

# FRIENDS JOURNAL

*A Quaker Weekly*

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NUMBER 24

*ALL duty is divine,  
every place holy, every hour  
sacred, everything outward is  
spiritually co-related with the  
inward. And the sacraments  
of God, if you would reckon  
them up, are not to be counted  
as two or seven, but as untold  
as the sands of the sea-shore.*

—SYLVANUS THOMPSON

## IN THIS ISSUE

### Contemplation and Action

. . . . . *by Frederick J. Tritton*

### Friends in the Eastern Mediterranean Area

. . . . . *by Herbert M. Hadley*

### "That Which Is Hurtful to Thee . . ."

. . . . . *by Thomas E. Colgan*

### The Other Swarthmore

. . . . . *by Harold Newton*

*Conferences for Diplomats — Poetry*

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## FRIENDS JOURNAL



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## Books

ART IN CRISIS: THE LOST CENTER. By HANS SEDLMAYER. Henry Regnery Company, Chicago, Ill., 1958. 266 pages; 49 illustrations. \$6.50

Sedlmayer looks at art and architecture with the diagnostic eye of a critic of Western civilization. He is quite aware of the aesthetic values in art, but its symptomatic, if not darkly prophetic, significance as an index to the coming decomposition of the best in our culture appears to him too convincing to be overlooked. Before dealing with the "satanic counterart" of some moderns, he leads us through the mazes of some three hundred years of the history of art by pointing toward disquieting processes of degeneration in society, morality, and religion that either accompanied or followed revolutionary artistic developments—the trend to "the nether abyss," the chaotic. Marc, Grosz, Barlach, Kollwitz, Picasso, Archipenko—these are some of Sedlmayer's crown witnesses illustrating degenerate art. His rich store of examples draws heavily on German art and some projects of eighteenth-century revolutionary French architects (Ledoux) that were never executed but obviously manifested a radical breach with tradition.

Sedlmayer's book in popular editions had a phenomenal success abroad. It expresses widespread popular doubts concerning modern artistic techniques and style and voices opposition to the loss of a religious center in art and architecture. The book's illustrations are helpful in the appraisal of this provocative study, likely to arouse much controversy. The author's grasp of cultural phenomena is enormous. They are skillfully arranged to prove his thesis and make for fascinating reading.

W. H.

## Book Survey

Fossils and Presences. By Albert Guérard. Stanford University Press, Stanford, California, 1957. 270 pages. \$5.00

A collection of literary essays that recalls the free-ranging French type of literary excursions into past and present. Classical and modern French subjects predominate. Elegance, a degree of academic self-consciousness, and a broad rapport with contemporary literature mingle here to produce a peculiar blending of the European and American mind.

Loyalty by Oath: An Essay on the Extortion of Love. By Hallock Hoffman. Pendle Hill Pamphlet No. 94, Wallingford, Pa., 1957. 35 cents

Expressed in language of great simplicity and beauty, this essay is a product of profound thought. The statement is particularly moving and convincing because a deep personal conviction is added to the skillful blending of the writer's broad learning in history, law, psychology, and religion. Hallock Hoffman goes beyond the uselessness of oaths; he is concerned about their effect on the ability of free men to think and to speak freely as the truth opens to them. He is more concerned about the great majority who make no objection to oaths than about the few who protest them. The majority, happy to think and speak as one, need the few who think and speak their own minds.

## Contents

	Page
Books .....	374
Editorial Comments .....	375
Contemplation and Action—Frederick J. Tritton ..	376
Orchard Country (poem)—Alice M. Swaim .....	377
Parable (poem)—Anne Young .....	377
Friends in the Eastern Mediterranean Area— Herbert M. Hadley .....	378
"That Which Is Hurtful to Thee . . ."—Thomas E. Colgan .....	379
Conferences for Diplomats .....	380
The Other Swarthmore—Harold Newton .....	381
Proverb (poem)—Mildred A. Purnell .....	381
Friends and Their Friends .....	382
Letters to the Editor .....	384

# FRIENDS JOURNAL

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## Editorial Comments

### *Old Zionism and Modern Israel*

MARTIN BUBER, the celebrated Jewish author of *I and Thou, For the Sake of Heaven*, and many other works, joined the Zionist movement sixty years ago. In surveying his present position and developments in Israel in the June issue of the *Jewish Newsletter* (P. O. Box 117, Washington Bridge Station, New York 33), he calls the last six decades a "hard way"; but in spite of many disappointments he emphatically confirms his faith in Zionism. The fact that the new state was built by masses of refugees, and not by selected believers wanting to "fulfill their lives and prepare the future," is, in Buber's opinion, the greatest obstacle to the realization of an ideal state. As a result the young nation did not go the way of the spirit but the way of power politics; "the majority of the Jewish people preferred to learn from Hitler" rather than from the spirit of their early religious leaders. Power politics became the adopted principle.

The *Ichud*, an association for Jewish-Arab rapprochement, worked for a binational Jewish-Arab state that would have guaranteed coexistence of the two peoples. It also promoted a plan for a federation which would have benefited the economy of the entire Middle East. History took a different course, and the settling of the Arab refugees has now become the most urgent problem. Martin Buber proposed ten years ago that Israel should take the initiative by inviting all interested groups, states and churches alike, to a conference working out a solution. He now states that no peace "is any longer possible between Jews and Arabs unless it takes the form of co-operation and federation." Many aspects of the Jewish-Arab situation reflect the tensions in the rest of the world. The peoples are no longer communicating with one another. Whatever they say is received across the border with universal distrust, and no one really talks to any one else. Martin Buber still believes that Israel's "way of error is the way to fulfillment." Nobody will harbor any illusions about the difficulties ahead for Israel and the world at large. Buber urges us to "talk to one another about common interests, the common hope, the common will, and then return to the world of politics and say the

truth in common." This sound advice will need the support of convincing acts of good will.

### *A Voluntary Service Corps for the UN*

A new movement intended to create a UN Voluntary Service Corps deserves our attention and support. The File of Volunteers for the UN will appeal to men and women of 19 years and older who are willing to work for one or two years at subsistence pay in the service of any nation that may call for them. These volunteers must care about building a friendly world, must be ready to make personal sacrifices for this goal, and must be willing to go anywhere they are needed. Training and experience in agriculture, business, nursing, medicine, teaching, construction, languages, and work camps are helpful. The volunteers will work shoulder to shoulder with villagers. They will construct water wells, teach new agricultural methods, plan the sale and distribution of hand-crafts, teach reading and writing, fight disease, or be active in many other fields. Some UN delegates and individuals of prominence within the UN have expressed their keen interest in the plan and encourage it.

