

# FRIENDS JOURNAL

*A Quaker Weekly*

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*I*F human need came genuinely first, we could free the world from many diseases in a single generation by concerted action and adequate financial backing for all that is needed. But our social and political organizations, as well as our religious, are not yet adequate to this. So we must participate in both social and international relationships to eliminate many of the causes of diseases for which it seems presumptuous to expect God to intervene to cure directly while we perpetuate their causes. Science knows no iron or bamboo curtains in its search for the truth based on experiment and experience.

—A. GRAHAM IKIN,  
*New Concepts of Healing,*  
Association Press

## IN THIS ISSUE

### The Nurture of the Spiritual Life

. . . . . *by Josephine M. Benton*

### Good Will Day—May 18

. . . . . *by Richard R. Wood*

### Revolution by Persuasion in India

. . . . . *by Benjamin Polk*

### A Quaker College in 1814?

. . . . . *by Frederick B. Tolles*

*Book Review—Poetry*

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## FRIENDS JOURNAL



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## Book Review

**REINHOLD NIEBUHR: HIS RELIGIOUS, SOCIAL, AND POLITICAL THOUGHT.** Edited by CHARLES W. KEGLEY and ROBERT W. BRETALL. The Library of Living Theology, Vol. II. The Macmillan Company, New York, 1956. 486 pages. \$6.50

Quakers in general have very little love for Reinhold Niebuhr: he is a stinging and penetrating critic of pacifism and his stringent analysis of the nature of man runs counter to our rather optimistic evaluation.

For a brief, sympathetic, balanced assessment of Niebuhr's indignation at those pacifists who try to use pacifism as a more effective weapon than violence and who disclaim under a cloak of perfectionism any responsibility for the human degradation that results from totalitarian conquest, John Bennett's chapter on Niebuhr's social ethics in this second volume of the Library of Living Theology is excellent and I think should clarify the issues.

This is probably not the book for those who wish to introduce themselves for the first time to the larger currents of Niebuhr's thought, although Niebuhr's own chapter on his "Intellectual Biography" is most revealing. Nevertheless it is a marvelous cross section of topflight contemporary thought. For in their comments on Niebuhr men like Tillich, Brunner, Bennett, Ramsey, Schlesinger, Wieman, and Burt show where they themselves stand. One of these articles is by a Catholic, Gustave Weigel, S.J., on "Authority in Theology," presenting in very concise form both the foundations of Catholic thought and an urbane but searching criticism of Niebuhr.

Alexander J. Burnstein, one of the two Jewish contributors, attacks Niebuhr's "biblical" doctrine of man and shows that Judaism sees no such "one-sidedly heavy and irretrievably dark" picture of human nature. Burnstein outlines the Jewish understanding of *Teshubah*, "an activity of the soul, an insight, a power, a gift from God granted to every normal human being which he can and must cultivate and foster."

The vigor of disagreement throughout this volume is matched by an outpouring of gratitude to the man who has led much of America's religious response to the needs of social reform, who has for decades engaged in creative conversations with Catholics and Jews, who has challenged the pride and complacency and sentimentality and idolatry of church and state, of rich and poor.

Useful and exciting as this book may be, I would recommend that Friends who feel bold enough to tilt with giants should read Niebuhr himself and not articles about him. They might begin with *Moral Man and Immoral Society* (1932) and move on to his greatest work, the Gifford Lectures published under the title *The Nature and Destiny of Man* (1941-43), and especially, Volume I, Chapters VI-IX, on man's sin and pride. They are tough, irritating, but illuminating, and above all invigorating. I still find Niebuhr as exciting as bear meat after a diet of tea and crumpets.

THOMAS S. BROWN

## Contents

	Page
Book Review .....	322
Good Will Day—May 18—Richard R. Wood.....	323
The Nurture of the Spiritual Life—Josephine M. Benton .....	324
Century Plant (verse)—Jenny Krueger .....	325
Revolution by Persuasion in India—Benjamin Polk..	326
A Quaker College in 1814?—Frederick B. Tolles.....	327
A Religious Experience—Barbara Sprogell .....	328
Who Knows?—William Bacon Evans .....	328
Friends and Their Friends .....	329
Letters to the Editor .....	331

# FRIENDS JOURNAL

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## Good Will Day—May 18

**M**R. HAROLD MACMILLAN was less than accurate recently in telling the House of Commons that opposition to the development and testing of the hydrogen bomb comes mostly from Communists. Albert Schweitzer's letter to the Nobel Peace Prize Committee, the announcement of eighteen German scientists that they will not share in the development of nuclear weapons, the appeal of the Pope, are notable elements in a world-wide and formidable opposition, reflected in Henry J. Cadbury's letter to the Nobel Committee (*Friends Journal*, May 4, 1957), to reliance on thermonuclear weapons of mass destruction and to ostentatious demonstration by the possessors of the dreadful capacity of such weapons.

A widely used argument against further demonstrations of the thermonuclear weapons is that it is criminal folly to subject mankind to the danger, whose existence is known although there is disagreement as to its degree, from the radioactive fallout resulting from the explosion of H-bombs. In particular, as the radioactive matter gets into the atmosphere and may travel far from the site of the explosion, it is questioned whether any government has the right to force this unmeasured peril upon the citizens of other countries even when it is ready to accept the risk for its own people.

An argument widely used to defend the continued demonstration of H-bombs is that at present the defense of peace depends largely on the deterrent effect of weapons ready and able to retaliate in kind in case any nation is foolhardy enough to risk committing an act of war.

On this particular day, another aspect of the discussion may appropriately be considered.

The H-bomb is cherished by its possessors because of their hope that the threat to use it may deter all nations from taking the risk of starting war. Although at a given time and for an indeterminate period of time this threat with its resulting fear may serve as a defense of peace, it is at best a frail and fleeting defense. The danger of a rash act in a fit of desperation or aberration by one of the all-too-few officials with all-too-extensive powers who can make the fatal decision to use the

H-bomb; the danger of recklessness resulting from boredom with a peril lived with too long; the danger that devotion to some strongly dynamic principle may inspire a people and its leaders to reckless action in a passion of self-righteous self-sacrifice—these all make the H-bomb a grossly inadequate foundation for a just and lasting peace.

The time has come to recognize and act on the principle that peace can be surely defended only by peaceful means. For survival in an interdependent world whose inhabitants control the tremendous power now available to men, the main reliance must increasingly be on good will and mutual considerateness, expressed through agencies of international cooperation to provide mutually satisfactory solutions of common problems and mutually endurable settlements of disputes.

