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I F we do not feel we are making progress or advancement of our hearts in devotion such as we should wish, do not let us be troubled. Let us live in peace, and let tranquillity always reign in our hearts. It is our part diligently to cultivate our souls, and therefore we must faithfully attend to it; but, as for the abundance of the crop or harvest, let us leave that in our Lord's hands. The husbandman will never be reprehended for not having a good harvest, but only if he did not carefully till and sow his ground.—ST. FRANCIS DE SALES

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A Cloud of Witnesses

Young Friends Conference of North America, 1955

WITH a period of worship Young Friends who had
come from Canada, Mexico, Jamaica, Wales, Ireland,
Africa, and England gathered at Quaker Haven, Indiana,
August 27 through September 3, to share the conference
theme of "Christian Love."

It was exciting to feel the walls of diversity come tum-
bling down during our periods of worship, discussion, and
play. Things began slowly, gained momentum, and finished
with high hopes and joyous expectancy. We moved forward
with a sense of urgency, but it was relatively free from any
feeling that we must rush along. There was ample time to
discuss and share the various concerns which had either been
brought to the conference or developed during it. Some of
these were the intentional community, the peace testimony,
talks on Friends in Mexico and Africa, how to keep young
Friends in contact with one another between conferences,
how to speak truth in love, race relations, Quaker service,
and prayer.

One of the most moving moments of the conference was
led up to by Eleanor Zelliot, who told us of her trip to
Russia. Following this, Mary Protheroe, a Young Friend
from Wales, shared with us her recent trip to Russia and
China. The periods of worship which preceded and fol-
lowed their messages were deeply significant of what was
to come.

The business meeting held the following evening began
and continued almost to the end in an almost dull and
routine manner. This was due in part to the fact that the
Young Friends Committee of North America is so new that
most of us are not too familiar with it. The final matter of
business was how we as Young Friends could express our
feelings of fellowship with young Russians. Throughout the
meeting there seemed to be nothing which we could all take
hold of, but with this concern we were all caught up as in
a net.

The meeting asked the clerk to prepare a minute of our
unity with this concern. The clerk, Wilmer Stratton, had
never written a minute on the spur of the moment in his
life, but that minute was written in the spirit of worship.
A few were raised up in vocal prayer and all of us sent up
silent petitions for guidance. Out of that living worship came
this minute, which with the exception of one change stood
as it was written: "We are united in believing that if we
are to express our Christian love most fully, we have no
alternative but to seek out every possible way for expressing
such love to the young people of Russia and other countries
where the need for understanding is greatest. We therefore
ask the Young Friends Committee of North America to seri-
ously consider possibilities for such contacts and to proceed
with them as the way opens. We ask that Young Friends
throughout America give their prayerful support to this
undertaking."

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FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, SEPTEMBER 24, 1955

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Editorial Comments

The All-Too-Conscious Artist

NEWS of the death of Thomas Mann a few weeks ago set off a shower of admiring comments from all countries, and praise of this brilliant artist will continue for a long time to come. Already during his lifetime he had become a figure in world literature. His native Germany is certain to rank him among the foremost masters of the German language, whatever his critics may say about his contribution to human values and spiritual life. One of them called him a writer without the dimension of transcendence, alien to the entire realm of spiritual elevation. Thomas Mann was too conscious and ambitious a craftsman to give his world-wide audience a work aiming at prophetic creation. He enchanted a lost world. His irony and intellect penetrated the psychology of modern man more searchingly than Galsworthy and Gide ever were able to do. But even his biblical Joseph novels are more a canvas of brilliant colors than a tapestry of spiritual symbolism.

This great artist was too sophisticated and skeptical to raise our sights to eternal and spiritual values. He knew that his artistic qualities were insufficient to feed our hungry souls but hoped that his creations would at least nourish our longing for something above ourselves. Tolstoy, whom he admired, had a genius for opening windows toward heaven at the most unexpected moments. And the great Russian writers of the last century still speak above the cruelties of their country to the needs of their own people and to all of us. William Faulkner, T. S. Eliot, and Bernanos in France make us feel again that all enduring art is inspired by a religious orientation. It was Mann's fate never to give "a lost world even the shadow of a saving truth to grasp," as he sadly said of himself. Beauty is a significant part of God's creation. So is the art of psychological understanding. Did he judge himself too harshly? We may not find all we seek in Thomas Mann's tales; yet, we, too, shall have to be grateful for the rare gifts which were bestowed upon him.