The organization is now assembling a file of volunteers. When it will have grown to a thousand or more registrants, it will be presented to interested delegates in the UN. The moment of actual mobilization is entirely uncertain. It may be that means will be found to finance only a small percentage of the volunteers.

Information is available from the File of Volunteers for the UN, Box 179, Cambridge 38, Mass.

### *In Brief*

Largely through the efforts of Italy's only woman Senator Angelina Merlin, the Italian Chamber of Deputies legislated in January, 1958, that all houses of prostitution be closed within six months and that their 4,000 inhabitants be re-educated.

The Japanese-language Christian Year Book for 1957, published in Tokyo, shows that the Christian population now totals 322,135 Protestants, 227,063 Roman Catholics, 34,391 Eastern Orthodox—a grand total of 583,589. Seventy-four Protestant denominations are represented. There are now 4,312 Protestant, 671 Roman Catholic, and 140 Eastern Orthodox churches in Japan.



## Contemplation and Action

By FREDERICK J. TRITTON

QUAKERISM has gone through a number of phases in the course of three hundred years, and the Society of Friends today is largely the product of its past history. If we recognize this, it will help us to understand the varieties of thought and experience among us.

The Society of Friends began with a tremendous outburst of spiritual activity, rooted in a mysticism which was the outcome of a firsthand acquaintance with God. The center and source of the common experience of Friends was found in the meeting for worship, based on what they called "silent waiting upon God." One of the early Quakers, Robert Barclay, identified the Quaker way of worship with the contemplative prayer practiced by the mystics of the church. But whereas "they make it a mystery only to be attained by a few men and women in a cloister . . . God is revealing and establishing this worship and making many poor tradesmen, yea, young boys and girls, witnesses of it." He might have added, too, that whereas the experience of the mystics was normally solitary, that of the Quakers was communal and the root of all their varied activities.

But the dynamic phase of Quakerism did not last, and for various reasons Friends in the eighteenth century came under the influence of a negative Quietism, which, whilst it produced some beautiful individual characters, led in the main to a withdrawal from the world and its problems. It needed the impact of the Evangelical Revival in the next century to arouse Friends to a new sense of God's purpose for them. They engaged in philanthropical activities of various kinds, and London Yearly Meeting for Sufferings, from being concerned primarily with the sufferings of Friends for conscience' sake, became concerned for suffering humanity. Besides various forms of social service, foreign missions were launched in the Near East, Asia, and Africa. The dominant outlook was no longer mystical but evangelical.

It was the impact of scientific thought that eventually brought about a change. In the second half of the nineteenth century the teachings of Darwin and Huxley were gradually affecting the minds of all thoughtful people. This movement came as a challenge to Friends to examine their own fundamentals; and in 1895 a widely attended conference was held at Manchester, at which Friends cleared their minds and saw that there need be no essen-

tial conflict between scientific thought and religious experience. The mystical basis re-emerged, and in 1905 Woodbrooke was established under the direction of J. Rendel Harris, a biblical scholar of no mean ability, who was ready fearlessly to accept the results of the new critical research. With the planning of the new Quaker history and new fields of activity opening in many directions, Quakerism entered upon an inspiring new period of development.

The experiences of the First World War clinched the arguments of those Friends who were beginning to realize that Quakerism and Quaker service implied something more than philanthropy, good as that was in its place and time. There was needed a thorough and fundamental transformation of society in accordance with Christian principles. The relief work of British and American Friends in many countries and the growth of new Yearly Meetings east and west, as well as the experience of the Second World War, broadened the vision of Friends and brought them into closer and more personal contact with all sorts and conditions of men.

Today the Society of Friends is made up of a great variety of experiences and shades of thought. There are, of course, introverts and extroverts, and the other types with which Jung has made us familiar. There are evangelicals and rationalists; unitarians and trinitarians; some who are nearer to Roman Catholicism than to nonconformity, and vice versa; others who are influenced by Eastern thought and think Quakerism is wider than the Christian Church; some who stress our unity with other Christians and want it to take practical shape; others who emphasize our differences and rejoice in them. There are quietists and activists, and a few dynamic, affirmative mystics who recognize the unity of contemplation and action. All this variety is most interesting, and one would not be without it; but unless there is also a strong sense of all being fundamentally united in the Spirit, we shall remain very far from being as effective as God wants us to be.

Moreover, mystical writings of many schools are read by Friends today, not only Christian but Sufi, Buddhist, Vedantic, and others. Friends make use of Aldous Huxley's *Perennial Philosophy* and Gerald Heard's guidance in ways of prayer. Some have found Krishnamurti's teachings helpful. But I doubt whether all who read such literature are able to relate it satisfactorily to their Quaker experience. If they could do so, it would give them stability and integration. They might help the Society of Friends as a whole to enter more fully into its heritage.

Frederick J. Tritton has for many years been Secretary for Foreign Service of the London Yearly Meeting Friends Service Council. The above article is a condensation prepared by Frederick J. Tritton of an address he gave to the Seekers Association, London, a group made up of English Friends.

The early Quakers lived at the dawn of the scientific age. The tremendous achievements of that age have changed the whole appearance of a world which is rapidly becoming unified materially whilst morally and spiritually it is rent with antagonisms. These are the result of our inability to grasp the real meaning of what is happening. As our Swedish Friend, Emilia Fogelklou Norlind, has pointed out, what is so important about the new universe which science has revealed is that materiality has been exchanged for radiation—immense movements of atoms taking no account of limits which appear hard and fast to our sight and touch. In splitting the atom scientists have finally revealed an open world in which the frontiers have disappeared. Only a few have caught a religious glimpse of creation in this new universe. Einstein was one. He spoke of a "cosmic religious feeling" which came to him in contemplating it.

We are living in a wonderful new world which is constantly being changed. He would be a bold person who would venture to prophesy what may happen in the next fifty years. It is a world of immense possibilities for the religious spirit, but the Christian Church as a whole is bewildered. In its distress it turns to a liturgical revival or clutches at neoevangelicals like Billy Graham, whose message may move a few thousands for a time but makes no real impact on the modern world. Many religious people shrink from the spectacle of the new universe because of the evil that may come from the immense energies liberated. They know Christ and his radiation of love, but they narrow him down to a limited sphere, forgetting that the open world we live in is also his sphere of operation.

Can we grasp the inner reality, the significance of this new universe? Some seem to be beginning to appreciate it intellectually, but only in part, on its technical side. As a whole it eludes us in its vastness and diversity. But until we can in some measure apprehend it, we are divided beings, lacking the creative wholeness of the religious life. In reality there are no barriers. It is a world of radiation; and to the spirit of prayer the world revealed by Christ in the hearts of men and the world without revealed by science are one in nature and in reality. Science can study the outer world, including the human body and human behavior, but the essential reality of the human person himself ever escapes, because he is eternally subject and cannot be fully known as object.

