

FRIENDS JOURNAL

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THE world's history is a divine poem of which the history of every nation is a canto and every man a word. Its strains have been pealing along down the centuries, and though there have been mingled the discords of warring cannon and dying men, yet . . . there has been a divine melody running through the song which speaks of hope and halcyon days to come.

—JAMES A. GARFIELD

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Seek and Ye Shall Find—Teachers

“WHAT is the general problem of religious education in the U.S.A. today? What special problems do Friends face in this field?” were the questions with which Chester Reagan, headmaster of Moorestown, N. J., Friends School, opened a thought-provoking discussion at Arch Street Meeting House, Philadelphia, on April 22, 1955. The occasion was a conference on leadership under the theme “Seek and Ye Shall Find—Teachers.” The event had been planned by the teacher training section of the Philadelphia Yearly Meeting Religious Education Committee to help local Religious Education Committees enlist the interest and active participation of others in their Meetings.

Under Chester Reagan's questioning, many of the issues of religious education were listed, some of them—like the teaching of dogma, ritual, the meaning of sacraments, and creeds—seeming to have little relationship to the problems which are central to Friends. These were: How ought we to think about and use the Bible? How shall we think about God? How shall we think of Jesus? What is sin? How can we be sure our conscience is good? How choose a vocation?

The answer to such questions must be a personal one. Experience is our teacher: “This light must be my light; this truth must be my truth; this faith must be my very own.” In helping young people, it is essential that the teacher have faced these problems honestly himself and have earned the right to help in difficulties. The most that a teacher can do is to help one choose for oneself “wisely for worthy ends.”

Since Friends have none of the external “props” which other denominations use in the teaching of the young, they must be alert to provide means for the participation of youth and actual discharge of responsibility so that young Friends will have the security that comes from belonging to and being responsible for something worthy of their best.

The great value of work camps to the young participants is that the work camps harness the essential emotional element of religion to active service and thus develop a loyalty which talking about the ideal cannot match.

Young people need and want to be challenged to commit themselves to an ideal. They need to discover a truth worth living for so that they will be willing to sacrifice in order to develop spiritual gifts, to study in order to prepare themselves for leadership and service. But Friends cannot offer this challenging experience to their own young people unless there are older Friends who are willing to make the sacrifice such leadership entails and dedicate their talents to this purpose. If they have traveled this way, they can point the way, suggesting that young people read this or that, try this or that experience. Rufus Jones' *Faith and Practice of the Quakers* and *Rethinking Quaker Principles* were two books suggested by Chester Reagan. He ended with a quotation:

“Guard well thy thoughts
That o'er thee press and throng;
They will condense within thy soul
And turn to purpose strong.”

RACHAEL C. GROSS

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FRIENDS JOURNAL

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Editorial Comments

The Layman

IN a preview dealing with the World Council's next five years, *The Christian Century* makes a strong appeal to all member churches to work for greater and more effective participation by the laity in the affairs of the World Council and the churches in general. In spite of the presence of a small nonclerical minority, the visitor at Evanston was bound to receive the strong impression that the Second World Assembly was primarily a clergymen's convention. The attempt to elect a distinguished layman as one of the six presidents was blocked. This incident was most unfortunate, not only because it illustrates the near-monopolistic position which the clergy have everywhere in the ministry of the local churches but also because it aroused strong doubts concerning the sincerity of the Assembly's final report. Section VI of this report spoke rather eloquently about the task of the layman in the Christian community. The ministry of the laity is to be made "explicit, visible, and active in the world. The real battles of the faith today are being fought in the factories, shops, offices and farms, in political parties and government agencies, in countless homes, in the press, radio, television, in the relationship of nations." And the report adds the rather startling remark that "the church is already in these spheres in the person of its laity." The presence of millions of sincere Christians in these places is not questioned; but the reproach has been heard again and again that the church has suffered too much from being self-centered—especially in Europe—and has been much too administration-minded or detached from reality to be an effective instrument of the gospel in our political and economic life. This seems to us a sad but true statement, notwithstanding the shining example of some few exceptional church leaders. Friends have, naturally, a particularly keen interest in this question. Those church members in the World Council who advocate stronger lay participation deserve our active support.

And Again the Layman

The growing interest in the Laymen's Movement has recently received strong support from a leader of or-

ganized labor. Albert Whitehouse, a director of the United Steelworkers of America and the first organized labor representative to be elected vice president of the National Council of Churches, addressed the annual meeting of the Baptist Convention by urging the delegates to "put into practice that glorious Protestant doctrine of the universal priesthood of all believers." He expressed concern over the fact that "the vast majority" of people who join the churches do not remain members. The reason for this deplorable fact is that the church "does not show enough concern about their daily work." For too many, he asserted, the church is a "set of Sunday principles instead of all-life principles."

A similar voice comes from England. J. B. Priestley, novelist and critic of modern civilization, recently appealed to the Christian ministers to become more realistic about the moral and spiritual problems of labor. Every Sunday, so he wrote in "Sir Nuclear Fission," the warnings are heard from tens of thousands of pulpits that we must resist the temptation of our senses. Such sermons sound as though our churches were not attended by tired steel workers and overworked housewives but by pashas from Baghdad who only need to snap their fingers in order to start the most improbable orgies with their dancing slaves. We are living in a different social climate, and the psychological or emotional deprivations of many people—incidentally, in all social groups—seem not yet to have come to the notice of many of our religious leaders.

There are points of contact in such appeals that may eventually bring the working class and our intellectual leaders together for the quickening of religious concerns through a Christian ministry that will serve the spiritual needs of all men.