Dry Papers

The National Temperance and Prohibition Council (209 Ninth Street, Pittsburgh 22, Pa.) has just completed

a survey listing daily and weekly newspapers which do not take alcohol advertisements. The number of totally "dry" daily newspapers is 190. The partially "dry" ones are listed as follows: 107 carry no liquor and wine advertisements, and 135 no liquor advertisements. The following states have no completely "dry" dailies: Arizona, Delaware, Idaho, Montana, Wisconsin, New Hampshire, South Dakota, Vermont, Wisconsin, and Wyoming. States with the largest number of "dry" dailies are Pennsylvania, with 24; Texas, with 19; New York, with 17; Illinois, with 14; Iowa and Kansas, with 13 each; and North Carolina, with 12. The totally "dry" weeklies in the United States number 2,121, with smaller figures of those excluding only liquor and wine.

The massive power of the alcohol industry in controlling the editorial section of our dailies and weeklies is as well known as the temptation for any publication to succumb to the lure of a liberal revenue from such sources. Many a daily or weekly is struggling along on a small income and might well need more advertising income. It is to the credit of the owners and editors of more papers than has generally been assumed that they resist the attraction which the easy money from the alcohol industry offers them.

A Global Study of Juvenile Delinquency

Juvenile delinquency was one of the five major topics at the August meeting of the first U.N. Congress on the Prevention of Crime and Treatment of Offenders held at Geneva. A 184-page preparatory report stressed that juvenile delinquency is rising in some industrialized countries, while there is evidence of decline in others. No known program has yet been proved completely effective. Juvenile delinquency, incidentally referring only to juveniles who have committed a criminal offense, is very slight or does not exist at all in areas where the family is still the center of community life. But putting the blame on parents alone will not solve the problem. They need help themselves in adjusting their children to the rapid social changes taking place. Broken homes, incompetent parents and mothers at work are only a few of the factors to be considered. Society as a whole needs to study what effect the "general tolerant attitude"

toward unethical business practices and social relations has as well as the prevailing lack of respect for the law. A society which regards economic success and competition as major social goals must strive to make the strengthening of moral life equally urgent. Schools must provide social and psychological services for problem children. Teachers must be carefully selected and properly paid. Religious influences will have to take into account the changing times in which we live. More

young people need to find constructive outlet for their energy in organized and attractive leisure activities.

The U.N. report deals with a great variety of situations all over the world. In certain countries of the Near East and Asia whipping of juvenile offenders is still permitted. The exchange of experiences at Geneva can stress only the need of each nation to mobilize its own resources at home.

New Insights in Old Testament Research—Part I

By HERBERT F. HAHN

THE general reader has seldom been interested in what scholars have to say about the Bible. Either the work of the scholars has been so technical that the public failed to see any practical use in it, or the results of scholarly study have given rise to an uncomfortable feeling that technical analysis of the Bible was somehow detrimental to the faith. Often the scholars seemed to be writing merely for each other, learnedly expounding theories that could interest only an academic mind. Whenever an inkling of what they were driving at did reach the general public, those who took their Bible seriously wondered whether it was right to study the Bible like any other ancient book and to treat its contents as past history instead of as God's revelation to man. Lately, however, a new kind of Bible study has been coming to the fore, which has more than academic interest and seems reassuring to the faithful. It is the purpose of this and the next article briefly to trace the course of Bible studies in recent years and to assess the value of the results for the general reader.

Higher Criticism

During the nineteenth century and the early years of the twentieth, the center of Bible studies was in Germany. The theological faculties of the German universities had developed a tradition of impartial and unfettered research which provided a favorable atmosphere for scholarly study of the Bible. They worked out a new method of investigating the Bible known as the "higher criticism," with the purpose of analyzing the literary structure of the various books, the actual authorship of the various parts of the books, and the historical circumstances under which they were written. The new method was given its curious name to distinguish it from "lower criticism," which dealt with the study of old manu-

scripts and the original Hebrew and Greek texts of the Bible.

