.m.: Edwin T. Randall, sociologist and radio commentator (WGAU), "Who Has Integrity?"

24—New York—Westbury Quarterly Meeting at Northern Blvd., East of Main Street, Flushing, N. Y. Ministry and Counsel (business), 10 a.m.; meeting for worship; business of Quarterly Meeting; picnic lunch (beverages and dessert provided by Flushing Meeting). At 2 p.m., special group worship session under Ministry and Counsel; theme, "Where Words Come From."

24—All Friends Quarterly Meeting Religious Education Workshop at the Ridgewood, N. J., Meeting House, 224 Highwood Avenue. Registration, 9:30 a.m. (50 cents). Tape by Elise Boulding, demonstration class, buzz sessions and reports. Participating, Olaf Hanson, Katherine Mott, Elizabeth Hoskins. Dinner, 5 p.m. (\$1.25), followed by fellowship sing.

25—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: A. Alexander Morisey, "II Corinthians."

25—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: William C. Kesson, "Ten Days in Moscow and Leningrad, USSR."

26—Quiet Day at Gwynedd Meeting, Pa., 10 a.m. to 3 p.m. Paul Goulding, leader. Bring a box lunch. All welcome.

29 to November 1—Sweden Yearly Meeting at Stockholm, Sweden.

30 to November 1—Missouri Valley Conference at the 4-H Club Camp near Boone, Iowa.

31—Chester Quarterly Meeting at Providence, Pa., 3 p.m.

BIRTH

JONES—On September 16, to William Donald and Margery Paxson Jones, a son, TODD EDWARD JONES. The grandparents are William and Bertha Paxson of Swarthmore Meeting, Pa.

MARRIAGE

GLOCK-HADLEY and BETTS-HADLEY—On September 12, in the Friends Meeting House, 2111 Florida Avenue, Washington, D. C., MARTHA JANE HADLEY, daughter of J. Nixon and Abby A. Hadley, all of the Friends Meeting of Washington, and ALAN ROGER GLOCK, son of Dr. Wayne R. and Blanche L. Glock of Fort Wayne, Indiana; and SUSAN GREENE HADLEY, daughter of J. Nixon

and Abby A. Hadley, and ERNEST CLAIRE BETTS, III, son of Ernest C. Jr., and Gwendolyn E. Betts of Arlington, Va., in the first double wedding ceremony to take place in the Florida Avenue Meeting House. The pattern agreed on for the ceremony was for the first breaking of the silence by Martha Hadley, the elder daughter, and Alan Glock, who repeated their vows and signed their certificate. They were followed by Susan Hadley and Ernest Betts. Both certificates were then read to the gathered meeting, and a period of worship followed. Alan and Martha Glock will be living for the next year at Earlham College, Richmond, Indiana. Ernest and Susan Betts will be living at Randolph-Macon College, Ashland, Va.

DEATHS

GRAFFLIN—On August 23, at Chappaqua, N. Y., DOUGLAS GORDON GRAFFLIN of Purchase Meeting, N. Y., in his 49th year. He was much loved and honored in his position as District Principal, Chappaqua Public Schools, Chappaqua, N. Y. Surviving are his wife, Alice Wardell Grafflin; his mother, Mrs. Samuel Grafflin; his sisters, Ruth Hudson and Dorothy Grafflin; his brother, Donald Grafflin; and his children, Douglas Gordon, Jr., Alice Wardell, Wendelin Anne, Susan Jane, and Mary Ellen Grafflin.

RICHTER—On September 12, PATIENCE MARSHALL RICHTER of Ocean View, N. J., widow of William H. Richter, in her 92nd year. She was born in Avondale, Chester County, Pa. A birthright

Friend, she was a faithful and quietly active member of Seaville Monthly Meeting, N. J. Surviving are a daughter, Patience M. R. Ludlam, Ocean View, N. J.; two sons, William H. Richter, Jr., Germantown, Pa., and Louis F. Richter, Havertown, Pa.; a sister, Laura M. Olhausen, Philadelphia; a brother, E. Stanley Marshall, Lemon Grove, Calif.; eight grandchildren and thirteen great-grandchildren. A memorial service was held in the Seaville Meeting House on September 20, 11 a.m., within the meeting for worship.

Elmer Pickett

In the passing of Elmer Pickett, the Society of Friends, especially Middletown Monthly Meeting, Langhorne, Pa., and its First-day school, sustains a serious loss. His keen interest in Friends and his devotion to their principles and testimonies gave him strength in his work on the Monthly, Quarterly, and Yearly Meeting level. His rare faculty for making friends embraced all he met, without distinction of race, color, and creed, or social and economic status. The quietness and courage of his convictions conveyed strength to others. We are thankful for the many blessings of his life and his inspiring fellowship. His spirit will live with us.

For Middletown Monthly Meeting,
WILLIAM K. PARRY, Clerk

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., 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, 3 p.m., 1st and 3rd First-days, 145 First Avenue. Information, Sara Belle George, CL 2-2333.

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 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).

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.

KENTUCKY

LOUISVILLE—Meeting and First-day school, 10:30 a.m. Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110.

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.

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

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

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 89th 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., 11 a.m. Frankford, Unity and Waln 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., 606 Rathervue Pl. Clerk, John Barrow, GL 3-7323.

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.

UTAH

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

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of the

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— For appointments —

With Lovett Dewees, M.D., Glen Mills, Pa., call GLOBE 9-2474.

With Annemargret Osterkamp, M.S.W., Philadelphia, Pa., call VI 4-7942 between 8 and 10 p.m.

With Karoline Solmitz, M.S.W., Bryn Mawr, Pa., call LA 5-0752 between 8 and 10 p.m. If no answer to any of these numbers, call VI 4-0893

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