On May 18, 1899, the first Hague Conference gathered in the capital of the Netherlands, at the invitation of the Czar of Russia, to seek to check the already dangerous race in armaments and to devise means of settling international disputes peacefully. The armament race is not yet checked; but the effort to devise means of peaceful settlement led eventually to the International Court of Justice.

Long before the World Court had come into being, however, the anniversary of that first hopeful meeting at The Hague had come to be widely observed in many countries as International Good Will Day. For years the school children of Wales sent by radio a message of good will to all countries. In schools and churches, in speeches and editorials, on all the continents and in many tongues, good will was emphasized as not only important but also necessary for the peace, security, and welfare of nations.

Again we come to May 18. Again our minds turn to good will as a necessary ingredient of peace. In 1899 war involved the risk of grave consequences; in 1957 war involves the risk of annihilation.

Good will. Good will expressed not only in protest against the H-bomb tests but also in positive, patient, laborious cooperation. Good will set forth in appropriate words and also in recognition of the right of



others to have interests different from ours and of the duty to try to reconcile those interests instead of overriding the views of others. Good will made evident through loyal acceptance of obligations to international

organization, as *The Spectator* said in 1940, "such that not the Germans, not the Russians, not we ourselves can break the peace."

RICHARD R. WOOD

## The Nurture of the Spiritual Life

By JOSEPHINE M. BENTON

THE saints are always telling us that the gale of the Holy Spirit goes forward even in sleep. Do we believe this? Have we experienced it? Can we put our heads down at night and drop off into trustful, quiet sleep which so refreshes us that we wake in the morning with a feeling of expectancy—a feeling that this is the day that the Lord hath made and that we are ready for our part in His day?

If from sleep only bad dreams are remembered, or unconscious fears result, then sleep does not nurture the spiritual life. Perhaps we have become suspicious of the night, associating it with the realms of darkness inhabited by powers of evil. But we must remember that all growth is nurtured in darkness: the seed in the good earth, the bird in the egg, the child in the womb. Out of the beneficent world of sleep come visions and ideas. Solutions to problems and poetic phrases well up out of the unconscious if we trust sleep to bring a period of spiritual activity as well as a time of physical restoration.

George Macdonald has a theory that I love. In relaxed sleep not only does the tired body become rested and, being rested, freshen the mind; but, of more importance, in sleep the soul goes home to God, and there, being close to the heart of creation, returns creative and buoyant. The quickening of the spirit in sleep energizes the body and likewise sets free the mind. That is why the early waking hours should be used for creative work and prayer; the soul is freshly returned from the Creator.

If sleep is a time when the soul goes home to its Creator, our last thought at night might well be, "Father, into Thy hands I commend my spirit." How we say farewell to the soul as it slips into sleep is as important as how we say farewell to a child departing for school, or as the atmosphere in which a husband is sent off to work.

Josephine M. Benton of Philadelphia is a member of Menallen Meeting, Flora Dale, Pa., and a sojourning member of Mount Holly, N. J., Meeting. This article, an abstract of a talk she gave at Friends General Conference at Cape May in 1956, is the last of a series of three considerations of the nurture of the spiritual life. The others, by Rachel R. Cadbury and Elizabeth Gray Vining, appeared in *FRIENDS JOURNAL* of February 23 and April 27.

Josephine Benton is the author of the study booklet *John Woolman, Most Modern of Ancient Friends* (Religious Education Committee, Philadelphia Yearly Meeting).

So with ourselves, waking thoughts are largely governed by those with which the soul is sent off to sleep.

Word pictures, the great collects, psalms of praise and thanksgiving, soothe and bless the subliminal mind in this realm of drifting between the conscious and the unconscious world. Simple repetitive prayers and psalms are best, like "Take not Thy holy Spirit from us" and "The Lord is my Shepherd," or perhaps singsong verses such as Fray Angelico Chavez'

When cares at night  
Keep me from sleep,  
In my mind's eye  
I count my sheep.

A Shepherd He  
Of gentle charms:  
A lamb I see  
Within His arms.

And as I scan  
Their passing by,  
I spy a Man  
Who watches nigh.

He looks at me,  
I look at Him  
Till sheep and He  
Grow misty dim.

Thus sure I am  
To sleep and rest  
Just like the lamb  
Upon His breast.

If sleeplessness comes it need not be restlessness and rebellion at wakefulness. It can be a kind of creative acceptance. How should the person of faith use the wakeful periods in the middle of the night?

One of the beloved members of Mount Holly Meeting was an invalid and suffered excruciating pain for several years at the end of her life. Yet when we went to see her she was always cheerful. She would tell how at nights she had traveled in memory to places of great beauty. Or she would recall happy events. Always she seemed filled to overflowing with thanksgiving for the richness of her days. She knew well that that which you have in your heart can never be taken from you.

Closely related to the recollection of pleasant memories as a means of nurturing the spiritual life at night is the saying over to oneself of passages of great poetry. It is well to feed the subconscious with rhythms of beauty and hope, with belief in growth, and with the longing in each of us for perfection. I often turn to Masfield and Blake, and especially to Evelyn Underhill's "Theophany":

Deep-cradled in the fringed mow to lie  
 And feel the rhythmic flux of life sweep by,  
 This is to know the easy heaven that waits  
 Before our timidly-embattled gates:  
 To share the exultant leap and thrust of things  
 Outward toward perfection, in the heart  
 Of every bud to see the folded wings,  
 Discern the patient Whole in every part.

Thoughts that wander and tend to bog down with fears and worries can be shored up with words of praise and hope: great hymns, words from the letters of Paul. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

I find too these wakeful periods a fruitful time for intercessory prayer. Friends and members of the family can be held up to the light and love of God. I believe it is not being alone that makes a person lonely, but feeling forgotten. He who knows that he is carried in the heart of one who loves him can endure long separations. So, for those who are absent or facing problems or pain, instead of worrying over them we can keep them company and hold the gate open to God's love and light.