The Duty to Remember

A short time ago the city of Mannheim, Germany, erected a monument to all who had suffered during the war. Ten years ago Hitler had given orders to destroy Mannheim completely so "that only the red, burning sand will remain." Helmuth Gollwitzer, Protestant theologian, pacifist, and former prisoner of war in Russia, spoke at the unveiling ceremonies in a remarkably

prophetic manner. He warned his audience not to forget the frightful days of the past. Such escape from reality would inevitably lead to new involvements in hate and war. Germany and the world must not forget those children who leaped as burning phosphorus torches into rivers, or were buried under debris, or had to witness the raping of their mothers, or emerged as living skeletons from concentration camps to die in the hands of their liberators. Beginning in 1933 the world has witnessed the collapse of the thin Christian façade behind which we hid our untamed instincts, an event that made murderers out of average people and involved almost all nations. Hiroshima and Nagasaki were part of this breakdown of Christian civilization. Germany's contribution to this process was appallingly large, so the speaker reminded his audience. The Germans must, at long last, cease to remind themselves of Russian brutalities, which undoubtedly existed. But their own crimes

were the worst ones and were supported by practically the entire nation. The disgrace of the "master race" concerns especially the Jews. Fifteen centuries of Christian ministry have not achieved the courage that should have made the Christian church stand by the Jewish synagogue when persecution came. Only when we take Christianity seriously can we save the West for our faith and our faith for the West. Our seeming prosperity must not make us forget the refugees and the millions of East Germans who had to pass from Hitler to Stalin. Gollwitzer closed his appeal by mentioning a rescue team digging for buried coal miners. The team was told to work silently so that the moans of the buried victims could be heard. This same call to be silent should move us to work more quietly and meditatively so that the noise of our progress does not drown out the cries of the many who are still suffering.

Let Us Reason Together

By VICTOR PASCHKIS

IF we are asked by non-Friends about our creed, we encounter amazement when we explain that we have no creed. Pressed for an explanation of the coherence of the Society of Friends, we may say that Friends believe there is "that of God in every man" and that every man, whatever his station in life may be, however good or evil he may be, has inherently the ability to hear God's voice.

Early Friends found strength in the fact that on important questions this voice was saying the same thing to different people. But this unity has left us in many of today's immediate problems. Peace, race, and economic questions are the most typical examples. Our world is so complex that for any given situation the will of God does not by any means always appear obvious. How else can we explain the fact that Friends are, for instance, not united on whether the peace testimony means pacifism, or even if the peace testimony is an indispensable part of the way of Christ; that some Friends schools which still deny admission to Negro students believe they are acting as if there was that of God in every man? How else can we understand that some Friends find our economic system truly Christian, whereas others contend that it is impossible to follow the way of Christ when operating within the present economic framework?

Victor Paschkis, a member of Princeton Monthly Meeting, N. J., is director of an engineering research laboratory of Columbia University and chairman of the Education Division of the Society for Social Responsibility in Science. The title of the above article is taken from Isaiah 1:18: "Come now and let us reason together, says the Lord."

All the uncertainty about these large problems is reflected in puzzling difficulties of a personal nature. If I accept (or if I reject) pacifism as the way of Christ, what does that mean for me now in a decision to be made in a given situation? Which Friend is clear of tormenting doubts when he tries to explore such a question? And the result is the feeling of insecurity which Friends share with non-Friends here and abroad, an insecurity which is much more inclusive than the ever-present question: Will we be able to maintain peace? The portents are many, and the insecurity covers an unknown and ominous future.

The most sensitive want to flee the city of destruction as did Christian in *Pilgrim's Progress*. But our Society, which had its start at the time when Christian began his pilgrimage, has no longer an answer which rings unmistakably true to the would-be pilgrim. Friends may be grateful for a number of outstanding Friends whose ideas fire us, whose examples inspire us; but most Meetings do not, as bodies, provide an answer to the fear.

The result, it seems to me, is that many of the most searching and devoted people drift away to such groups as the Bruderhof, retiring from the strife of the world to a monastic atmosphere, distinguished from the old monasteries possibly only by the absence of celibacy. It seems to me that this drift presents to the Society of Friends a challenge which should not be underestimated.

A Common Search

Are there Friends who are willing to meet unhurriedly for a reasoning together, for a common search?

There should be time to uphold each facet of contemporary life to the Light, to probe ruthlessly to the very core of each problem and fearlessly to question every element: our economic way of doing things, education, worship, race relations, man's contact with the state, our whole personal and corporate life.

Who does not know that the result of such search will show that much, very much of our way of doing things, of our routine will stand condemned? Then the devil rationalization will start to whisper in our ears: "That's all right, but think of your children," "Think of your old age—you don't want to become a burden on your family," and all the thousands of good reasons. I think it was this rationalization which Jesus aimed at in his sentence "Let the dead bury their dead." Gandhi once said that the difference between the European and the Asian is that the former, after finding what is morally right, does the exact opposite, while the Asian tries to act upon his conviction.

An Action Group

Out of the above suggested study group might come a few who will try to avoid this pitfall. Alone they would be weak, and they will know that they have to join their efforts with that of others. The Bruderhof does just that, but does it, it seems to me, in withdrawing from the world. Can a study group from the Society of Friends develop into an action group which does not, as a recent letter of the Bruderhof says, "turn its back on all evil," but face it and fight it as St. Michael fought the dragon?

Such searching study cannot, of course, be accomplished in a day. It may be too much to hope to find in one geographic neighborhood a number of people so concerned and prepared to free themselves for such

search. If such group cannot be found at home, are there enough Friends sufficiently concerned to use their vacation and accordingly to arrange their vacations simultaneously? I am convinced that unless such or a similar path is taken, unless there is found a core of Friends who will venture on this search at all costs, the flight of the most sensitive Friends will continue, leaving our Society in a few years a dried, conventional skeleton, paying perhaps lip service to some of the old testimonies, but failing to receive or give the breath of life that comes from the Spirit.

May God grant us the wisdom of the heart to venture on this search—and to succeed in finding the way. May He grant us the courage to carry out the solution, regardless of the cost in conventional things.

Quaker Religious Liberalism

LIBERALISM means freedom to think, to criticize, to inquire. It is a state of mind, an attempt to remove shackles from the human spirit. It is loyalty to the pursuit of truth. Sometimes liberalism assumes the form of a revolt against authority, when authority says, "This must be believed," or "This is the truth handed down once and for all." To the liberal, no creed or statement of faith is ever final.

When George Fox wrote, "... this I knew experimentally," he was a liberal. When Hannah Barnard declared that since she claimed no infallibility for herself, she could not allow it to others, she was a liberal. Elias Hicks wrote as a liberal when he penned the words, "... my heart and mind were opened . . . to declare the way of life and salvation to the people; proving

THOSE who speak nostalgically of the "good old days," when people were more "spiritual," have not thought deeply. In 1850, only 15 per cent of the U. S. population belonged to a church. Today more than 55 per cent are members. One hundred years ago, men worked from sun up to sun down to earn their bread. And alongside them were their young children who also worked grueling hours. A paid vacation was yet to come. The poor were auctioned as bonded servants. The mentally ill went to jails. Museums, concerts, even books, were only for the very rich. The rest had no time and no money to afford any such luxuries. The right to own property, a historic measure of man's privilege and dignity, was a concept more admired than followed. Few owned their homes. Health was poor, life expectancy was low. In short, man's lot left much to be desired.