God is the great eternal Subject, who is at the root of our subjectivity, and His ultimate reality cannot be found in the external universe, which reveals His works. Nor can He be found in ritual forms or spiritual exercises which treat Him as an object. Those who believe they have truly found Him affirm that He is within, in the very essential being of the human subject, who can know

Him only by turning inwards in an act, not of scientific analysis, but of loving contemplation.

If Friends would more consistently endeavor to practice contemplation in this sense, as it was practiced by early Friends both in the meeting for worship and alone, it would help them to become at home in this wonderful new world. They would find within that divine principle which is the principle of integration in the universe as a whole. They would also discover that it is more than a principle. They would know it as a heart of love, a personal reality, the God and Father of our Lord Jesus Christ, who is the Lord of this new universe and the inspirer of the patient search after truth of the scientific worker as of the religious seeker. I have no doubt, too, that thereby would come about a more complete integration of all the diverse human elements in our Society of Friends, and a clearer perception of the things that really matter in our varied service. Contemplation and action would be one.

### Orchard Country

By ALICE M. SWAIM

I live in orchard country, where the hills  
Are fairylands of blossom every spring,  
And the least sighing of the May wind spills  
A petalled snow above a bluebird's wing;  
Where every blossom pierces like a pain,  
Too exquisite and too intense to bear,  
And ripened pollen drifts like golden rain  
Across the hillside, down the fragrant air.

I live in orchard country, where the soul  
Can garner harvests far more rich than fruit,  
Where dreams are ripened, baffled hearts made whole,  
Bruised spirits once again grow resolute.  
I worship here, a humble votress,  
Where hills recede in folds of loveliness.

### Parable

By ANNE YOUNG

Now when the vine, the tree give forth their riches  
Into greedy hands, I think of those still places  
Where fruit was trained on walls, where the contented  
came  
Softly as maids that sing to their Lord down trellised  
laces.

I see the gloating reapers throng the orchard,  
Crowd the vineyard, tear sweet leaves, break ancient  
boughs,  
For plunder. Serene, those others watch, not even grudging  
To the winds white petal-harvests of espaliered vows.



## Friends in the Eastern Mediterranean Area

By HERBERT M. HADLEY

I ENTERED the Eastern Mediterranean Area at Istanbul, the city which sits astride the Bosphorus, with one side in Europe and the other in Asia. But Istanbul is not the key to Quaker life in the Near and Middle East. The key is the Near East Yearly Meeting, which unites in one body Friends in Lebanon and Jordan.

It is of more than passing interest that the Lebanese portion of the Yearly Meeting springs from the work of British Friends, whereas the Meeting at Ramallah in Jordan is the result of the labors of American Friends of the Five Years Meeting. While there is something characteristic of its background in each, the two groups of Arab Quakers find unity easily in their annual sessions held at Easter time in alternate years at Brummana (Lebanon) and at Ramallah. This year the Yearly Meeting was at Ramallah.

Only ten miles from Jerusalem, Ramallah offers the visitor unique opportunities at Easter time, and a traditional part of Yearly Meeting held here is a sunrise service at the Garden Tomb. But the pall of the unsolved Arab refugee problem is heavy. An unofficial refugee camp is to be found inside Ramallah, a hillside area where these homeless ones have built rude huts out of any material available to them. The advantage of the location inside the town is its proximity to occasional employment. Two other camps are nearby, one semiofficial and the other operated officially by the United Nations. While Ramallah is one of the areas of refugee concentration, it is surpassed in this respect by the Jericho area; and neither of these compares in the extent of refugee misery with the Gaza strip.

Gathered in the Holy Land at Easter time, Friends remembered "the significance of Christ's message of love, forgiveness, and service, which is sorely needed today here where he lived and taught." The Epistle of the Yearly Meeting continues, "Friends, though few in numbers, feel an urge and a responsibility to bear witness to our testimonies in this troubled land . . . and we face great difficulties in translating our role as Quakers into something more than hopes and visions."

The thought and concern of American and British Friends in the area has given support to the Quaker wit-

ness of Near East Yearly Meeting. The British staff at the Friends High School at Brummana and the thriving American Quaker community in Beirut have greatly increased the strength of Brummana Monthly Meeting, now composed of two Preparative Meetings, Beirut and Brummana. The "outsiders" actually outnumber the Arab membership in these Meetings; but happily the major official responsibility remains in Arab hands, with strong support in every way from those whose earlier Quaker experience has been in American or British Meetings. In Ramallah, however, there is need for more Friends of high caliber from the West. This kind of support is required if the two Friends Schools are to continue to make a contribution by upholding standards of high character as well as good scholarship for which they have long been well known in the country.

While the Friends Schools at Brummana and Ramallah have had official support from abroad, the Daniel and Emily Oliver Orphanage at Ras-el-Metn in Lebanon has struggled for its existence. A heritage from two strongly individualistic Quakers, the Orphanage is now under the direction of one of its old scholars, Arab Friend Bontros Khoury. Its building damaged beyond repair by earthquake two years ago, the Orphanage has been given a good piece of land by the Lebanese government. If efforts are successful to secure building funds, a school with an emphasis on vocational training will be provided. Friends in both Jordan and Lebanon are giving their support, but assistance from America and Europe is required if the Orphanage is to continue.

Emphasizing the importance of a closer connection with the larger family of Friends, the Near East Yearly Meeting has recorded its "hope that Friends traveling through the Middle East will visit with us and perhaps gain a greater insight into the complex problems which exist here and, in so doing, help to spread greater understanding and concern." The Yearly Meeting named Fuad Zaru, a pharmacist of Ramallah, as its representative to the September meeting in Germany of the Friends World Committee for Consultation.

All five staff members of the American Friends Service Committee Unit in Israel attended the Yearly Meeting and were heartily welcomed. The proposal was made that sometime the Yearly Meeting might meet in Israel with these Friends. While the unrealistic nature of the proposal was recognized in discussion, there was still a yearning to leap over the wall that divides man from man in bitter conflict.

The writer of this article was to go from Jordan to Israel, and from Israel to Cyprus en route to Greece. It was the wish of Near East Yearly Meeting that I should carry to the little meeting of British Friends in Nicosia

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Herbert Hadley is currently on a ten-week journey as General Secretary of the Friends World Committee for Consultation. In addition to the countries mentioned in this article, he is visiting Friends in Germany, Switzerland, Italy, and France. Friends interested in contacts with the Eastern Mediterranean Area groups and individuals may request names and addresses from the Friends World Committee for Consultation, Woodbrooke, Selly Oak, Birmingham 29, England.

(Cyprus) greetings and an invitation to visit Near East Friends at future Yearly Meetings or other times. I was able to deliver the letter at a gathering of eight Friends in the home of the Clerk, Robert Wood.