If after an hour or two of prayer and poetry I am still wide awake, I usually get up and make use of this gift of silent hours for creative work. At 3 a.m. the mind is especially active. Revelations that seem filled with truth and beauty keep pushing for expression. They may be the very same insights that have come on many other occasions, but they come with newness of life. Whether or not there comes inspiration for a poem, it can be a fine time for writing letters. Or the creative reading that gets crowded aside in a busy day may now be enjoyed. A day need not be spoiled after such a wide-awake night. A nap of twenty or thirty minutes in the afternoon makes up for two or three hours at night. If a midday nap cannot be managed, I am quite certain to have a sound sleep the following night. The important thing is to accept with cheerfulness whichever comes: sound sleep or creative wakefulness.

A wise Quaker, herself a physician, has said that every doctor knows that sleep, change, love, and light are the four healers. Sleep is a return to the Godhead, when we may go forward with the gale of the Holy Spirit. Sleep is necessary; no one can be in good health without some measure of rest. But I believe that change and love and light can, to some degree, take the place of sleep.

Change, in order to be healing, need not be geographical. It may rather be a change of pace, of occupation, or of attitude of mind. A mind that is turned

toward God in gratitude for His grace, that is fed on beautiful poetry, that reaches out through prayer in loving embrace of God's children is made whole through that change of direction as truly as if it had returned through sleep to the Creator.

Without love, neither body or spirit can ever be whole. Health of body, wholeness of mind, and holiness of spirit are deeply related. Love is essential to each. We all need to love and to be loved. Serving our fellow men nurtures the life of the spirit. Likewise the spiritual life is nurtured, for both giver and receiver, in intercessory prayer. Any relationship is the finer for having been held up in prayer to the Source of all love. It is impossible not to love a person for whom one prays.

Light is the most difficult of the four healers for the physician to prescribe. Yet oddly enough how a person sleeps, or does not sleep, is of tremendous consequence in his ability to find the light. Light is the most important of the healing qualities, for it is light in which each soul must live and move and have its being if the body is to be a temple of the living God. Growth into the light can come in the darkness of the night as well as in the sunshine of the day.

But even as rest and love and light can take the place of sleep, so I believe that sometimes holiness of spirit takes the place of physical health. However else can the suffering that the saints so often endured be explained?

Sometimes the only prayer that can be made is one that is wrung out of suffering. "Lord, take this pain; it is the only gift I have to give."

If we can go to bed in quiet trust that we shall be enfolded in the love of God, it matters little whether we actually sleep all night or whether we simply rest in the assurance of His restoring love and light.

## Century Plant

By JENNY KRUEGER

On this soft, summer morning I have seen  
 A chieftain, scion of a desert line,  
 Reach tree-high from his grimly spined confine  
 Of leaves, lodged in East Texas' bosky green.  
 From stately, balanced torso, Indian lean,  
 Arms radiate with stark, exact design  
 To proffer flower-filled bowls, whose gilded shine  
 And nectar make lithe hummingbirds careen.

Some far, peremptory gong sounded the call  
 To hurl in spun-silk air a jewelled wand  
 That must bear seed, and die, within the grace  
 Of roseate month! In silent, humble thrall  
 I thought how Jesus flowered at such command  
 And cast His seed athwart our human race.

## Revolution by Persuasion in India

By BENJAMIN POLK

**I**N India's Community Projects and National Extension Blocks there is being developed at present on a nationwide scale a relationship between national and regional planning and the local village. The program is not without its critics; to many it still seems to be a scheme imposed from the top without the necessary vitality from inside the village. It is perhaps the most significant planning drama being enacted in the world today, and on its outcome much social and political history may depend.

The program is sometimes considered suspect because of American assistance, in spite of the transparent sincerity of most American personnel connected with this work; so in this respect as well it is a large-scale test of the effectiveness of international cooperation. The next few years in India under the Second Five Year Plan, which includes these community projects, will constitute a major test of man's ability to apply such plans on a large scale.

India can, if she will, remodel technology according to the needs of the spirit. Mechanical ingenuity can be devoted to evolving machine methods which will develop creative habits of work, methods which will merge work with leisure. In this alone could begin the renewal of life that we must find.

Vinoba Bhave, the initiator of the Bhoodan or land-gifts mission, says: "People talk of the Russian revolution. America presents an example of a revolution of another type. But . . . neither type of revolution is in accordance with the genius of India. . . . I firmly believe that India should be able to evolve, consistent with her ideals, a new type of revolution, based purely on love. If people begin to donate lands of their own free will, readily and generously, the whole atmosphere will undergo a sudden change . . . and India might well show the way to a new era of freedom, love, and happiness for the whole world. I hold to the belief that the moment we succeed in creating a society free from exploitation, the intellectual and spiritual talent of the people of India, which lies obscured at present, will shine forth. We, the believers of Sarvodaya (a symbolic word for Gandhian economics), therefore, have vowed that we will change the present structure of society."

These facts illustrate the problem. Before 1951 the Land Tenure System in Hoshangabad District in Central India, where the Friends Rural Centre at Rasulia is situated, could be described as follows:

The malguzars, or land-owning families, had from one to eighty villages on their land and collected taxes from them which were divided at the rate of 25 to the government, 75 to the malguzar. Then these percentages were reversed, and finally this arrangement was abolished, but the 1913 land value set for taxation has not been reevaluated since. A rent of 50

rupees per year for 35 acres was paid to the malguzar. About 25 per cent of all land was his; this included the best land available in the villages, as well as the best forest and grass land. A typical 1500-acre village has one malguzar and about 100 families made up of 600 people. Ten of these families are successful farmers holding, say, 60 to 100 acres of dry farming land. There are 40 families of moderately good farmers, holding from 10 to 12 acres each, but heavily in debt to the malguzar, on whom they depend completely for all conveniences. The remaining 50 families are high and dry, with absolutely nothing. They work for the others and are paid for one day's work two measures of grain. At harvest time they are allowed to glean to get money to buy cloth. They are literally slaves.

To this situation both Community Projects and Vinoba Bhave are addressing themselves. Vinoba's Bhoodan or land-gifts mission does not aim at capturing the State in order to use it for its ends. As a corollary it does not wish to create or to become a political party in order to capture the State. It aims rather at persuading the people to carry out a revolution in their own lives, and through that a revolution in society. It aims further at creating conditions in which the people may manage their affairs directly, without the intermediation of parties and parliaments.

Bhoodan is a logical development from Mahatma Gandhi's trusteeship idea, which provides a means of transforming the present capitalist order of society into an egalitarian one; it gives no quarter to capitalism as India knows it, but offers the present owning class a chance to reform itself. It is based on the faith that human nature is never beyond redemption. Gandhi's trusteeship does not recognize any right of private ownership of property except inasmuch as it may be permitted by society for its own welfare, and does not exclude legislative regulation of the ownership and use of wealth.