Many advances have been made in the century that followed. The eight-hour day is almost universal, as are paid vacations. Children go to school and not to work. Museums, libraries, and other cultural establishments are patronized more than ever before. (Last year more people visited the Metropolitan Museum in New York than all three of that city's major league ball parks.) Some 2.7 million youths now attend college—more than 50 times those in 1850, and equal to all the college graduates from 1850 to 1934. Home ownership is increasing at the rate of one million a year. Today more than 55 per cent of the population owns its own home. The health and life expectancy of the U. S. are at an all-time high, and the mortality rate is the lowest in history.—"U. S. Industrial Advances Have Brought Dignity to a Man's Life" in BETTER LIVING for May-June 1955

from Scriptures, and clear rational demonstration, that nothing short of the inspired spirit of truth could enable a rational creature to make the least progress in a real Christian life."

Wide latitude in religious beliefs and ethical judgments is the mark of a liberal Friend. Ethical demands of the Discipline are practiced with considerable variation. It is recognized that some customs, held essential to a living Quakerism in the past, have vanished; new testimonies and new interpretations of old testimonies come into being.

We are *religious* liberals. Jane P. Rushmore has written, "Quakerism is essentially mystical rather than rational." Our faith is not so humanistic that we accept only the observations of science, valuable and necessary as these may be. The introduction to the General Conference Book of Discipline states that "The Religious Society of Friends holds as a basis of its faith the belief that God endows every human being with a measure of His own Divine Spirit." We pursue our search for truth with every tool the mind provides, but we do not omit the testimony of the soul. The heart of our religion is found in our consciousness of communion with God. We have personal conviction that at times the Divine life invades our own. "He leaves no one without witness, but gives the light of His truth and presence to [all] men."

We do not all agree as to how God reveals Himself to man. The early Friends maintained that He indicated to man what was evil, pointed out what was good, and gave man the motivation or power to choose the good rather than the evil. We may debate with one another the differences between reason, conscience, and inner light. Reason and conscience depend upon environment, education, and experience. Does the inner light give new knowledge or a clarification of understanding? Is the impress of God upon our wills like the summer sunshine or at times like the action of the hurricane? Does God nudge our consciences or now and then stagger a man with new insight as He did St. Paul on the road to Damascus?

All true liberals regard the Bible as a great treasure house of spiritual inspiration. In its pages can be seen the growth through the centuries of primary religious ideas concerning the concept of God, the meaning of suffering, the fact of sin, the ethics of right and wrong, the ideals of the Kingdom, the hope of immortality. Here is a portrait of Jesus as painted by the early Christian community, his ethical teachings as handed down by the Church. The liberal recognizes that not

all parts of the Bible are of equal worth, that primitive ideas fill many pages, that interpolation and readjustment of text have taken place. He welcomes each new archeological discovery, each newly found manuscript which throws more light upon the meaning of any given text or incident.

Friends in the past usually avoided the word "Trinity," not finding it in the Bible; although many considered that the phrase, "there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost," meant the same thing. Friends likewise avoided the word "Unitarian." Elias Hicks wrote, "In regard to the Unitarian doctrine, I am too much a stranger to their general tenets to give a decided sentiment"; but, he added, "I think it [Unitarianism] is more consistent and rational than the doctrine of the trinity, which I think fairly makes out three Gods."

Some Conference Friends hold the view that salvation was achieved once and for all by an act of history which took place on Calvary. Some think of salvation or atonement as the perpetual lessening of evil by willing sacrifice on the part of men of good will. Others think of salvation as conquest of sin within the human heart by surrender to the will of God. Many consider the crucifixion of Jesus as the supreme revelation of goodness at the heart of the universe.

Today we hear much said of the desirability of commitment. To some this means commitment to the ethical teachings of Jesus; to others it means commitment to work for the coming of the Kingdom of God. To some, commitment means devotion to the person of Jesus; to others, obedience to the will of God directly revealed.

BLISS FORBUSH

Beneath All Sounds

By JON SWAN

The meeting still extends
Beyond our rival silence;
Never ends
With that loud and clear discord,
The mortal word,
But grows and is immense.

Speech once made us one.
Now that its comfort's gone,
We alone
Reach that quiet—that surrounds
Beneath all sounds—
Meeting is built upon.

Celebrating the U.N.'s Tenth Birthday

By DAVID C. ELKINTON

STROLLING along State Street in Media, Pa., any day in the week ending June 25, you would have been intrigued, as were hundreds of others, by some 30 shop windows, brightly decorated with costumes, art objects, pictures, and other mementoes of many of the U.N. member countries. For example, old, primitive, and humorous children's drawings from the "Art through World Friendship" project festooned a paint store window; paper lanterns, kites, and dolls in a dry cleaner's window depicted life in Japan and Korea; stamp covers from every one of the 60 member- and seven observer-nations in the U.N., plus four panels of mint U.N. stamps, caught the philatelist's eye in a jeweler's window.

At every intersection flew two U.S. flags and two U.N. flags, raised and lowered daily all week by members of the American Legion post in Media. Some 75 shop windows displayed blue and white placards proclaiming "Welcome U.N. Visitors." In many shops and at home, area residents were reading about Media's celebration of the U.N. Charter's tenth birthday in the *Weekly Visitor* newspaper, which showed front-page pictures of committees at work and a friendly editorial.

For four days during the week, the *Chester Times* printed prize-winning essays submitted in the high school essay contest, in which nearly 100 pupils in four schools participated. The same paper also commented editorially that "The remarkable feature of this tremendous effort to foster international understanding is the fact that the people themselves, guest and host, will work out most of the week end's activities. . . . Here is a community activity which, with Radnor as an example, may set a trend for the remainder of the country, a purely local answer for the great plea in the hearts of most persons of good will today, 'How can I get to know the other peoples of the world and their customs better?'"