In Istanbul I had visited Friends Robert and Betty Avery. Later I discovered that an Austrian Friend living in Beirut knows Bob Avery well, but neither has until now known that the other is a Friend. Until now, no Friends meeting for worship has been held in Istanbul, but a handful of people is considering getting together for this purpose. Besides the Averys in Istanbul, other Friends in Turkey include Mary and William Nute in Ankara, regular correspondent of FRIENDS JOURNAL.

In Athens I met with the Friends who worship once a month in the home of George and Isabel Papageorgiou. I missed the meeting for worship at Salonica, but with Noel and Joy Jones, who direct the Quaker School for Village Girls, I visited a dozen or more Friends, ex-Friends, and near Friends who appreciate the opportunity they have periodically for quiet Quaker worship. Both Athens and Salonica can be included in travel to or from the Near East, and Friends there would welcome visitors who share the Quaker faith and approach to life.

Thus there is the prospect of a developing relationship among the Friends of the Eastern Mediterranean Area. In addition to the groups and individuals whom I have visited on this journey, there is a Quaker family in Cairo, another in Amman, and another in Persia. In the part of the world where man has lived longest a new fellowship of Friends is born.

### "That Which Is Hurtful to Thee . . ."

By THOMAS E. COLGAN

**I**N Levittown, Pennsylvania, a Protestant minister applied his positive Christianity to combat the virus of hate and fear and found his widest support in the Jewish community.

On Tuesday morning, August 13, 1957, Daisy and Bill Myers and their three children moved into Levittown. They were the first Negro family to buy a home in this suburban Philadelphia community of 55,000 persons. The story was sensationalized in the nation's press, and Levittown, Pennsylvania, became a community with a reputation equal to that of Little Rock, Arkansas.

The American Friends Service Committee is a religiously motivated organization; therefore it was natural for me as the staff member assigned to help restore order to look to the religious community for leadership. The Jewish community which comprises about 10 per cent of Levittown's population made the deepest impression on me when they demonstrated extreme courage in taking an affirmative stand for the brother-

hood of all men in Levittown. The Jewish Community Council, composed of about sixteen organizations, secular and religious, issued a moving statement which reads in part: ". . . seeing in one man all men, and in one family all families; we welcome to Levittown Mr. and Mrs. William Myers of 43 Deepgreen Lane, expecting no more or less than is expected of any member of our community." The Jewish Community Council's chairman, Leonard Glusman, has served ably as co-chairman of the Citizens Committee for Levittown in the successful effort to bring peace out of disorder.

The Friends Service Association, a social service agency set up by Falls Monthly Meeting, joined with other responsible groups and individuals to form the Citizens Committee for Levittown which immediately became the focal point for residents wanting to "do something." A devoted member of this Committee is Rabbi Fierverker, the spiritual leader of Levittown Jewish Center, one of two synagogues in Levittown. On November 21, the Levittown Jewish Center received the Solomon Schechter Award from the United Synagogue of America, the first time this award has been made in the field of civil rights. The United Synagogue, which represents 642 conservative congregations in this country and Canada, cited the Center for "its act of moral courage in its determination to live by the teachings of Judaism and to translate these teachings into guides of ethical conduct."

One evening Rabbi Fierverker told the Citizens Committee of his opinion that one of the major lessons of Judaism and Christianity, "Thou shalt love thy neighbor as thyself," is, unfortunately, extremely difficult for people to practice. He said he encourages his congregation to think of this commandment as interpreted by Hillel, "That which is hurtful to thee do not to thy neighbor." It was during this same discussion that the Reverend Ray Harwick, chairman of the Citizens Committee and Pastor of Levittown's Church of the Reformation (United Church of Christ), remarked, "The most dependable religious group in Levittown seems to be the Jews."

The Levittown Ministers Association has been unable to agree on any united action, although one courageous minister was threatened with loss of his pulpit because he visited the Myers weekly, invited them to his church, and placed an advertisement in the local press in support of their rights.

During the height of the disorder three community forums on the meaning of fair housing were conducted to ease tension. This took courage because there was the threat of the opposition's turning the meetings into an uproar. These meetings, organized by Temple Shalom, the B'nai B'rith Women, and the American Jewish Congress Women, were well managed, and informative panel discussions by experts in community relations contributed greatly towards better understanding of what was happening to democracy in Levittown.

An effort is being made to have the Commissioners of Bucks County establish an official Human Relations Commission. This project was initiated by Marty Silverman, an active member of the Jewish community. Melvin Kartzmer, also Jewish, is chairman of the Dogwood Hollow Neighbors, whose purpose is to "restore a friendly and harmonious atmosphere for all Dogwood

Thomas E. Colgan is in charge of the Community Relations Program of the American Friends Service Committee.



Hollow residents," the section in which Myers and Kartzmer live.

It is pure chance that Irving Mandel, who sold his house to the Myers, and Lewis Wechsler, the next-door neighbor who befriended Myers, are Jewish, but is it only a coincidence that the entire organized Jewish community arose immediately to welcome and defend Myers? I think not.

Do the poverty, misfortune, and political precariousness of Jews in the last few centuries account for their present concern? As I reflect on the forthright stand of the Jewish community, I wonder if the fact that the literature of Judaism is totally unconcerned with race accounts for it. I have never heard Judaism used to justify segregation. On the other hand, Christianity is frequently used by some misinformed Christians in this respect, notably at the moment in the southern part of our country.

One might then ask, "Why do the Jews call themselves the chosen people if they are unconcerned with racial superiority?" The question is a misinterpretation of the true meaning, for the Jews consider themselves chosen for service to God and not for special advantage. Let anyone choose Him and he, too, is chosen, teaches Judaism.

The open and friendly attitude of the Jewish community towards the Myers family has brought latent anti-Semitism to the surface. We dare not take for granted that this frightening phenomenon is certain to disappear. We have only to remember Hitler and the 6,000,000 Jews killed in Germany, the birthplace of the Protestant Reformation, to realize that anti-Semitism like anti-Negro attitudes if unchecked can be disastrous. Recent attitude tests show that 25 per cent of the Christian Americans accept Jews, 50 per cent are neutral, and 25 per cent have anti-Jewish attitudes.

The Christian Church throughout the world has seldom taken the lead in the struggle against anti-Semitism. In Levittown, the church has an opportunity as well as a responsibility to do this. One simple step, but a very important one, would be for Levittown ministers to invite Levittown rabbis to join their Association and thereby demonstrate to their Christian congregations the fellowship of the entire religious community. Of course this suggestion can be applied to every community where it is not presently the practice.