Sarvodaya techniques could not be adopted all at once on a nationwide scale, but they could be accepted as a nationwide principle. Verbally the Community Projects have the Gandhian approach and much of the Sarvodaya pattern and principles for their extension methods. But a three-year time limit within which to achieve the physical goals and spend the allotted money brings in a wrong and irrelevant factor and necessarily limits the over-all coordination and organic growth which is required for the flowering of the concept.

Vinoba would say that, not only for economic reasons but for the mental broadening of the villagers, no person should work at just one occupation all of the time; each should have diversified activities so that there is an association between craft industries and agriculture, with resulting continuity of production.

The industries of the countryside will provide the villager with an additional source of income above his needs and will save out-of-pocket expenses in the purchase of necessities.

Benjamin Polk, our regular correspondent in India, is an architect at Calcutta. He is an American Friend.



Weaving, flour-grinding, and dairying are essentially for self-sufficiency, but they also can give a supplementary income. Cloth-weaving, small manufactures of foodstuffs, bee-raising, poultry-raising, and fruit-growing are among the agricultural industries that can be developed.

Lest it be thought that India's problems are easy ones, we should recall the Census Commission's conclusion in 1951: "If we can be sure that food will be available to the people during the next 30 years at least as well as it has been during the last 30 years, and if no popular movement in favor of limiting births develops . . . then the further course of population growth may be foreseen with confidence. Our number will grow from about 360,000,000 in 1951 to about 410,000,000 in 1981."

At all events, one Gandhian organization, the Gram Seva Sangh, has undertaken the task this year of rebuilding 1200 of the most backward villages of Orissa—villages which voted unanimously, in response to Vinoba's appeal, to give all their land to common ownership. The Sangh plans an expenditure of 10,000,000 rupees for small and village industries. Existing handlooms will be fully utilized, and cooperative grain storehouses will be established, as well as banks for rural credit. Extensive irrigation programs are also to be implemented and schools to be started both for children and for married persons.

By and large, however, India is trying to move ahead in its rural program by larger governmental planning administered by the existing bureaucracy. That orthodox axiom is being applied which says that the essence of economic development lies in the movement of the factors of production from less productive to more productive methods. If this axiom gives the whole picture—if economics are the sole criteria of right solutions—then Vinoba's rural revolution would be at best only a makeshift. This is argued by those who feel either that politically there is little time to spare or that the shortage of village workers and constructive teachers dooms the village movement, in the Gandhian sense, to failure. Sarvodaya workers, on the other hand, argue that greater *total* national production can be obtained by using even the simple tools which are ready at hand, and that unemployment can be reduced in this way also.

But neither of these positions, it would seem, puts the matter in its true focus. It is a question of values, not just for a single time and place in India, but, in the long run, for the world as well.

India is a country where members of government have behind them the tradition of nonviolence demonstrated by Gandhi. There is even now a group which believes that the ways in which we produce the necessities of life, organize our politics, and educate our children determine the quality of strength in nonviolence.

If these convictions are to be continuously demonstrated, then the intimate personal relationships of the small group may yet play a critical role in the future evolution of society and individuals. These groups may establish themselves in the local environment in such a way that the individual will

be free to act with his whole being while the group gives scope to his purposes and problems.

Much that leads in this direction is ready at hand in the traditional social forms of India, and more can be developed by way of local and small-scale industrial techniques. A creative society is a nongovernmental phenomenon, in any case, and thus there is need for all who are willing to lend their thought and action.

### A Quaker College in 1814?

HIGHER education in the Society of Friends is barely a century old. Haverford, the oldest Quaker college, did not become a degree-granting institution until 1856, though as the Haverford School it probably had been offering work of collegiate grade for some years before that. It sometimes has been suggested that if the leaders of the Society in the early years of the nineteenth century had had the benefit of a college education, the Great Separation might have been avoided. That is, of course, a speculative question which never can be answered. But it is interesting to know that Friends in Philadelphia and New York Yearly Meetings were discussing the establishment of a "college"—or at least of an advanced boarding school—as early as 1814. This discussion is reflected in the correspondence of John Comly of Byberry with Isaac Hicks of Westbury, Long Island, which recently has been given to the Friends Historical Library of Swarthmore College by Marietta Hicks of Westbury.

"Friends in our parts," wrote John Comly in January, 1816, "have for a considerable time been looking towards an establishment for completing the education of young men of riper age than are admitted at West-town." Actually the subject was first brought to Philadelphia Yearly Meeting in 1814 by Haddonfield Quarterly Meeting. The concern was referred to a committee, which, in good committee fashion, referred it back to Haddonfield. The subject came up again the following year. Way did not open for the Yearly Meeting to proceed, but the scheme was kept alive through the winter of 1815-16 by a group of Philadelphia Quakers, who sought to enlist the support of Friends in New York and elsewhere. But by April of 1816 Comly was writing: "The college appears to sleep; perhaps it may not very soon be waked. I hear little about it among Philadelphia Friends. If it should not be revived by some of your New York Friends, I think we may support [it] *in quietum*."

"*In quietum*" was just where John Comly was prepared to leave the project. His letters make it quite clear that he had little faith in higher education; he feared it would only promote the multiplication of speculative "notions" about religion such as were just then filling

the air in New England, where the "Unitarian controversy" was raging.

But these letters do not give us much ground for describing John Comly as a typical "Quietist," as Elbert Russell did in his *History of Quakerism*. In the same letter in which he first mentions the projected college, he says he is a regular reader of the Reverend Noah Worcester's new magazine, *The Friend of Peace*. Now this was the period—in the wake of the War of 1812—when the organized peace movement was just getting under way, and Worcester's journal was the first peace periodical ever published in the United States. A typical Quietist might have been expected to pay little heed to such a journal, especially one edited by a non-Friend and an ordained clergyman, at that. But Comly had been deeply impressed by Worcester's "Solemn Review of the Custom of War," which had appeared in the first number. He put to Isaac Hicks a query "whether it would not be useful to have them generally circulated from Dan to Beersheba among all ranks, classes and denominations of the people?" If the idea seemed sound, he suggested, "here is a field of labor for men of wealth, leisure, and concern for the welfare of the human family and especially for our dear young men." The "Quietist" may have been hesitant about starting a Quaker college, but he was apparently prepared to become an activist and to saturate the nation with non-Quaker peace propaganda.