Preparation

How did all this start? Last summer I learned from my sister of the week-end visit of U.N. secretariat personnel to Pittsfield, Mass., where the Boston Symphony concerts at Tanglewood were an attraction. Later, Dudley Pruitt of Radnor Meeting, Pa., recounted with great enthusiasm the successful and stimulating week-end visit to Radnor Township in October of some 40 U.N. General Assembly delegates and their wives. So after Christmas, with these examples to guide us, the Joint Community

Relations and Peace Committees of Media and Providence Meetings invited four other groups to sponsor a similar project for the Media area. The W.I.L., the League of Women Voters, the United World Federalists, and the Media Fellowship House all agreed. By March, several other organizations helped us select a Steering Committee and soon subcommittees were busily at work on hospitality, publicity, education, program, U.N. liaison, and, of course, finance. To meet expenses, 28 organizations contributed \$10 each, including churches, synagogue and Meetings, PTA's, Scout troops, service clubs, civic associations, and the Media chapter of the N.A.A.C.P.

We finally secured about 50 homes which offered hospitality in the five townships and boroughs including and surrounding Media. Volunteers offered to decorate the merchants' windows; to prepare and operate the contest and secure judges for the high school essay contest on the United Nations (junior high students wrote on "What Media Has to Offer the United Nations," and senior high students wrote on any phase of the U.N. that interested them). Many fruitful and original suggestions were carried out through the various committees.

Just a month before our week-end visit, on the advice of the Protocol Division of the U.N., we issued invitations to each of 503 Permanent Delegates and Observers at the U.N. (Invitations to secretariat personnel are handled through the Volunteer Services Division.) Excitement mounted daily early in June as we opened our mail—25 or 30 letters a day for a while. Although a great many delegates had to send their regrets because the San Francisco celebration prevented their coming to Media, nevertheless many were very enthusiastic and, as one wrote, wished us "success for this interesting week end, which so embodies the true spirit of the United Nations in extending friendliness and understanding."

Families from Argentina, Belgium, Egypt, India, Italy, Mexico, and the Philippines accepted the first week; later families from Japan, Pakistan, China, the United Kingdom, Peru, and the United States wrote that they, too, were coming. Finally, delegates or observers from Syria, Korea, and Chile accepted. Altogether some 60 adults and 30 children were assigned to eager hostesses, with an attempt made by the committee to match, if possible, the interests of guests and hosts.

Major emphasis was placed on informal family visiting, and this proved very successful. On Friday neighbors were invited in for supper by some hostesses; others had

David C. Elkinton is a member of Media, Pa., Monthly Meeting and was chairman of the Steering Committee for the U.N.'s Charter Day Celebration in the Media area.

picnics. Several families took their U.N. guests to see Hedgerow's new production of O'Neill's play "Diff'rent" that evening, for which the theatre gave free seats to the guests and held an open house afterward. Our visitors seemed to enjoy, with their hosts, the backstage tour of the theatre, as well as its hospitality. Delegates from Mexico and Korea later appeared on radio station WDRF, Chester, for an informal interview.

Saturday, our visitors were free to do whatever took their fancy, swimming, tennis, local sightseeing, and otherwise sharing in our suburban family life. We had planned several trips to museums, the Bulletin Building, and other places of interest in Philadelphia, as well as to Longwood and local gardens, but wet weather forced us to cancel some of these plans.

One local boy, after the guests had departed, exclaimed that now the world seemed 3,000 miles smaller. A delegate wrote afterward that "a community which counts among its members such kind, charming people . . . can indeed be considered outstanding and it was a real privilege to be received so openly into their homes."

Climaxing the week-end program was a strawberry festival at the Nether Providence High School, followed by a musical program. Careful rehearsal of all participating groups was held the previous evening on the ball field. Bleachers for a maximum of 900 people were optimistically moved into position on three sides of the field. Strawberries and ice cream and donated homemade cakes were planned for about 700 people (in fair weather). Alas, Saturday's clouds finally burst, and a steady downpour dampened some spirits, but not for long. As 850 people streamed into the cafeteria for the festival that evening, we realized that our efforts had really touched our community. Amid a gay clothesline exhibit of children's art from many countries, a decorated birthday cake was cut in front of a large United Nations flag, while eager vocalists spontaneously sang "Happy Birthday U.N."

Upstairs in the jam-packed auditorium, some 50 Boy Scouts marched to the stage, bearing flags of nearly all the United Nations' members and observers. The Elwyn Training School Band furnished appropriate music. After a brief formal welcome, the Media Fellowship Choir sang several songs, including a Negro spiritual. Colorful and intricate American square dances were next demonstrated expertly by the Rose Valley Square Dancers, comprising 16 adults and eight youngsters. Jovial harmonies from the "gay nineties" next entertained us all, as rendered by the "Four Sevenths," one of the Delaware County barbershop quartettes. Symbolic and lively American Indian dances were portrayed by Cub scouts of Chester-Highland Gardens, with appropriate lights and drum beats. Fellowship Choir closed the

program, with the audience joining in singing "One Friendly World," written specially for the United Nations by pupils of the School in Rose Valley:

"United Nations, to thee we give our hope
For peace and freedom ever, evermore,
For understanding, faith and hope, and love,
To help us live together—one friendly world."

Values

The full and eager participation of so many hundreds in our community clearly indicates that people are hungry to take a personal part in helping to secure the cement of international friendships. The fabric of our community life has been strengthened by this experience; diverse groups, often little acquainted with each other, have shared a common, constructive task; adults as well as children have a better understanding of some of the many achievements, as well as shortcomings, of the United Nations; delegates are now individuals, not mere symbols of their nations; and finally, as our President and his advisers meet this month "at the summit" in Geneva, we hope that our community has made a real contribution, however small, to the basic understanding between peoples of all nations, without which treaties and diplomacy cannot secure a peaceful world.

Our London Letter

July 10, 1955

THE new FRIENDS JOURNAL is no doubt already familiar to you, although, when I write, there has not yet been time for a copy to reach me here. British Friends, I am sure, wish success to the new paper and join me in hoping that it may continue all that was best in the *Friends Intelligencer* and *The Friend* of Philadelphia. May it foster that spirit of unity which has brought together the two Philadelphia Yearly Meetings.

Former readers of the *Friends Intelligencer* had, no doubt, become attached to its name, but, personally, I have no regrets on that score. The word "intelligencer" for me was reminiscent of "intelligenza" and so had all the wrong associations. It was difficult to pronounce into the bargain.