As a result of my experience with the religious community in Levittown, I am convinced there is a greater inner strength to contemporary Judaism from which the Christian Church can continue to learn of the Creator's purpose. Did we not first learn of the true ethics of universal religion when Micah asked, ". . . what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" The establishment of Christ's church need not mean that we

should not seek continuing revelation of His purpose in Judaism. "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth . . ." (Jn. 16:12, 13).

## Conferences for Diplomats

PAUL and Jean Johnson, members of Orange Grove Monthly Meeting, Pasadena, Calif., have returned to the United States after organizing and administering the Asian Conference for Diplomats in Peridenya, Ceylon, sponsored by the American Friends Service Committee. En route home, Paul Johnson spent some time in Tunisia and Morocco to observe refugee work. He will go to Europe in mid-June to assist Lloyd Bailey with three conferences this summer, and in October he will become Director of Conferences for Diplomats in Europe. Jean Johnson will join him in July.

The theme for the 1958 Conferences for Diplomats in Clarens, Switzerland, is "National Interest and International Responsibility." The dates for the Eleventh Conference are July 30 to August 9, chairman, Roger Wilson, Friends Service Council; Twelfth Conference, August 13 to 23, chairman, Colin Bell, American Friends Service Committee. The second Conference for Members of Parliament will follow, August 24 to 31, with James Read, Deputy High Commissioner for Refugees in Europe, as chairman. Its theme will be "The Parliamentary and His Responsibility in an Interdependent World."

Among others providing Quaker leadership will be Bertram Pickard, English Friend with long experience in international organizations, who will attend both Diplomats' conferences, and Stella Alexander, Secretary for the British Friends' East-West Relations Committee, who will attend the Eleventh. The following Friends will participate in the Twelfth: Oliver Ashford, World Meteorological Organization, Geneva; Duncan Wood, Director, Geneva International Center; and Finn Friis, Quaker International Affairs Representative, Vienna. From 30 to 35 persons from various countries are expected at each of the three meetings.

The American Friends Service Committee for many years has been sponsoring small informal international conferences in a number of countries, but it was 1952 before the present series was begun. Individuals who are or will be in positions of leadership in their community or nation meet together to take part in leisurely discussions of problems common to all. Opportunities for continuing contacts are provided in several capitals throughout the world.

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*T*IME is the inexplicable raw material of everything. With it, all is possible; without it, nothing. The supply of time is truly a daily miracle, an affair genuinely astonishing when one examines it. You wake up in the morning, and lo! your purse is magically filled with twenty-four hours of the unmanufactured tissue of the universe of your life! It is yours. It is the most precious of your possessions. . . . You have to live on this twenty-four hours of daily time. Out of it you have to spin health, pleasure, money, content, respect, and the evolution of your immortal soul. Its right use, its most effective use, is a matter of the highest urgency and of the most thrilling actuality. All depends on that.—ARNOLD BENNETT



## The Other Swarthmore

By HAROLD NEWTON

NOW is the time when some of you are completing plans for a tour of Europe, including Britain. Again, others of you are saying that maybe it had better be the Great Smokies or the Adirondacks, or that trip to California this year, and perhaps Europe in 1959.

During the academic year 1956-1957, when my family and I stayed and journeyed among you, we told the story of the beginning of Quakerism to some 500-600 Friends. We illustrated our talk with pictures of the area involved, including a number of Swarthmore Hall.

There has recently been a change in Wardenship there. Our neighbors, Malcolm and Hilda Benson, have taken over the duties of Wardens, and are finding in their retirement a new interest in showing Swarthmore Hall to visitors, especially Quaker visitors from overseas, like yourselves. They would be delighted to have you see the Hall.

The Hall, you may recall, played an important part in the rise of Quakerism. It was built for George Fell just about the time the *Mayflower* arrived on your shores. His son, Thomas, married Margaret Askew in 1632, and they and their eight children were occupying the Hall in 1652, when the Quaker story began.

Thomas Fell, a judge holding many important offices in the area, was absent on circuit in late June, 1652, when George Fox, hearing of the hospitality always offered to traveling ministers and lecturers at the Hall, made his way there. He convinced Margaret Fell, her family, and many of the household of the Truth as he saw it.

On Judge Fell's return, permission was given for Friends to meet every Sunday in the Great Hall, and this continued for 36 years, until George Fox had a nearby barn converted to the present Rake Head Meeting House. Judge Fell died in 1658, and eleven years later Margaret Fell married George Fox.

In 1683 the Hall and estate became the property of Daniel Abraham, who married Rachel, the youngest of the Fell daughters. Margaret Fox, her mother, continued to live there until her death in 1702.

The property later passed to the son of Rachel and Daniel Abraham, who because of financial losses sold it with the whole estate in 1759. During the next 150

years, therefore, the Hall was owned by non-Friends, absentee landlords, who let it to tenant farmers. It was in this period that the building deteriorated very seriously.

In 1912, however, the Hall and 107 acres of the estate were bought by Miss Emma Clarke Abraham, a direct descendant of Judge and Margaret Fell through Rachel and Daniel Abraham. She had the Hall restored with great care. On her death there in 1934, her nephew inherited the property and ultimately sold it in 1954 to the Society of Friends. The Society of Friends has put the Hall in the care of Wardens, who are waiting to greet you.

Many of you will have contributed to the fund for the purchasing of antique furniture now in the Great Hall, entrance hall, and three bedrooms. You will find so much of interest—the mullioned windows and their dripstones, the yew trees planted by Judge Fell for his children, the balcony from which George Fox preached, the—but come to see for yourself!

The nearby town is Ulverston, best approached from London (280 miles away) and the south of England by rail *via* Preston and Lancaster. (From Lancaster Judge Fell used to take the "over-the-sands" route on horseback across Morecambe Bay, but you had better continue by railway!) From the Lake District it is very accessible by two or three bus routes, and from "the 1652 country," where George Fox first met the Seekers, the 25 miles can easily be traversed by bus *via* my own town of Kendal.

The Hall is 12-15 minutes' walk by field path from the railway station, or a taxi would take you through the town in five minutes.

A tour of the premises (almost all of it being open to visitors) takes on the average half an hour, depending on personal interest and questions, but the Wardens are entirely at your service. There are the grounds to enjoy, also. The times for visitors are as follows: Mondays, Tuesdays, Wednesdays, and Saturdays, 10 a.m. to noon and 2 to 5:30 p.m.; Thursdays and Sundays, by appointment. A hotel and a number of cafés are available in the town.

I very much enjoyed looking around *your* Swarthmore. Especially do I remember the Library there and the manuscripts of John Woolman. Now you come and enjoy *our* Swarthmore, with all its Quaker and historical associations.

## Proverb

By MILDRED A. PURNELL

Puddles on a road reflect the sky;  
Smooth roads have no glass to see it by.