Old letters like these are the raw stuff of history: they may bring to light forgotten chapters in the Quaker story or put us on our guard against misleading historical stereotypes and unwarranted generalizations. Such manuscripts belong in a historical library, where scholars can read them, not in attics, safe-deposit vaults, and bureau drawers. The Friends Historical Library is always glad to add such material to its manuscript collection.

*Friends Historical Library*  
Swarthmore, Pa.

FREDERICK B. TOLLES

### A Religious Experience

SOME language peculiar to Quakers, or used by them with exceptional frequency, is mystifying to others. Such phrases as "a concern" and "sense of the Meeting" are difficult to grasp readily. One expression was particularly baffling to me: "a religious experience." I ran across it time after time, both in reading and in conversation among Friends who had experienced it. I finally gave up trying to understand what it meant, concluding that it was an experience reserved for those more worthy to receive it. My inarticulate Friends, however, did convey the sense that "an experience" covered a very wide range, anywhere from the "still small

voice" heard by Elijah, after wind, earthquake, and fire, to the blinding of Saul of Tarsus.

Last week, I found a religious experience happening to me, and I want to put it in words before the descriptive edges become fuzzy.

I made two calls on two successive days. The calls were to friends who had suffered real misfortune. The first friend had crumpled into a pitiful heap and was desperate in unhappiness. The other, a Friend, not only faced the situation with serenity and ease of mind but drew upon a tremendous depth of spiritual reserve to emerge completely balanced in outlook. Either of these visits alone could have been revealing, but taken together, they had a stunning impact. There came a powerful desire to create within myself the inner resources necessary to meet unchosen situations. The rest of the reaction was sharp and poignant: my ears seemed to hear more clearly, as after an ascent to a high place; my eyes seemed to discern people's feelings more distinctly. A warmth, alertness, and sensitivity were felt, like a rebound into good health, and coupled with these, a joy of mind and excellent spirits. A time alone for inner reflection, every day, became an immediate craving, along with reading, to fulfill a desire for knowledge of the next step.

I have found the next step and have a sense of the final step, but not the intervening ones. However, I know each successive step will follow in good time. For a religious experience happens not to one worthy of it, but to one ready for it.

After essaying a close-range evaluation, it would appear that a religious experience is only that—and therefore meaningful—if it is something one goes "through"; if it is a related incident, part of a series of progressions. If it begins and goes nowhere, or ends there, it would seem to lose all except a temporary emotional value. It should be more like the tilt of the body as one shifts balance to move ahead toward the next step. A balance that must lead to motion—and motion which can only take one forward.

BARBARA SPROGELL

### Who Knows?

(Answers on page 331)

1. What woman, born a Friend, discovered a comet and received a medal from the king of Denmark?
2. What Friend conceived the idea of the school which became Westtown?
3. Who before Whittier was called the "Quaker Poet"?
4. Who wrote *George Fox Digg'd Out of His Burrowes*?
5. What Friend gave \$10,000, a sum which enabled Haverford School (later College) to reopen its doors?
6. Who first called George Fox a "Quaker"?
7. What Quaker does Wordsworth mention in a poem?
8. What Friend founded schools in which 1,000 children were simultaneously taught?
9. Who founded in Philadelphia a periodical for Friends, called *THE JOURNAL*, which ran from 1873 to 1884?
10. Where did George Fox reset a man's dislocated neck?

WILLIAM BACON EVANS



## Friends and Their Friends

Friends schools in Philadelphia and neighborhood proved their high scholastic standards when competing successfully in the 1957 National Merit Scholarship tests. The National Merit Scholarship program, founded in 1955, started out with a grant of \$20,000,000 from the Ford Foundation and \$500,000 from the Carnegie Foundation. Fifty-seven companies and foundations now participate, of which the Sears-Roebuck Foundation with \$500,000 makes the largest annual contribution. The average award is \$650 per year. The total number of national awards is 838. The names of the winners in Friends schools are as follows: Friends' Central School: Richard B. Klein; Friends' Select School: Janet B. Mendell; William Penn Charter School: Donald M. Kerr, Jr.; George School: Wendy Coleman and Roland Hirsch; Westtown School: Frederick J. Fuglister.

Will Friends send us information about Friends who are National Merit Scholarship winners not attending Friends schools and those attending Friends schools in other areas?

The *Scottish Friends Newsletter*, published around Easter, writes editorially as follows:

General Meeting has followed its earlier protest to the Government against the establishment of a "rocket range" in South Uist by sending a letter of sympathy to the islanders threatened with eviction and disruption of their way of life. This incident may serve to raise again the problem of our relations as Friends with the State. We are not merely or primarily a pacifist society; but are concerned, as Scots (or Scottish citizens), with all that affects the "Christian good of Scotland." We cannot be content with routine motions of formal protest against conscription or re-armament, but must concern ourselves with the policies of which these are the instruments, and the attitude of mind which determines the policies. We cannot associate ourselves with the "escapism," the repudiation of civic responsibilities, often expressed by adherents of certain religious sects in seeking exemption from the Tribunals. In the words of Rufus Jones: "Religion does not consist of inward thrills and private enjoyment of God; it is rather the joyous business of carrying the life of God into the lives of men."

The National Council on Alcoholism (2 East 103 Street, New York 29, N. Y.) is an independent, voluntary health organization with its own program for fighting the disease of alcoholism. Its 17-page annual report for 1956 is now available from the address listed above.

Adelphi Friends Meeting, Md., was established as a new Meeting in Baltimore Yearly Meeting (Stony Run) last August at Potomac Quarterly Meeting. These Friends have purchased for the use of the Meeting a Dutch colonial frame house at 2303 Metzert Road, Adelphi, where an open house was held on May 5 from 2 to 6 p.m.

The General Meeting for Scotland, held on March 9, 1957, reported a membership for 1956 of 392 Friends, a decrease of 10, "fully accounted for by excess of removals outwith the Meeting."

H. Haines Turner, a member of Providence Monthly Meeting, Media, Pa., whose interest in adult and labor education has provided valuable contacts for Friends with labor organizations, will be associate professor of economics at Earlham College next year, teaching courses in labor relations and consumer economics.

The English publication *The War Resister* reports in the issue for the Second Quarter, 1957, the following statistics concerning C.O.'s in various countries:

*Denmark.* During the first three quarters of 1956, 343 applicants for alternative service were passed and 35 men were refused the classification.