The American group of Friends had, I think, scarcely completed its visit to the Soviet Union when two groups of Russian churchmen arrived in this country. One group, representing the Russian Orthodox Church, the Evangelical Christian Baptists, and the Evangelical Lutheran Church, are the guests of the Church of Scotland and of the British Council of Churches. Friends are making a contribution of £25 towards the cost of

the visit, and our East-West Relations Committee hopes to entertain four of the Russians to lunch this week. The other group consists of Baptists attending the World Baptist Alliance in London and includes Hungarians and Yugoslavs as well as Russians. Some of these are to spend a day with Friends at Jordans and to meet Friends in Birmingham. These visits help to keep alive the personal contacts made by British Friends Mission to Moscow in 1951 and fostered by later visits of individual Friends.

Since I have changed my job, after some years working in close contact with Friends and their concerns, and now live in a community of about 25 people of other denominations, I understand much better the position of isolated Quakers, although I am fortunate in being within easy reach of a Quaker meeting for worship. Looking at our Society a little more objectively, I see more clearly that our testimonies for peace, temperance, penal reform, succor for refugees and the underprivileged are not of primary interest to many of our fellow Christians. It is not that we Quakers are less selfish than others or more faithful to the Light within. I meet Christians of other denominations whose lives put many of us to shame; an elderly Anglican here, for instance, by her loving (though tacit) acceptance of all sorts, including the modern young thing, brings out the best in all with whom she comes in contact. Nevertheless, Friends seem to have worked out certain viewpoints on national and international affairs which are of value to the world at large. But are we, I wonder, making our weight felt beyond our own Society and our fringe of attenders and like-minded people?

I, personally, and this is probably the case with many Friends, feel hesitant about pushing the Quaker viewpoint on those with whom I am in touch. They have their own fields of service, no doubt equally valid, and who am I to preach to them? And yet I do believe that we should be passing on our special insights, not only through contacts at the United Nations Assembly, through public meetings at home and through the printed word, but in our everyday lives. In so far as we have genuinely adopted basic Quaker attitudes, such as answering that of God in every one, our witness will be fruitful even if unconscious.

We need also to witness explicitly to Quaker testimonies, and Friends in many walks of life succeed in doing so. Others of us are hesitant to do so out of season. We do not wish to bore people or to appear to have a one-track mind. We are in danger of mistaking the shirking of our responsibilities for tolerance. Our tolerance, surely, must be of other people and not of false ideas. While we can sympathize with someone who believes in the possibility of a just war, we must

fight the idea if we are convinced that war in all circumstances is wrong.

We are reluctant, too, perhaps, to take advantage of opportunities of propaganda open to us, feeling that to use them might be to abuse our privileges. To give a personal example: I take prayers in the small chapel of this community once a week, and I am indirectly responsible for them on other days. I have never yet suggested that the service could take the form of an unprogrammed Quaker meeting for worship. The readings which I choose are from varied sources, but for some reason a Quaker one has so far never seemed appropriate.

Yet if we Friends, through no virtue of our own, have special insights, and, indeed, insights on matters of vital interest to mankind, we are surely failing God if we do not pass them on.

JOAN HEWITT

Friends and Their Friends

On June 15, twenty-eight pacifists representing various New York and national peace groups staged a protest action against the New York State law which makes cooperation with Civil Defense authorities mandatory. They were arrested and each had to put up bail to the amount of \$1,500. The trial is set for September.

The pacifists have now released a statement in which they protest against the mock air defense demonstration. The statement says in part, ". . . Our refusal on grounds of conscience to take part in the mock demonstration on June 15, 1955, and in particular to 'take shelter' at the time of the alert, was not based on insensitiveness to human suffering. The organizations to which we belong and their members devote a great deal of attention as a matter of fact to works of mercy and good will. . . ."

"We are opposed to all war. We do not believe that any nation has the moral or spiritual right to visit atomic and biological destruction on any other people at any time or for any reason whatever. Those of us who are Christians declare this in the name of Christ; but, on whatever grounds, it is for all of us a profound conscientious conviction. To take part in what we regarded as essentially an exercise in preparation for war was, therefore, impossible for us. . . ."

Among the signers of the statement are Kent Larrabee, A. J. Muste, Bayard Rustin, and Dorothy Day.

Governor Leader of Pennsylvania has appointed Dr. John Ferguson director of program and research for the State Office of Administration to conduct a study on the receipt of federal grants. John Ferguson is on leave as professor of political science and administrative director of the social science research center at Pennsylvania State University. He is a member of State College Friends Meeting and of the executive board of the A.F.S.C.

Friends in England are distributing "An Appeal to All Men and Women," the text of which follows: "We in Great Britain have decided to make Hydrogen Bombs. If a major war breaks out the temptation to use them will be very great. We are warned by our scientists that their use will involve not only the most terrible suffering now, but unknown consequences for succeeding generations who will pay the penalty for our sin. We believe that no one has the right to use these weapons in his defence or to ask another person to use them on his behalf. To rely on the possession of nuclear weapons as a deterrent is faithless; to use them is a sin.

"We who send out this message believe war is the focus of all the things that are irreconcilable with the way of Christ. Now is the time for an act of faith. Let us renounce war in the name of God.

"Only a vision of God's purpose for mankind will give us the courage to risk much we hold precious for what is more precious still. Let us unite with all who seek to turn men's minds away from mistrust and fear. Our hope for a new world will be fulfilled when men are willing to suffer rather than to cause sufferings, to overcome evil with faith and love, and in all things to act with that overwhelming generosity which is the Spirit of Christ."

Friends in California have started a protest movement aimed at influencing authorities in all nations of the world to discontinue the explosion of nuclear devices until a United Nations commission of scientists has made its recommendations regarding radiation dangers. D. A. Piatt, 1032 West 36th Street, Los Angeles 7, Calif., will supply a copy of the suggested protest to be mailed by individuals to President Eisenhower and Dag Hammarskjöld, secretary-general of the U.N. A number of leading personalities from various walks of life are supporting the movement designed to start a chain reaction of letters and telegrams.

The decision to seek affiliation with Illinois Yearly Meeting through its Fox Valley Quarter was reached on June 5 by the Church Street Meeting of Minneapolis. Its clerk is Lloyd C. Hulbert, P. O. Box 104, Circle Pines, Minn. Church Street Meeting (in the university area, but community-integrated) has an average attendance of 15 adults and 12 children, with classes at 10 a.m. for religious education and an unprogrammed meeting for worship at 11 a.m. The Meeting is composed of convinced Friends and attenders.