Harold and Ida Newton were in New York City during the academic year 1956-1957, when Harold Newton served as an exchange teacher. A member of Kendal Meeting, England, he and his family visited Friends across the country last summer before returning to England. (We have retained his spelling of Swarthmore Hall, which in England is usually given as Swarthmoor Hall.)

## Friends and Their Friends

Friends are reminded that during July and August the FRIENDS JOURNAL will be published every two weeks. Publication dates will be July 12 and 26, August 9 and 23. Regular weekly publication of the FRIENDS JOURNAL will be resumed on September 6.

A citation was presented to Alexander Converse Purdy, Hosmer Professor of New Testament and Dean of Hartford Theological Seminary, on May 21 by the Alumni Association of Hartford Theological Seminary. The citation, which recognized his "forty-five years of distinguished Christian service, as the author of notable books and articles, the inspired teacher of generations of students, and the valued counselor and friend of thousands who love and admire him," said: "His competence as a scholar, his well-disciplined, analytical mind, his highly developed gifts as poet, writer, and speaker, his unostentatious but profound seriousness, his genuine and ever kindly sense of humor, and, above all, the integral unity of his person and his work have made him an unexcelled teacher and interpreter of the New Testament and of our Lord Jesus Christ."

"The star in our firmament," says the Washington, D.C., Friends Newsletter, "is Alfred Mikesell, who ascended in an open balloon basket to 40,000 feet, where the sky remained blue though the fixed stars lost their twinkle. While Mary listened to his heartbeat at Medical Research Center, and the children were routed out of bed by reporters, Mike and his companion wore heavy cold-weather clothing, breathed through oxygen apparatus, were hindered by the winding and the unwinding of their swinging basket, saw Jupiter like a giant weather balloon, and made useful astronomical and medical observations."

British Friends are having among their membership a series of new appointments to public offices. On May 20 Frederick J. King was installed as Mayor of Swindon. A day earlier A. Leslie and Margaret Phillipson were installed as Lord Mayor and Lady Mayoress of York. Another "Quaker occasion" took place on May 23, when A. Leslie and A. Kathleen Godfrey were installed as Mayor and Mayoress at Saffron Walden.

Friends wishing to visit the UN as a one-day study tour should contact Gerda Hargrave, a member of Lansdowne, Pa., Meeting, at 18 Nyack Avenue, Lansdowne, Pa. (telephone MADison 6-6460). She has taken over the UN arrangements formerly conducted by Esther Holmes Jones.

Gladys Bradley of Scarsdale, N. Y., Meeting, 66 Villard Avenue, Hastings-on-Hudson, N. Y., and Nora Cornelissen of Flushing Meeting, N. Y., 14-62 154th Street, Beechhurst, Whitestone 57, N. Y., are making necessary reservations for the period of the visit to the UN.

According to information received from the Committee for Non-Violent Action Against Nuclear Weapons, the crew of the *Golden Rule* made another attempt to sail into the restricted area of the Pacific which is reserved for the testing of atomic weapons. Before leaving, Albert Bigelow was arrested for contempt of court and sentenced to sixty days in jail. On June 4, William Huntington, George Willoughby, Orion Sherwood, and James Peck, New York City, a new member of the crew, sailed out from Honolulu but were towed back by the Coast Guard after having traveled five miles. William Huntington, George Willoughby, and Orion Sherwood were sentenced to sixty days in jail, a penalty which they are now serving. James Peck, not having been involved in the earlier attempt, was also sentenced to sixty days in prison, but was released on probation.

Mary Jane Harvey died suddenly on May 11 in an automobile accident near Findlay, Ohio, while returning from a music festival at Oberlin College. She was a sophomore at Earlham College. Surviving are her parents, Cyril and Ruth Harvey, two sisters, Dorothy Leonard and Ruth, Jr., and a brother, Cyril, Jr. Memorial services were held at Earlham on May 13 and at Media Meeting on May 14. Our sorrow and shock at the sudden cutting off of her life, so full of enthusiasm and promise, are tempered by appreciation for the joyous blessing she has been in her home, her Meeting, her community, and her schools.—From the Newsletter of Media and Providence Monthly Meetings, Media, Pa.

Friends attending the Cape May Conference who wish to visit the UN either before or after Friends General Conference should write to Gladys Bradley, 66 Villard Avenue, Hastings-on-Hudson, N. Y. She will be at Cape May for further consultation.

The May, 1958, *Monthly Bulletin* of Frankford Meeting, Unity and Waln Streets, Philadelphia, Pa., deals with the murder committed against an innocent Korean student who became the victim of a street gang of teen-agers. The demand of the public that the murderer be given the death penalty arouses the protest of the *Bulletin's* article, entitled "The Violent Ones." Part of the article reads as follows: ". . . The killing of one innocent man has aroused a whole city. But such indignation has not been aroused when innocent people were killed by our testing of nuclear weapons. In this world of violence, what kind of example are adults setting for young people? . . . It is somewhat of a miracle that young people who have been nurtured on the idea that only violence settles anything have not been more violent. . . . We are speaking of the 'good' people of our community who would not think of settling personal affairs by so much as a slap. . . . They are the ones in our government who insist that only violence can change the minds of the Russians. . . . Something more must be done. . . . Do you actively seek an answer to the hate and violence in our world?"



Marshall Sutton has announced his resignation as Executive Secretary of the Baltimore Yearly and Monthly Meetings, Stony Run, to accept the position of Associate Secretary of the Friends World Committee, American Section. The Suttons will live in Wilmington, Ohio. At the office of the World Committee on the Wilmington College campus Marshall will have responsibility for World Committee work in the Midwest and will serve as liaison with the Philadelphia office and the work of the Committee at the United Nations. The appointment becomes effective on September 15.

Edward M. and Esther H. Jones of Green Street Monthly Meeting, Philadelphia, Pa., left on June 10 for an extended trip through Asia and the Middle East. Esther will be photographing United Nations operations in various countries. She has been asked by the State Department to photograph particularly UNESCO projects.

The two Friends will spend three and a half months in Japan and will attend several international conferences. Esther has been asked to represent Friends General Conference at the World Convention on Christian Education to be held in Tokyo in August. Following these sessions there will be held the Fourth World Conference against Atomic and Hydrogen Bombs and for Disarmament, a "broad international gathering with delegates from different countries and diverse trends of peace movements taking part." The National Council of Christian Churches of Japan is inviting delegates to the Christian Education Conference to attend an international Christian Peace Gathering for the Prohibition of Nuclear Weapons and Disarmament. This means that Christians are called together to make preparations for attending this Fourth World Conference. Edward and Esther Jones will also attend the Ninth International Congress for the History of Religions.