*England.* In 1955, of the 927 requests for classification as C.O.'s 24 received unconditional exemption; 376 were assigned to alternative civilian service, and 361 persons were declared liable for army duty.

*United States.* About 4,000 men have completed the required two years of civilian alternative service since 1948. Over 2,500 conscripts are currently engaged in this kind of service. Since 1948, 319 war resisters have been sent to prison in addition to hundreds of Jehovah's Witnesses, for whom figures are not available.

*Norway.* For 1956 a 20 per cent increase in membership of the War Resisters' League is reported.

*Germany.* The War Resisters' League opened up 16 new branches of its organization between December, 1956, and the end of February, 1957.

Recently, two events took place at the United Nations headquarters which have probably not been widely reported in the press but which may interest Friends. The number of visitors who on April 24 took the guided tour through the United Nations headquarters was 6,283, the highest figure ever reached on a single day. Since the system of guided tours through U.N. buildings was established in October, 1952, a grand total of 3,258,458 persons have visited the major points of interest in the United Nations building. These figures represent visitors who have actually taken part in the guided tour and do not take account of U.N. officials, delegates, journalists, and representatives of nongovernmental organizations who are free to enter the buildings and attend meetings.

Another memorable event was the presentation to Mr. Hammarskjöld of a check for \$12,600 from private contributors towards the cost of remodeling and enlarging the United Nations Meditation Room. The Meditation Room was reopened last February for the use of U.N. officials, delegates, and visitors. The work of remodeling was approved and supervised personally by Mr. Hammarskjöld and was carried out in cooperation with the Laymen's Movement, which helped to raise funds from private sources.

Twenty-one years ago a few Friends and friends of Friends in Hawaii met together for worship guided by the inspiration of Catharine E. Bean Cox.

This meeting was a forerunner of regular monthly meetings for worship in Honolulu at the Church of the Crossroads. At that time there were two Quaker professors teaching at the University of Hawaii: Walter Homan and Thomas Kelly. In the autumn of 1937, Gilbert and Minnie Bowles lent encouragement, and regular weekly meetings for worship were held. The Monthly Meeting was organized and recognized as an Independent Meeting under the Friends Fellowship Council.

In 1947 this small Meeting in the Hawaiian Islands joined newly formed Pacific Yearly Meeting and became a recognized Monthly Meeting under that body.

Many encouraging and discouraging moments have faced the Meeting of some 30 members and attenders and some 45 children. Their home has been for years at the Y.W.C.A. Harry Hadley of Wayne, Pa., gave a practical push to the building of a meeting house by making the initial contribution. As time passed the Meeting was led to ask for help from the American Section of the Friends World Committee and the American Friends Service Committee, under whose auspices Robert and Lyra Dann have come from Willamette Valley Friends Meeting in Oregon. No one can fully evaluate the spiritual growth of the Meeting during their year's sojourn in Honolulu.

Two months ago the Monthly Meeting purchased a suitable property located at 2426 Oahu Avenue, near the University. It is felt that this home will fill the growing need for our meeting house and center of activities. Members and attenders have been able to make the first down payment and have made pledges toward the second and also the carrying charges. Treasurer is Doak C. Cox, 1929 Kakela Drive, Honolulu, Hawaii.

The American Friends Service Committee has invited two students each from Russia, Yugoslavia, and Poland to participate in the international seminars and other summer projects in the United States.

A surprise birthday tea was given to Lucy Griscom Morgan early in April in Yellow Springs, Ohio, by Mrs. Samuel B. Gould, wife of the President of Antioch College. Celebrating her eightieth birthday, the occasion was an expression of appreciation of all that she had contributed to the college during the presidency of her husband, Arthur E. Morgan. Herself trained as a scientist, she participated as a partner with him in the reorganization of the college and in its development during his presidency (1920-1936) and she continues to be active in many community concerns.

Lucy Griscom Morgan is a birthright Friend, a member of Yellow Springs Meeting, which uses as its place of meeting Rockford Chapel, her gift to Antioch College as a memorial to her aunt and uncle. Lucy Morgan was a member of the Board of Managers of the *Friends Intelligencer* from January, 1950, to May, 1952, and for an additional year and a half served as an adviser to the Board. She has contributed to the pages of FRIENDS JOURNAL.

American Friends, having been on occasion divided by visitors from abroad into the categories musical and nonmusical, will be interested to learn that at least one large Meeting in England, Bournville, near Woodbrooke, has a full-sized, two-manual organ, complete with over a thousand pipes. According to a recent notice in *The Friend* (London) it is used weekly at the evening meeting and at special occasions. *The Friend* says, "The reason for this 'un-Quakerly' musical instrument can be found in the love of music of Elizabeth Mary Cadbury; the inscription on the organ shows that it was a gift by George and Elizabeth Cadbury to commemorate their silver wedding in 1913." It has now been rebuilt as an electric organ and was used for the first time after its reconstruction at a special dedication service.

The European Section of the Friends World Committee for Consultation had its annual meeting at "Bredablek," Holte, Denmark, from April 18 to 22. Each of the affiliated Yearly Meetings, with the exception of Near East Yearly Meeting, was represented among the twenty-six Friends who attended the meetings. The representatives of the Quaker groups in Austria and Finland and of Fritchley General Meeting were unable to be present.

Visitation among the European Yearly Meetings and to the individual Friends or small groups in countries where there is no organized Friends Meeting received attention from the Section. Contacts between East and West in Europe were emphasized. Isolated Friends in Italy, Spain, and Belgium have been kept in touch with other Friends, partly through efforts of the European Section. The desire of some Yearly Meetings on the Continent for sharing in Quaker service was recognized by the Section, which recommends, as an initial step, closer contacts between Continental Yearly Meetings and the Friends Service Council.

More than thirty Friends from the Bagsvaerd and Copenhagen Meetings participated in the Sunday meeting for worship and the afternoon discussion. Sigrid H. Lund, executive chairman of the European Section, maintains its office in Oslo. Paul D. Sturge, of London Yearly Meeting, is vice-chairman, and Dirk H. Meynen, of Netherlands Yearly Meeting, is treasurer. Gerhard Schwersensky, of Germany Yearly Meeting, is the fourth member of the Executive Committee.