Elizabeth Cloud is retiring this summer from the United Board for Christian Colleges in China after a service of twenty-six years abroad as a bookkeeper. She is a Friend and plans to return to West Chester, Pa., to live with her sister. *New Horizons*, the publication of the Board, writes in appreciation of her work as follows: "Her quiet sense of humor and her intelligent, thorough approach to her work have won her the love and respect of everyone. We all voice the hope that her years ahead be as fruitful as the ones past."

A tentative announcement of speakers for evening sessions of Illinois Yearly Meeting, to be held August 11 to 14 near McNabb, Illinois, includes Larry McK. Miller, Jr., Norman J. Whitney, William J. Reagan, and E. Raymond Wilson.

Ten members of the House of Representatives, five Democrats and five Republicans, urged President Eisenhower on July 9 to give "serious consideration" to discussing exchange visits between the United States and the Soviet Union at the forthcoming Big Four Conference at Geneva. Representative Frank Thompson, Jr., (D. N.J.) and Representative Hugh Scott (R. Pa.) headed the list of signers.

Willard Tomlinson, 546 Rutgers Avenue, Swarthmore, Pa., writes us: "A larger selection of color slides is now available if it is possible for me to visit and tell the brief story that goes with each picture. They are available in three different arrangements: (1) "Three Quaker Highways" (about 50 meeting houses along Routes 1, 30, and 202); (2) "Meeting House Clusters" (about 25 groups of from 2 to 10 slides of meeting houses, such as those around High Point, N. C., West Chester, Pa., Richmond, Ind., Poughkeepsie, N. Y., Portland, and China Lake, Maine, and so on); (3) "Odds and Friends" (90 slides of oddments, such as interiors, horse blocks, anniversaries, openings, fairs, well-known Friends who happened along at the photogenic moment). There is no charge for these three lectures. If there is a free offering, the amount is usually divided between the two building funds."

A \$1,500,000-contract has been awarded Robert E. Lamb and Son, Inc., Philadelphia industrial construction firm, for the erection of a huge new warehouse at the Pottstown, Pa., plant of Firestone Tire and Rubber Company. The new building will have storage space for over half a million tires. President of the construction firm is Walter Lamb.

Friends of Illinois Yearly Meeting gathered on June 24 to 26 for a family camp at George Williams College Camp, Lake Geneva, Wisconsin. Families came from Chicago, Champaign-Urbana, Rockford, Lake Forest, Evanston, Louisville, and St. Louis, for a total attendance of around 30. This was the second such camp held within Illinois Yearly Meeting.

Speakers included Josephine Benton of Philadelphia, Leonore Goodenow of West Branch, Iowa, Weldon Reynolds of Evanston, and Elizabeth Watson of Chicago. Virtually all discussion was family-centered, dwelling particularly on ways to make family group living a real and meaningful tool for combating present-day confusion.—*St. Louis Newsletter*, July

As Family Work Camp starts a third year, the hope is that it can be useful in the struggle against separation; that eventually people behind all iron curtains which divide us accord-

ing to race, religion, politics, and economic status will find representation and help in the Family Work Camp.

The third Friends Family Work Camp is about to start on August 1, 1955. The two previous summer work projects have been at Fellowship House Farm, where in the true spirit of experimentation the program has been built up with the special help of Fellowship House and under the direction of James and Martha Kietzman. This summer, the idea has spread and is taking root near Oxford, Pa., on the beautiful campus of Lincoln University. This Family Work Camp is gradually forming into something unique, and the project has this year an element of pioneering in it. In an area where even some Quakers support segregation, families of different backgrounds are coming to sing and play, work and study, worship and discuss—in short, to try to establish a different, a better pattern for themselves and all others to see. Through hard but meaningful work on a community playground with people of nearby Lincoln University village, the families hope to demonstrate the wonderful possibilities of integration of people, ideas, and activities.

Already through the cooperation of local Friends Meetings, several churches, and U.N. Volunteer Services Department, and other groups interested in this experiment in education for one world, families representing such diverse background as Swiss, Egyptian, Quaker, Protestant, Jewish, as well as white and Negro have signed up for one or two weeks of the August program. There is still room for a few more families during the last week of August. You are invited to take a "vacation with a purpose." Write to Jim Kietzman, c/o Lincoln University, Pa.

GORDON LANGE

Letters to the Editor

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

I warmly congratulate you on the new opportunity and the pleasant look and feel of the paper; preserving the grace of the *Intelligencer's* front cover while at the same time firmly emphasizing that this is a new journal. I hope you have many happy years developing it and binding the two slightly separate traditions of your two bodies of readers into one.

From *The Friend*, London, to FRIENDS JOURNAL, Philadelphia, a hearty welcome! And may our opportunities of friendly cooperation be as frequent as they have been in the past.

London, England

BERNARD CANTER

I am sure that you must have been receiving many favorable comments on the FRIENDS JOURNAL, with its attractive appearance and well-planned pages. You have put a great deal of time, thought, and work into this important venture. I want to add my own expression of appreciation to those of other Friends.

I like the type. It is very clear and readable. I also like very much the little sketch by Fritz Eichenberg. It is a gem.

Craigville, Mass.

BENJAMIN R. BURDSALL

Our new weekly, FRIENDS JOURNAL, is the culmination of many years of work, beginning in the 1920's. My memory goes back to the days of Davis Forsythe and Olive Haviland, editors of *The Friend*, who, even then, were interested in the merging of the two papers. The first issues of FRIENDS JOURNAL reflect credit upon those now in charge. I trust they will have the appreciation and support of all those Friends who in the past have been so loyal to both papers.

Philadelphia, Pa.

SUE C. YERKES

For many years I read *The Friend* and regretted to see it go out of existence, but I can now say that I am much pleased with FRIENDS JOURNAL. The editorials and contributions are excellent, also the notes, form, and printing.

High Point, N. C.

AUGUSTINE W. BLAIR

This is just a note to tell thee how pleased I am with the FRIENDS JOURNAL. My best wishes to thee and it.

Yellow Springs, Ohio

LUCY G. MORGAN

Congratulations on the creation of the FRIENDS JOURNAL, which I find attractive both in conception as well as in format.

Montreal, Canada

MARK RAYPORT

Congratulations on the new FRIENDS JOURNAL.

Cambridge, Mass.

GEORGE A. SELLECK

Congratulations on the FRIENDS JOURNAL. "I approve" of its outward appearance and its contents.

Wilmington, Ohio

OTTO BEER

Florence Gramm and I wish to congratulate you and your associates on this occasion and express our warm interest in the JOURNAL. It will be a pleasure to be among the Associates, and I enclose my check for this purpose.