As usual, there will be two international student seminars in Japan this summer, and Edward and Esther Jones will assist in various ways. They will visit Friends Meetings and show pictures of the beginnings of Quakerism in England. Esther Rhoads has arranged visits to the United Nations Clubs in schools.

Edward and Esther have been appointed authorized representatives of Volunteers for United Nations Projects, Inc., a private, nonprofit organization, the purpose of which is to finance qualified volunteers in United Nations technical assistance projects and to negotiate their acceptance. As they visit different projects, they will have a chance unofficially to explore this opportunity for people to help other peoples.

Through the years, as Accredited Representative for Friends General Conference at the United Nations, Esther has had an opportunity to meet members of different national delegations, and some of these have talked to groups she has taken to the United Nations; these persons will be important contacts in different countries.

Edward and Esther Jones will return from Asia through the Middle East. They expect to arrive in Philadelphia about April 1, 1959.

Barbara M. Clough, a member of London Grove Meeting, Kennett Square, Pa., has been named Director of the Reid Hall Junior Year in Paris Program. The program enables graduates of Junior Colleges in the United States to continue their education in Paris. Reid Hall is an international center for university women established in 1922.

Barbara M. Clough formerly was Dean at George School and Headmistress of the Northfield School at Northfield, Mass.

The Fellowship of Reconciliation is sponsoring "A Vigil at Canaveral" from June 21 to July 6. The purpose of the project is to raise questions about preparations for missile war and to call for international cooperation in the exploration of space. For information write to Charles Walker, Box 107, Port Canaveral, Florida.

Volunteers are needed to help staff a small library at Friends Neighborhood Guild, 703 North 8th Street, Philadelphia. The giving of two hours weekly can keep the library running smoothly and render a valuable service. The library is open Monday through Friday from 3 to 5 p.m. and Tuesday and Thursday evenings from 7 to 9. Through a grant from the Chace Fund and with the cooperation of the Free Library of Philadelphia, a library designed to provide not only good books in quiet surroundings but also counseling, tutoring, and inspiration has been set up at Friends Neighborhood Guild.

The May mailing of the Wider Quaker Fellowship (20 South 12th Street, Philadelphia 7, Pa.) included the following pamphlets: *Disarmament*, the message of the Friends Conference on Disarmament held at Germantown, Ohio, from March 13 to 16, 1958; *A Guide to Quaker Reading*; and Reginald Reynolds' *Pendle Hill Pamphlet, John Woolman and the 20th Century*.

### ***Will You Be Exploring Your Faith at Cape May?***

*The toddlers will be digging into the sands at Cape May, New Jersey, June 23-30, during Friends General Conference, but you will find yourself digging into the substance of your Quaker faith. Gilbert Kilpack opens the conference with an address on "From Fear to Faith," and Wednesday night Bernard Clausen will talk on "The Age of Frightened Faiths." Saturday evening Howard Brinton deals with "Quakerism and Modern Christian Thought," and Sunday evening a panel considers "Balancing Life in Unsettled Times." Round tables to help you explore your faith include "A Mid-century Evaluation of Quaker Religious Thought," and William Hubben's "Our Spiritual Crisis as Reflected in Literature and Art."*

David Houghton, a member of Media, Pa., Monthly Meeting, received the William Grundy Haven Memorial Award, carrying a cash stipend of \$250 for a student in the College of Mineral Industries at Pennsylvania State University, having high scholarship, sincerity, enthusiasm, and loyalty. He ranks highest of 500 students in the College of Mineral Industries. This summer he will work in the Severe Local Storms Research Center at the Weather Bureau in Washington, D. C.

Powelton Friends Meeting has become affiliated with Central Philadelphia Monthly Meeting of Friends as a new meeting for worship in West Philadelphia. This group of Friends, most of whom live in the area known as Powelton Village, meet on Sundays at 11 a.m. in the Parish House of St. Andrew's Episcopal Church, 36th and Pearl Streets. Frances Williams Brown, Joseph R. Karsner, Henry J. Cadbury, Mary M. and Kenneth Cuthbertson have been appointed by the Meeting as the Committee of Oversight.

Willistown Meeting, near Edgemont, Pa., will hold its meeting for worship from 11 to 12 o'clock on Sundays, June 22 to September. There will be no adult discussion group, but provision will be made for those children who do not wish to attend meeting.

John W. Willard leaves the Chicago Regional Office (Illinois and Wisconsin) of the American Friends Service Committee at midyear after a decade in staff leadership there, to become the Committee's fund raiser in its Pacific northwest region, with headquarters at Seattle. Succeeding him as executive secretary in Chicago at the end of this summer is Kale Williams, now Associate Executive Secretary of the Pacific Southwest Regional Office in Pasadena, Calif. Meanwhile, the Chicago Regional Executive Committee has appointed its chairman, Harold W. Flitcraft, to serve as Acting Executive Secretary.

The Spring Number, 1958, of the *Bulletin of Friends Historical Association* contains the following articles: "The Nicholites Become Quakers: An Example of Unity in Disunion," by Kenneth L. Carroll; "An Irish Friend and the Civil War," by David Large. The usual departments entitled "Notes and Documents," "Quaker Research in Progress," "Historical News," "Book Reviews," and "Briefer Notices," as well as "Articles in Quaker Periodicals," contain valuable additional information.

Editorial matters and manuscripts should be mailed to the Editor, Frederick B. Tolles, Friends Historical Library, Swarthmore College, Swarthmore, Pa.

Annual membership dues are \$3.00, for which amount the members receive the *Bulletin* free of charge. Those interested in the Friends Historical Association should write to Anna B. Hewitt, Haverford College Library, Haverford, Pa.

## Letters to the Editor

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

Your constructive criticism, with its expression of some doubts, of the "New Note in Pacifism" contrasts with the unreserved enthusiasm of *The Friend*, London, toward similar developments in Britain.

I have observed these events from the standpoint of telegraph editor of a daily newspaper and can say a word about the attention they are receiving. The volume of copy on pacifist activities moved over the national trunk lines of the two major wire services in the past five months has been by far the greatest in my seven years of handling telegraph news. Walks for Peace, the *Golden Rule*, and the AEC sit-in have all been rather extensively reported. Friends-sponsored protests in Northern California in connection with the *Golden Rule* and the tests were treated, even if briefly. These various accounts were generally quite fair, and presumably were available to the large majority of the 1,755 daily newspapers in the United States which receive one or both of these wire services. Wirephotos accompanied some of the stories.

I know also that accounts of the *Golden Rule* were carried on CBS television and on the Lowell Thomas radio newscast. The current "Walk for Peace" to Washington, D. C., was reported on the local radio, and, interestingly enough, by the Armed Forces shortwave station in Los Angeles, which probably can be heard around the world.