"Higher criticism," or the literary and historical study of the Bible, grew out of the observations made by certain scholars regarding the contents of the first book in the Bible, the book of Genesis. They noticed, for example, that there were two accounts of some stories, such as the two versions of the creation story in Genesis 1 and Genesis 2. There were other stories which seemed to have been woven together from two different versions, without smoothing out all the discrepant details. The flood story, for example, in one verse has two animals of each species entering the ark, and in another verse seven of each. The story of Joseph, likewise, says in one place that he was taken into Egypt by Midianites and in another place by Ishmaelites. The same story, moreover, at one time makes Reuben, at another time, Judah, the guiding spirit in softening Joseph's fate. Details such as these, along with the further observation that two different names for God occurred in the Hebrew text of Genesis, suggested to one of the early scholars that Moses must have made use of two different narratives in composing the book, simply weaving them together into a continuous history without changing the alternate names of God. (In the English Bible these names are usually translated Jehovah and the Lord God.) This theory began to seem quite plausible when another scholar discovered that there were words or phrases characteristic of the passages containing one name of God but not characteristic of the other. These stylistic characteristics, which also corresponded to differences of thought and spiritual outlook, occurred more or less consistently throughout the book of Genesis, indicating that at least two main narratives had been interwoven in order to produce the book in its present form.

Order and Consistency

This sort of literary analysis was applied to most of the other books of the Old Testament, with results that

Herbert F. Hahn teaches English and Bible at the Pingry School in Elizabeth, New Jersey. He is the author of *The Old Testament in Modern Research*, Muhlenberg Press, 1954. Part II of this article will appear next week.

threw a good deal of light upon the character of the biblical books and the nature of their contents. The scholars discovered that few of the books were written by the men whose names were affixed to them; that many of the books were composite, having been compiled from sources of varying age and different types; and that the oldest portions in each book did not always come first. Perhaps the most interesting result of the scholars' investigations was the fact that they could now arrange the contents of the Old Testament in chronological order (which does not correspond to the order in the Bible). The significance of this rearrangement was that it made possible the study of the actual history out of which the Old Testament literature had grown. When the various "documents" of the Old Testament were studied in chronological order, they revealed an apparent development in Israel's religion from simple, primitive beginnings to a highly complex stage at the end. Old Testament history was therefore rewritten along evolutionary lines to conform with the facts indicated by the literary analysis of the Bible.

In carrying out the task of historical reconstruction, the scholars followed the methods of scientific history as practiced by the great German historians of the nineteenth century—that is, they treated the documents of the Old Testament as historical source materials, ignoring everything tradition or dogma said about the meaning of the documents. Their task, as they saw it, was to search for the facts of history and to draw from them only such conclusions as the facts warranted. The result was a view of Old Testament history that was rational and coherent, in which the various data fell neatly into place and the events of one period grew logically out of those of the preceding period. Order and consistency had been brought into a hitherto confusing story.

Limitations

But while the scholars thus increased our knowledge of Old Testament history, the results of their work were never entirely satisfactory to the average reader of the Bible. This interest in history for its own sake, this preoccupation with the literature of the past regardless of its meaning for the present, seemed to be mere antiquarianism. It failed to give any significant meaning to the writings with which it dealt. It was all very well to explain how the books of the Old Testament grew out of particular historical circumstances and how they reflected important religious developments in ancient times. But it did not explain why the sacred Scriptures had been preserved and revered for so long. The average reader instinctively felt that the importance of the Bible down through the ages was not the result of the accuracy with which it reflected the religious ideas of an ancient

period, but was due to the permanent significance of its basic doctrines. These doctrines the "higher critics" had strangely neglected.

To be sure, criticism had accomplished much in portraying the history of Israel and its religion as a chapter in human history. But the very tendency to secularize the history made it the more difficult to demonstrate the importance of the subject. It placed Old Testament religion on the same plane with all other religions and interpreted its history in exactly the same terms as theirs. But if Old Testament religion was of no more significance than Greek religion or the superstitions of the Bantus, what point was there in devoting such minute attention to its literature as the critics expended upon it? The monotheistic, universal religion of Israel was a unique achievement in history. Even a scientific critic had the obligation to explain the significance of that achievement. Because the "higher criticism" had failed to do so, it is small wonder that by the time the Hitler regime put an end to "scientific" study of the Bible such critical research had already lost most of its appeal.

Our London Letter

September 7, 1955

ON September 27 a mission of British Friends hopes to set off by air for China on a month's visit. For several years now Friends here have sought to establish contacts with the new China in the hope of fostering good will and understanding, and it is over two years since the Friends Peace Committee formed a China Group.