Wyomissing, Pa.

HANNS GRAMM

I have been a great admirer of the *Friends Intelligencer*, but the more "spiritual tone" of the new FRIENDS JOURNAL is warmly appreciated. Please continue with your wonderful start.

Buffalo, Missouri

H. J. GRASSELLER

I have liked the *Friends Intelligencer* for many years. I am liking the FRIENDS JOURNAL better in every way.

Toledo, Ohio

A. H. SMITH

I like the FRIENDS JOURNAL format except for the continued placement of page number, name of publication, and date at

the top. Years ago you received my suggestion to move this information unobtrusively to the bottom of the page.

River Forest, Illinois

HAROLD W. FLITCRAFT

The first copy of the FRIENDS JOURNAL has given me much pleasure and happy anticipation of future issues.

Carlisle, Pa.

MARGERY MORGAN NEVITT

Coming Events

JULY

28 to August 1—Germany Yearly Meeting at Bad Pyrmont, Germany.

29 to August 5—New York Yearly Meetings in joint sessions at Silver Bay, N. Y.

30—First meeting of the new Chester Quarterly Meeting at Media Monthly Meeting, Third Street and North Avenue, Media, Pa., 3 p.m.: meeting for worship, business meeting, supper, followed by social gathering. Clarence E. Pickett will speak in the evening about the work of the A.F.S.C.

31—Annual Family Day at Solebury Meeting, Pa. All-day program: meeting for worship, 10 a.m., followed by First-day school. All members, friends, and neighbors are invited. Bring a picnic lunch and stay for a social afternoon. Coffee, ice cream, and cookies will be served by the Meeting.

31—Meeting of Worship and Ministry of Concord Quarterly Meeting at Birmingham Meeting House, Pa., 2 p.m. This meeting house is in the country a quarter mile south of Route 926 (Street Road).

AUGUST

1 to 6—North Carolina Yearly Meeting (Five Years' Affiliation) at Guilford College, N. C.

6—Concord Quarterly Meeting at Birmingham Monthly Meeting, Pa., 10:30 a.m. and 2 p.m. Lunch, 12:30 p.m. Bring a box lunch; dessert and beverages will be provided.

7—The descendants of Maiden Creek Friends gather at Maiden Creek meeting house at 11 a.m. for worship and 2 p.m. for a group gathering. Bring your luncheon. Please notify all descendants.

7—Appointed meeting at 3 p.m. at Huntington, Pa.

11—Abington Quarterly Meeting at Gwynedd. Meeting on Worship and Ministry, 3 p.m.; meeting for worship, 4 p.m., followed by business meeting; "Youth Projects in U.S.A.," address by Olcott Sanders, 7 p.m.

11 to 14—Illinois Yearly Meeting, McNabb, Ill.

13 to 16—North Carolina Yearly Meeting (Conservative), Cedar Grove, N. C.

13—Burlington Quarterly Meeting at Burlington, N. J.;

10:30, worship and ministry; 1:30, meeting for worship, followed by business session. Lunch furnished by Burlington Friends.

14—Purchase Quarterly Meeting at Amawalk, near Yorktown Heights, Westchester County, N. Y.

18 to 21—Indiana Yearly Meeting, Pendleton, Indiana.

18 to 21—Pacific Yearly Meeting at Prescott, Arizona.

19 to 21—Wider Quaker Fellowship Conference at Pendle Hill, Wallingford, Pa. Program available from Pendle Hill.

27 to 28—Annual reunion of Camp Meade C. O.'s of World War I at Rhodes Grove Camp, seven miles south of Chambersburg, Pa. Further information from Cleason J. Forry, 815 Broadway, Hanover, Pa.

BIRTHS

KIMMELL—On July 4, 1955, to Frank and Jeanne Chamoulaud Kimmell of Media, Pa., a daughter named WENDY ANNE. The mother is a member of Providence Meeting, Media, Pa.

RAYPORT—On June 22, 1955, to Mark and Shirley Ferguson Rayport of Montreal, Canada, a son named STEPHEN GREGORY. The father is a member of Fifteenth Street Meeting, New York City.

SPENCER—On July 7, 1955, to Ellsworth and Dorris Penrose Spencer of Neshaminy, Pa., the fourth child and first daughter named ELIZABETH DORRIS. The mother is a member of Horsham Monthly Meeting. Elizabeth Dorris is the granddaughter of Jessie D. Penrose and the late William Penrose of Neshaminy, Bucks County, Pa., and of John and Vina Spencer of Saratoga Springs, New York.

MARRIAGE

HOUGHTON-SNIVELY—On July 16, 1955, at Media Friends meeting house, Media, Pa., JEANNE MARIE SNIVELY, daughter of Donald L. and Marie E. Snively, of Media, and GEORGE L. HOUGHTON, son of Willard F. and Sara N. H. Houghton, Media. The bride and groom are members of Media Meeting.

DEATHS

BROWN—On July 15, 1955, at his home in Caldwell, Idaho, KING BROWN, son of the late J. Quimby Brown and Mary K. Brown. He is survived by a son, Clark Quimby, and two daughters, Mrs. Lloyd Allison and Mrs. Peter Hamon. He was a birthright member of Cornwall Monthly Meeting.

RHOADS—On July 10, 1955, at Wilmington, Del., HARRIET MASTERS, widow of Joseph Rhoads, formerly of Moylan, Pa., aged 97 years. For many years she was an elder of Springfield Meeting, Pa.

PLEASE NOTIFY US AT LEAST THREE WEEKS IN ADVANCE OF ANY CHANGE OF ADDRESS, giving both old and new addresses. If you are going to be away from home for only a short time please notify your local post office instead, so that your Friends Journals may be held there until your return. Otherwise they will be sent back to us, causing confusion about your correct address and unnecessary expense for extra postage.

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REGULAR MEETINGS

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

BOULDER, COLORADO—Meeting for worship, 10 a.m. Address variable; for information call Hillcrest 2-3757.

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

CAMBRIDGE, MASSACHUSETTS—5 Longfellow Park (near Harvard Square). Meeting for worship each First-day at 9:30 a.m. and 11 a.m. Telephone TR 6-6883.

CHICAGO, ILLINOIS—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.

DES MOINES, IOWA—Friends Meeting, 801 Forest Avenue, Library entrance. Worship, 10 a.m.; classes, 11 a.m.