At the recent seminar of the Friends Committee on National Legislation, April 29 to May 3, for Friends ministers and secretaries, approximately twenty were in attendance. The program included talks by the staff and executive council chairman of the F.C.N.L., luncheons with Congressmen, talks by staff members of subcommittees of Congress and government agencies. There was adequate time for personal visits to Congressmen, sessions of Congress, and the Supreme Court. Visits to committee hearings were most interesting, and some Friends were especially pleased to hear the testimony of an A.F.S.C. staff member before the Subcommittee on Indian Affairs of the House Committee on Interior and Insular Affairs.

Among the subjects considered were temperance, foreign

aid, civil rights, services for the conscientious objector, and disarmament.

The important events and the changes in attitude which are beginning to revolve around the whole problem of disarmament came in for close scrutiny. Most people are not aware that the staff of Harold Stassen dealing with this problem numbers 45. Some were not aware that there is currently a subcommittee of the Senate also working with the problems of disarmament. Staff members of the government dealing with this problem are concerned that there is general apathy on the part of the public. The realization of the Intercontinental Ballistic Missile in just a few short years means that before long almost every country will ultimately have such a device. If one should land in New York, it would be difficult indeed to tell who had fired it. In fact, our capabilities at war are now such that we are literally depending for peace upon the sanity of many officials in many countries throughout the world.

Some of the other countries of the world are aware of the need for disarmament with both aerial and ground inspection. There is some basis for hope that the U.S.S.R. is at last beginning to see that she also will have to take disarmament seriously.

The Seminar members felt that the subjects of the Seminar were well balanced and gave an insight into the workings of government and the need for Friends to learn how to use their influence that right decisions be made.

LEWIS W. HOSKINS, Clinton Corners, New York

### Answers to "Who Knows?"

1. Maria Mitchell, 1818-1889.
2. George Churchman, 1730-1814.
3. Bernard Barton, 1784-1849.
4. Roger Williams, c. 1603-1683.
5. George Howland (1852).
6. Gervase Bennett (1650).
7. Thomas Wilkinson, 1751-1836.
8. Joseph Lancaster, 1778-1838.
9. Joseph Gibbons, M.D., 1818-1883.
10. Shrewsbury, N. J. (1672).

### Letters to the Editor

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

Our announcement in the May 4 issue of FRIENDS JOURNAL (p. 298) concerning the address which Bernard Clausen will give at our forthcoming Baltimore Yearly Meetings refers to him as a Baptist Minister. I am anxious to correct our reference to him by stating that he is no longer a minister. He is a member of Cleveland Monthly Meeting, Ohio, and his official title is Secretary of the Religious Education Committee of Friends General Conference.

Baltimore, Md.

MARSHALL O. SUTTON

Two consecutive sentences toward the end of the editorial in FRIENDS JOURNAL of May 4 struck me forcibly: (1) "Many, many Friends will consider such enrichment [our joining the

National Council of the Churches of Christ in the United States] worth the price of compromise"; and (2) "Or will we safeguard our religious testimony with greater integrity by remaining unaffiliated and by cooperating only in specific concerns . . . ?"

Can a Quaker, or any religious person, *compromise with integrity*? Basic to the Society of Friends is the belief that through the Inner Light God reveals Himself to each individual soul and that the faith of each one is determined by that revelation. Each Quaker realizes that every other Quaker may have different tenets from his, but he respects and holds inviolate the other's convictions. The Friends General Conference did right when it protested against the acceptance of any formula of belief. To accept one would be a *compromise with integrity*.

The repeated assurance by the World Council that "the formula for member churches 'to accept our Lord Jesus Christ as God and Savior' is not a binding creedal statement and can be interpreted according to the preference of each church" is indeed pernicious. How can anyone suggest that religious societies stoop to such a *compromise with integrity*?

By all means let us cooperate with the National Council (and its component members), but until the formula for joining it is honestly changed, let us decline membership.

Newtown, Pa.

ROBERT A. HENTZ

I find myself rebelling at all creedal expressions. To me they seem like a closed door inscribed, "Accept or be forever damned." I seem to see many seekers, some weak, some strong, coming to the door, reading; the former stumble away; the latter sadly but spiritedly move on saying, "Alas, not for me."

Our English Friends must have realized this too. Have we the right to support a closed door? Are not too many of our convinced Friends, as well as most of the General Conference Friends, people who have found the Creedal Door impassable and permanently closed?

Portland, Oregon

HAZEL GALLOWAY HEMPHILL

Where are you from? Where are you now? Is it a community?

For about thirty years Arthur E. Morgan worked as an engineer on land and water reclamation projects. That was basic (economically). It gave home site and made way for material production. But that is not an *end*. It is a beginning. What comes, or may come, next?

People living on these newly won lands compose communities. What kind of communities? What is a community anyhow? What may it do for its members through their workings together? Arthur Morgan thinks that here is a social opportunity and a social mechanism that has been widely neglected in our new America, and he has given the last twenty years to studying community and what it may do for its members.

Persons who have an idea that their communities might be better and more effective will be interested in Arthur's new book *The Community of the Future*. If interested, write to: Community Service, Inc., Yellow Springs, Ohio.

Swarthmore, Pa.

J. RUSSELL SMITH



I agree with a recent correspondent that the Yearly Meeting Sunday worship is limited in spiritual reward. The Philadelphia sessions are unsatisfactory because they are lacking in silence; some who might speak do not get the opportunity to do so; and a really central theme seldom seems to develop. All of this boils down to the fact that the meeting is held to a strict time schedule instead of being terminated at the actual conclusion of the worship. The absence of a predetermined time for closing the meeting is a basic element of a Quaker meeting for worship.

I suggest that next year the William Penn lecture be given in the morning concurrently with the sessions for youngsters and that the afternoon be devoted to a united meeting for worship which would continue until the conclusion of the corporate sense of worship.

Riverton, N. J.

LYLE TATUM

### BIRTHS

**HANNUM**—On April 21, to Wilmer Marshall and Mary Ferlanie Hannum, a daughter, named CYNTHIA MARIE HANNUM. Her father and paternal grandparents, Wilmer M. and Martha R. Hannum, are members of Kennett Monthly Meeting, Pa.

**WILSON**—On March 30, to Paul D. and Muriel Bacon Wilson of Wilmington Manor Gardens, a son, named WILLIAM DAVID WILSON. The mother is a member of Salem, N. J., Monthly Meeting.