Since the invitation, coming from the Chinese Peace Committee, arrived on August 9, Friends have moved rapidly in gathering the party of five (with possibly a later addition) which is to go. The mission will consist of Gerald Bailey, Janet W. Rees, Johanne Madsen Reynolds, Christopher B. Taylor, and J. Duncan Wood. The first and last of these are probably known by name if not in person to many readers of the FRIENDS JOURNAL. Gerald Bailey has been a member of the Quaker international team at successive United Nations Assemblies in Paris and New York, and was one of the British Friends Mission to Moscow in 1951. He expects, in fact, to bring news of the China Mission to Friends in America before returning home, as he hopes to fly the Pacific, join the U. N. team in New York again, and to lecture in Chicago and the Middle West for the American Friends Service Committee, delivering the Rufus Jones Lecture at State College, Pennsylvania. He is due to lecture also at the Universities of Rutgers (New Jersey) and Syracuse (New York). Duncan Wood was in the U. N. Quaker team last year in New York and has been

on the staff, latterly as secretary, at Quaker House, Geneva, since 1952. He has had some experience of China, having served there in the Friends Ambulance Unit from 1940 to 1945, serving during his last year as chairman of the Council of the F.A.U.'s China Section.

Of the other three members of the mission, Janet Rees is a leading Friend who worked in China (with some interruption caused by the war) from 1922 to 1947. Her husband, the Rev. Ronald D. Rees, was for many years a Methodist missionary in China. Christopher B. Taylor, treasurer of the Friends Service Council, is also a well-known Friend in this country and has traveled on behalf of the F.S.C. to Madagascar, Geneva, Vienna, India, and Pakistan. Previously he did relief work in Vienna and Calcutta. Johanne Madsen Reynolds was born in Viborg, Denmark, and is married to Tony Reynolds, who served with the Friends Service Unit in China. She herself went out to China as an F.S.C. worker in 1940 and remained in Szechwan, West China, until 1946.

The party hopes to travel via India and Hong Kong, spending a day in Delhi and possibly conferring with India leaders. Friends expect to reach Hong Kong on October 1 and Peking on October 3, where they will be told the details of their program. They will probably spend two periods of about a week in Peking and travel to northeast China, Shanghai, and other eastern cities. If at all possible, they hope that some of them at least may visit Szechwan, where British Friends work was formerly largely centered. In Peking they may have talks with the Chinese Peace Committee, the Chinese Institute of Foreign Affairs, and officials of the Foreign Ministry. Throughout their journey they hope to have opportunities of meeting Christian leaders. It may be that as in recent visits, official and unofficial, of Friends to the U.S.S.R., they will renew contacts made in China by other Friends since 1952. The most recent visit of individual Friends to China took place only last month, when Kathleen Lonsdale and Phoebe Cusden were members of a goodwill mission which included several members of Parliament.

The visit will cost about £2,500, £500 of which will come from the balance of the Nobel Peace Prize which the Friends Service Council shared with the American Friends Service Committee in 1947. The Friends Peace Committee is sponsoring an appeal, commended to Friends by Meeting for Sufferings, to raise the balance.

As in the case of the missions, first of British Friends and recently of American Friends, to the U.S.S.R., no doubt Friends on both sides of the Atlantic and in other parts of the world will unite in praying for God's blessing on the visit.

JOAN HEWITT

Whitsuntide Retreat in Finland

FINNISH Friends held their annual retreat this year on Whitsuntide week end, May 28 to 30, at the old country house, Sturgard, on the island of Krako south of Borga (Porvoo). About 30 Finnish Friends and friends of the Friends attended, among them a group of younger people active in the Finnish Workcamp Association and a group of students and teachers from Viittakivi, a folk school in the Danish sense of the term for adult education, with a special international character. Five other countries were also represented, Sweden by Anna Breitholtz, England by Charles Marland, Holland by Joop Fracking, Japan by Hidehiko Sazanami, and the United States by Esther Williams and Roberta Selleck (both of whom had been teaching at Viittakivi), Brad Absetz, and Theodore and Hildegard von Laue.

Sturgard is an old farm typical of many in southern Finland, a white manor house on a low knoll surrounded by red barns and outbuildings. The house itself has been rented by the Helsingfors Friends, who run it as a rest home throughout the year under the management of one of their members, Elisabeth Lindeman. Fertile farmlands lead down to the sea on all sides. In the quiet inlet to the east old schooners lie at anchor, still in use for carrying gravel from the island to Helsingfors, and on the other side of the island are clusters of little houses with two ever-present signs of the inhabitants' industry, the fishing nets spread out to dry and the tall piles of cordwood, neatly peeled and waiting for a boat to carry them to a cellulose factory. The air was full of the cries of curlews, and we often saw these large birds with their long curved bills stalking through the newly ploughed fields. Cowslips, white anemones, and the incessant call of a bold cuckoo, perched on the still-bare top of a birch tree where all could see him well, reminded us that spring was near at last.