These new notes in pacifism have been newsworthy and have deserved the attention they have received. My impression is that pacifists and Friends have scored a real breakthrough.

Winston-Salem, N. C.

FRANK McDONALD

Although I was one to write in favor of legislation to prevent liquor advertising in interstate commerce, Richard Wood's letter in this week's issue [May 31, 1958] seems to have much sense. On the other hand, in behalf of freedom of speech should we allow obscene advertisements, opium dens, bawdy houses, etc.? The question is a puzzling one.

West Chester, Pa.

BERTHA SELLERS

As I have got to know so many good Friends in U.S.A. and Canada during the past two years, I wish through the *FRIENDS JOURNAL* to send farewell greetings to all who may be your readers. Getting to know you has been a highlight of my life's varied experiences. My soul has been enriched by many, many deep friendships. I will reply to all letters.

Care of Friends House, Euston Road,  
London, N.W. 1, England

CHARLES MARLAND

Hildegard and I appreciate your report in the April 12 issue concerning a "typical American woman" (page 235). Un-



fortunately, the article from which you got your material, and which we sent to you, was inaccurate in one very important point. The article stated that "Mrs. H. Summer" was the wife of a Department of the Army civilian. This, of course, is not true. I am still with the University of Maryland as Comptroller, and the University is an entirely separate entity within the over-all administrative setup here in Europe. This is somewhat painful to us because the article gives the impression that I had become closer attached to the Army system.

Heidelberg, Germany

ERNEST HERBSTER

## Coming Events

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

### JUNE

15—Annual Meeting of the Bart Historical Society, at Bart Meeting House, three miles from Christiana, Pa. Worship, 11 a.m.; lunch, noon (bring a box lunch); business, 2 p.m.

15—Annual Appointed Meeting of Greenfield and Neversink Executive Meeting, at the Grahamsville, N. Y., Meeting House, 11 a.m. Bring a box lunch.

15—Meeting for worship at Orchard Park Meeting House near Buffalo, N. Y., 11 a.m. Bring a basket dinner. At 2:30 p.m., Fred and Susan Reader of England will speak on their two years' sojourn in East Africa and their recent visit to Australia. Meetings for worship will continue regularly each Sunday thereafter at 11 a.m.

15—Friends Social Union family picnic at Pennsbury Manor, near Bristol, Pa., 4:30 p.m.

17 to 22—New England Yearly Meeting, at Lasell Junior College, Auburndale, Mass. Worship, business, reports, discussion, Bible study (with Katharine H. Paton); addresses by Kenneth Boulding, E. Raymond Wilson, Alexander C. Purdy; Young Friends program; Junior Yearly Meeting.

18—Chester, Pa., Friends Forum, educational motion pictures, in the meeting house, 24th and Chestnut Streets, 8 p.m.: "The Living Desert" and "Jose Iturbi, Pianist."

22—Annual Meeting at Homeville Meeting House, Route 896 northwest of Russellville, Pa., 2 p.m. John Alcott of Landenberg, Pa., will be present. Bring picnic lunch.

22—Meeting for worship at Old Kennett Meeting House, Pa., on Route 1, three miles east of Kennett Square, 10:30 a.m.

22—Tenth Anniversary of Stamford, Conn., Meeting, at the meeting house, Roxbury and Westover Roads. Speaker, Patrick Malin, Executive Director of the American Civil Liberties Union. Friedl Stoetznner and John Eavenson, cochairmen of the Advancement Committee, are in charge of the program. This will be an opportunity for visitors to see the new Stamford Meeting House, which is nearing completion.

26 to 29—Canada Yearly Meeting, at Pickering College, Newmarket, Ontario, Canada.

Summer meeting for worship: At Elkland Friends Meeting held in Elklands, in scenic Sullivan County mountains, Pa., every Sunday during June, July, and August, 2 p.m. Guests at Eagles Mere and others visiting in the vicinity are especially invited.

### BIRTH

CRONK—On May 30, to Elwood and Joy Newby Cronk, members of Springfield Monthly Meeting, Pa., now living in East Lansdowne, Pa., a son, ALAN RICHARD CRONK.

### DEATH

#### Marcus Goodbody

Nearly 200 persons met in the Stamford, Conn., Meeting House of the Religious Society of Friends at a memorial meeting held on June 1 for the late Marcus Goodbody, who died on May 25 at the age of 81. Marcus Goodbody was an Overseer and member of Ministry and Counsel for Stamford Meeting and had long served as Treasurer. Members of the New York business world and Stamford city officials, along with other prominent citizens, met to pay their respects. A birthright Friend, Marcus was born in Dublin, Ireland. He was senior partner of Goodbody and Company, 115 Broadway, New York, and was a member of the New York Stock Exchange. He is survived by his widow, H. Augusta Goodbody, and a son, Robert.

## MEETING ADVERTISEMENTS

### ARIZONA

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

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

### CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings, the last First-day of each month, after the meeting for worship. Clerk, Clarence Cunningham.

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

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

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

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

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

### COLORADO

DENVER—Mountain View Meeting, 10:45

a.m., 2026 S. Williams. Clerk, SU 9-1790.

### CONNECTICUT

HARTFORD—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

NEW HAVEN—Meeting, 11 a.m., Conn. Hall, Yale Old Campus; phone MA 4-8418.

### DISTRICT OF COLUMBIA

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

### FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 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 8-6629.

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

PALM BEACH—Friends Meeting, 10:30 a.m., 812 South Lakeside Drive, Lake Worth.

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

### HAWAII

HONOLULU—Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 994-447.

### 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 8-3066.

DOWNERS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOODland 8-2040.

### 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

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

### LOUISIANA

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

### MASSACHUSETTS

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

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6888.

**SOUTH YARMOUTH [Cape Cod]**—Worship, Sundays, 10 a.m. all year.  
**WORCESTER**—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone FL 4-8887.

### MINNESOTA

**MINNEAPOLIS**—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Richard P. Newby, Minister, 4421 Abbott Avenue S.; phone WA 6-9875.

### NEW JERSEY

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

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

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

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

### NEW MEXICO

**SANTA FE**—Meeting, Sundays, 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Sylvia Loomis, 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**—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.). Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc. **Manhattan**: at 144 East 20th 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, Frances Compter, 17 Hazleton Drive, White Plains, N. Y.

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

### OHIO

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

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

### PENNSYLVANIA

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

**LANCASTER**—Meeting house, Tulane Terrace, 1¼ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

**LANGHORNE**—Middletown Monthly Meeting, Sundays, 11 a.m., June 15 through August; care of small children provided.

**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, 20 South 12th Street. 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 and Orthodox Streets. 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.

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

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

### PUERTO RICO

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

### TENNESSEE

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

### TEXAS

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

**DALLAS**—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, 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

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