### DEATHS

**ALBERTSON**—On April 10, MARIA MOON ALBERTSON, member of Burlington Monthly Meeting, N. J. She is survived by her husband, Henry H. Albertson, and four daughters.

**BIDDLE**—Suddenly, on March 2, at his home in Riverton, N. J., CHARLES M. BIDDLE, JR., in his 78th year. He was a member of Westfield Monthly Meeting, N. J. Surviving are his wife, Anna H. Lippincott Biddle, a daughter, two sons, and eleven grandchildren.

**SCHLACK**—On May 3, GROVER H. SCHLACK, aged 69. He was a member of Centre Meeting, Winchester, Va., and served as superintendent of the First-day School for many years. Surviving

are his wife, Nina Thwaite Schlack, three married daughters, and five grandchildren.

The funeral service, conducted by Friends, was held at the Jones Funeral Home in Winchester.

## Coming Events

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

### MAY

19—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: M. Annie Archer, "Conclusion of the Parables" and plans for next season.

19—Friends Self-Help Housing, 735 Fairmount Avenue, Philadelphia, Open House Tours, beginning 3 p.m.

19—Plymouth Meeting, Pa., Open Community Forum, at the meeting house, 7:30 p.m.: Clarence E. Pickett, "What Do Quakers Believe?"

19—Potomac Quarterly Meeting, Hopewell Meeting House, Clearbrook, Va.: 9:45 a.m., Meeting of Ministry and Counsel, "How Can We Improve Our Meeting for Worship?" 11 a.m., meeting for worship; 12:30 p.m., lunch; 2 p.m., business meeting. Young Friends Conference, followed by meeting for worship, at Centre Meeting House, Winchester, Va., 9:45 a.m. All meetings Eastern Standard Time. Erroneously listed in last week's issue under May 18.

19—Southern Half-Yearly Meeting, at Easton, Md., 11 a.m.

21—National Conference on Social Welfare, Associated Group Meeting, Panel on Education for Marriage, Sheraton Hotel (Constitution Room), Pennsylvania Boulevard, Philadelphia, 2-3:30 p.m. Speaker, O. Spurgeon English, M.D., chairman, Department of Psychiatry, Temple University. Panel discussion.

25—Bucks Quarterly Meeting, at Solebury, Pa., Meeting House, Sugar Road between Routes 202 and 263, 10 a.m. At 2 p.m., Forum session; Sidney Bailey, the English member of the Quaker team at the United Nations, will speak.

26—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: closing program of First-day School.

26—Warrington Quarterly Meeting, at Pipe Creek Meeting, Union Bridge, Md.: meeting for worship, 11 a.m. D.S.T.; business meeting and afternoon conference following picnic lunch.

26—Willistown Monthly Meeting, Goshen Road and Warren Avenue, near White Horse, Pa., Open House, 4 to 6 p.m.

## REGULAR MEETINGS

### 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.

### CALIFORNIA

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

**LA JOLLA**—Meeting for worship, 11 a.m., at Meeting House, 7380 Eads Avenue. Visitors call GL 4-7459.

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

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

### CONNECTICUT

**HARTFORD**—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.

**NEW HAVEN**—Meeting for worship, 11 a.m., Connecticut Hall, Yale Old Campus. Clerk, John Musgrave, MA 4-8418.

### DISTRICT OF COLUMBIA

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

### FLORIDA

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

**JACKSONVILLE**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 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 8-0629.

**ORLANDO-WINTER PARK**—Worship, 11 a.m., Sunday, in the Meeting House at Marks and Broadway Streets.

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

### ILLINOIS

**CHICAGO**—The 57th Street Meeting of all Friends, Sunday worship hour, 11 a.m. at

Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3060.

**DOWNERS GROVE** (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue.

### IOWA

**DES MOINES**—Friends Meeting, 2920 Thirtieth Street, South entrance. Worship, 10 a.m.; classes, 11 a.m.

### LOUISIANA

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

### MASSACHUSETTS

**AMHERST**—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

**CAMBRIDGE**—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). 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** — Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

**MISSOURI**

**KANSAS CITY** — Penn Valley Meeting, 306 West 39th Avenue. Unprogrammed worship at 10:45 a.m. each Sunday. Visiting Friends always welcome. For information call HA 1-8328.

**ST. LOUIS** — Meeting for worship, Sundays at 11 a.m., 1528 Locust Street. For information call FL 2-3116.

**NEW JERSEY**

**ATLANTIC CITY** — Discussion group, 10:30 a.m., meeting for worship and First-day school, 11 a.m., Friends Meeting, South Carolina and Pacific Avenues.

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

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

**MONTCLAIR** — 289 Park Street. First-day school and worship, 11 a.m. (July-August, 10 a.m.); 1.7 miles west of Garden State Parkway Exit 151. Visitors welcome.

**NEW MEXICO**

**SANTA FE** — Meeting for worship each First day at 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Robert Plettenberg, Clerk.

**NEW YORK**

**ALBANY** — Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone Albany 3-6242.

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

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

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

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

**SCARSDALE** — Scarsdale Friends Meeting, 133 Popham Road. Meeting for worship,

First-days at 11 a.m. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, New York.

**SYRACUSE** — Meeting and First-day school at 11 a.m. each First-day. Huntington Neighborhood House, 512 Almond Street.

**OHIO**

**CINCINNATI** — Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

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

**PENNSYLVANIA**

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

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

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race Street west of Fifteenth Street.

Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.

4th & Arch Streets, First- & Fifth-days. Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

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

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

**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 for worship each Sunday, 9:30 a.m., at Quintard House, 822 Washington. Correspondent, Esther McCandless, BRoadway 5-9656.

**TEXAS**

**DALLAS** — Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; LA 8-9810.

**HOUSTON** — Live Oak Friends Meeting each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; Jackson 8-6413.

**WANTED**

**MOTHER'S HELPER:** Light housework; live in; fond of children; summer or permanent. Mrs. V. Platt, 515 East Street Road, Trevoise, Pa.; ELmwood 7-0500.

**PART-TIME SOCIAL WORKER,** for *Friendly Acres*, Friends home for children, Secane, Delaware County. Reply Grace Davidson, 1040 Cornell Avenue, Drexel Hill, Pa.

**SUMMER GUESTS.** Vacation at *Elkmont*, north central Pennsylvania. Restful, picturesque, secluded; particularly adaptable to older people. Near Elklunds Meeting House. Write for information, Irene Bown, Forksville, Pa.

**AVAILABLE**

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