Much as this setting added to the meaning of the retreat, the essential contribution was that of the participants. Olga Heikel, clerk of Helsingfors Monthly Meeting, had ably organized and planned the retreat. Ina Rydman and Esther Williams provided the theme for the week end with their papers on "Suffering." Ina Rydman's paper was a comprehensive piece of work touching on many aspects of the problem, and she furthermore presented it both in English and in Finnish. Esther Williams' was a subtle analysis of one special form of suffering, the inner suffering caused by the isolation of the individual in society, as well as of the many paradoxes involved in living and how these are related to the whole problem of human suffering. The fruit of much reflection, these papers in turn stimulated further thoughtful discussion, leading to a realization, among other things, of the spiritual strength that should result from suffering.

Greta Langenskiöld's sensitivity and skill as an interpreter in the trilingual discussion (Finnish, Swedish, and English) were a constant source of gratitude and admiration. Charles Marland provided an infectious good cheer, and we appreciated his ability always to produce the right and exact Biblical quotation for which the rest of us groped. Olav Rikberg brought many fresh insights to the discussion resulting from

his work as a psychiatrist with alcoholics. Deryk Siven again could make a special contribution, growing out of his experience with clergy in Hungary and elsewhere behind the iron curtain, where he has attended peace conferences. His conviction that they were truly serving God there, and perhaps better than they could in the West, gave pause for thought.

On our last evening Anna Breitholtz and Hidehiko Sazanami told us why they had recently become Friends. These are only some of the contributions that gave substance to the retreat. We left with a feeling that we had all been inwardly strengthened and our sense of fellowship deepened.

HILDEGARDE H. VON LAUE

Early Years of Arch Street Meeting House

By EDWIN B. BRONNER

THE Arch Street Meeting House was built at a time when Philadelphia was the most important city in the United States. Not only was it the largest city, with a population of 54,000, but it was the financial capital of the nation and had just recently been the political capital as well.

The bank chartered by the new federal government, the Bank of the United States, plus state banks such as the Bank of North America, gave the city a decided edge as the financial center of the new nation. Ever since the First Continental Congress met at Carpenter's Hall in 1774, Philadelphia had been regarded as a central meeting place for all of the colonies, and from 1790 until 1800 the city was the nation's capital. The city was an important commercial center; a great deal of trade flowed up and down the Delaware, and out into the trade routes of the world. Pennsylvania ranked first in the nation in manufacturing, producing as much as the next two states, New York and Massachusetts, put together, and Philadelphia produced a considerable share of such goods.

Philadelphia Quakers

A part of all of this worldly activity, and yet withdrawn from it, was the Society of Friends. The city, which had been founded by the Quakers in 1682, had long ago been taken over by the world's people. The withdrawal of Friends began in the 1750's, and was accentuated by the period of the War for Independence, when most Quakers refused to participate in the conflict on either side. In 1804, 20 years after the war ended, the Quakers had not yet fully regained the confidence of their fellow citizens.

Yet Philadelphia Quakers were a vigorous group, and Isaac Sharpless has written that the year 1804 might be termed one of the high points of the Society. There

were some 1,000 families of Quakers in Philadelphia, and estimates regarding the total number of Friends in the Yearly Meeting vary from 30,000 to 40,000. It was a time of strong leadership in the Yearly Meeting, with such persons as Jonathan Evans, James Pemberton, Robert Proud, William Savery, Thomas Scattergood, Nicholas Waln, and Peter Yarnall active in this period.

On the other hand, as Sharpless pointed out, shortly after 1804 there was a wide-scale migration over the Alleghenies into Ohio and beyond, and thousands of Friends left the environs of Philadelphia Yearly Meeting. Within 20 years there was evidence of the strong differences which led eventually to the tragic separation of 1827.

1753-1795

When the Arch Street Meeting House was erected, it was the sixth Friends meeting house in Philadelphia. The oldest at the time was the Pine Street Meeting House at Second and Pine, built in 1753. Two years later the Great Meeting House at Second and Market was torn down and replaced by a larger building, sometimes called the Greater Meeting House or the Market Street Meeting House. In 1764 a meeting house was built on the school property at Fourth and Chestnut, and in 1790 the old Second Bank Meeting House at Front above Arch was replaced by a new structure on Key's Alley, between Race and Vine, near Second Street. In addition, the Free Quakers, those who withdrew from the Society during the Revolutionary War, in 1783 erected a meeting house at Fifth and Arch Streets. This building is still standing, but it has not been used as a meeting house for many years.