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

DOWNS GROVE, ILLINOIS—Downers Grove Preparative Meeting of all Friends. Sunday meeting for worship, 10:30 a.m. at Avery Coonley School, 1400 Maple Avenue; First-day school, 10:30 a.m., joins meeting for worship for fifteen minutes.

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

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

JACKSONVILLE, FLORIDA—First-day school, 10:30 a.m.; meeting for worship, 11 a.m.; Y.W.C.A. Board Room; telephone EVERgreen 9-4345.

KANSAS CITY, MISSOURI—Penn Valley Meeting each Sunday at 306 West 39th Avenue. Unprogrammed worship at 6 p.m. Visiting Friends always welcome. For information call JA 1556.

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

MIAMI, FLA.—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

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

LOUISVILLE, KY.—Meeting for worship and First-day school, 11:15 a.m. at Neighborhood House, 428 S. First Street. Telephone BE 7110.

LYNN, MASS.—Visiting Friends welcomed for worship, July-August, 10 a.m., 20 Phillips Avenue, off Lewis Street, Route 1-A. Telephone Lynn 2-8379.

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

MERION, PA.—Merion Meeting, corner of Montgomery Avenue and Meeting House Lane. Meeting for worship, First-days at 11 a.m.

MINNEAPOLIS, MINNESOTA—Friends Meeting, 44th Street and York Avenue South. First-day School at 10:00 a.m. Meeting for worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Phone WA 6-9675.

MONTREAL, CANADA—Meeting for worship Sundays, 11 a.m., Room 216, Y.W.C.A., 1355 Dorchester Street West; telephone PL 1920 or PL 8967.

NEW YORK, N. Y.—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 E. 15th St. May—September: 144 E. 20th St. Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

NEW ORLEANS, LOUISIANA—Friends meeting each Sunday. For information telephone WA 5890 or UP 8245W.

PASADENA, CALIFORNIA—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.

PHOENIX, ARIZONA—Meeting for worship, 11 a.m., 17th Street and Glendale Avenue. Grant Fraser, Clerk, 1221 East Edgemont.

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

PHILADELPHIA, PENNSYLVANIA—

Meetings for worship. Fourth and Arch Streets, 10:30 a.m. Race Street and 12th Street held jointly at 20 S. 12th St., 10:30 a.m.

Byberry: Southampton Road, one mile east of Roosevelt Boulevard, 11 a.m. Chestnut Hill: 100 East Mermaid Lane, 10:30 a.m.

Frankford: meetings held jointly at Unity and Waln Streets, 11 a.m. Germantown: Coulter and Greene Streets and Fair Hill held jointly at 47 West Coulter Street, 11 a.m.

SANTA FE, NEW MEXICO—Friends meeting for worship at Garcia Street Club, 569 Garcia St., First-days, 11 a.m. Also First-day school and care of infants.

SCARSDALE, NEW YORK—United meeting for worship, First-days at 11 a.m., Scarsdale Friends Meeting, 183 Popham Road, Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, N. Y.

SHREWSBURY, NEW JERSEY—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fussell, Clerk; Red Bank 6-2040W.

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

TUCSON, ARIZONA—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East 5th Street; Tucson 2-3202.

WASHINGTON, D. C.—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.

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

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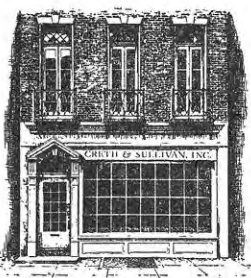
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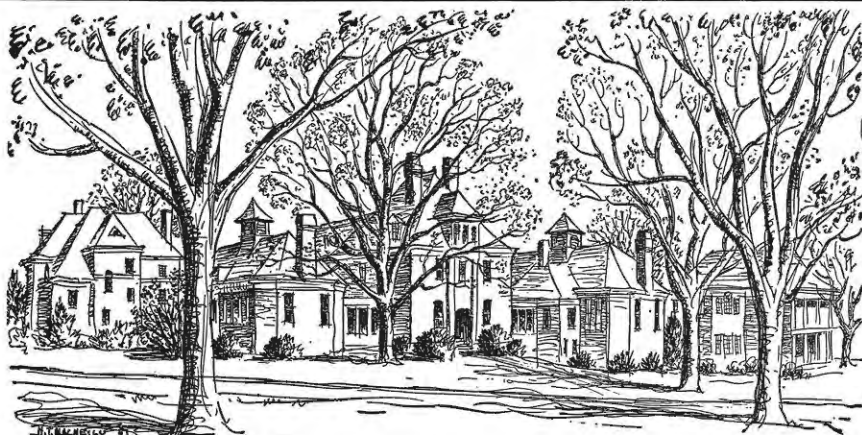
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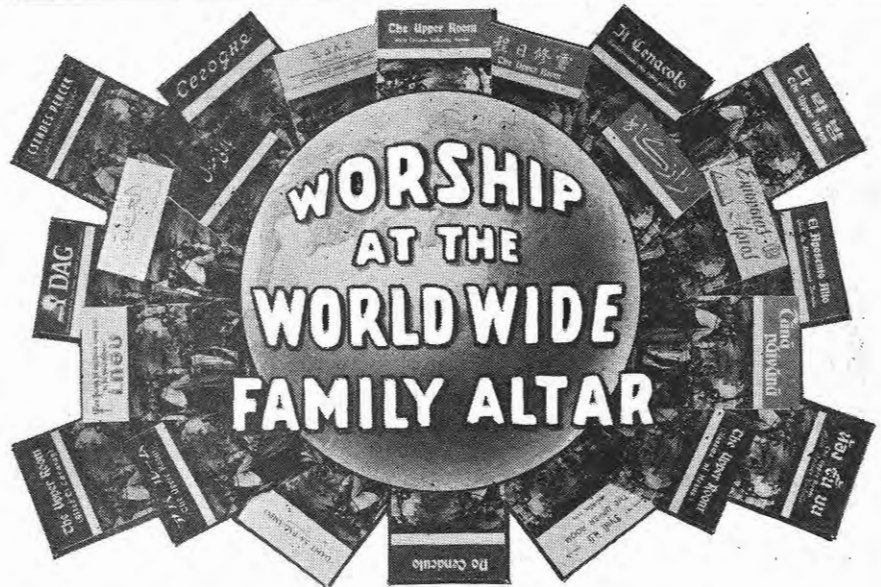
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