Friends began to use the property at Fourth and Arch Streets as a burial ground in 1693, but did not receive formal title to the property from William Penn until 1701. The lot extended approximately 360 feet along Mulberry, 330 feet along Fourth Street, and, on the average, was 190 feet deep, for there was an indentation in the southeast corner. At first Friends put up a

This article is adapted from a paper read before the Friends Historical Association, November 1954, to celebrate the 150th anniversary of the Arch Street Meeting House.

Edwin B. Bronner is assistant professor of history at Temple University and a member of Cheltenham Monthly Meeting, Pa.

picket fence around the lot, but in 1727 this was replaced by a brick wall.

In 1731 Friends had trouble about persons erecting tombstones in the burial ground, and the Monthly Meeting warned the gravedigger to desist from "the setting up of grave-stones in our burial ground, and A[nthony] Morris and J[ohn] Warder were appointed to acquaint him that unless he be more careful for the future to prevent the setting up of such marks of distinction, Friends will appoint some other person to that service. . . ." Years later, while leveling the ground and digging the foundations for the building, many grave-stones were found. A hole was dug, and these were unceremoniously thrown in together and covered over.

Thousands of persons were buried in the lot, sometimes referred to as the Westminster Abbey of Pennsylvania Quakers. Persons other than Quakers were also buried in the lot, especially during the yellow fever epidemic of 1793, when there were nearly 400 burials in less than four months.

It was decided in 1794 that the lot was nearly full, and that Friends should begin to look elsewhere for a burial ground. Even so, small plots within this area were set aside from time to time after the construction of the meeting house. For one period a plot was open on the southwest corner of the lot, later to the east of the east wing, and once again a new spot on the southwestern part of the property was used as late as 1880. In the meantime, Friends began to use the Sassafras Burial Ground in 1818, on the lot where Friends Select School is now located.

As early as 1738 Friends talked seriously of building a meeting house on the lot, and in response to a request for subscriptions to assist the effort, Friends on Barbados forwarded a gift of £50. Nothing came of the venture, and construction of the Pine Street Meeting House, followed by the Second Great Meeting House in 1755, made it unnecessary to continue with the project.

The Proposal for Building

In 1795 the Women's Yearly Meeting, which met in the meeting house at Second and High Streets, called upon the men to consider some means of providing more adequate space for the annual meeting of women Friends, and the Men's Yearly Meeting, which gathered at Key's Alley, agreed that a meeting house should be constructed on the burial ground property at Fourth and Mulberry Streets. Four years later, however, the Yearly Meeting still did not feel ready to proceed, although willing to admit that something needed to be done. In 1803 the Yearly Meeting gave its approval to the proposal and requested the three Philadelphia Monthly Meetings to raise money by subscription to build a meeting house. By that time plans had moved ahead rather substantially. George Vaux, in 1904, at the centennial celebration of the completion of the first portion of this meeting house, exhibited drawings and sketches which had been prepared by Owen Biddle in 1800, and presumably Biddle is the architect for the building.

The committee from the three Monthly Meetings brought in a report which included a concrete proposal for building a meeting house for the Yearly Meeting of



Women Friends on the old burial ground. The plan was to build a meeting room 62 feet by 85 feet, with a youth's gallery on the west side only. In addition, it was agreed that a committee room and a fireproof room should be built. It was estimated that this would cost £6,000. (Friends were slow to give up the English monetary system in favor of the new American system.) Later in the year a committee of twelve men was named to collect money.

Construction

Foundations were laid in 1803, in 1804 the central part of the present meeting house was completed, and in 1805 the east wing was prepared for the Yearly Meeting of Women Friends. In May 1805, the committee in charge of construction reported that it had spent \$21,000 to date, and that it was short \$3,299.34. The committee reminded the Monthly Meeting that John Pemberton had bequeathed £500 to Friends for a meeting house, to be paid at the death of his widow. It suggested that Friends take the money, and in turn promise to pay the widow a fair rate of interest on the sum as long as she lived. There is no record of how this proposition fared. Late in 1806 the committee had received \$21,683.37½. Expenditures totaled \$21,678.76½, leaving a balance of \$4.61.

In 1811 the west wing was completed and occupied. Early in 1812 a joint committee of the three Monthly Meetings reported that the cost of construction, plus a few incidental costs remaining from the other two sections, amounted to \$20,095.91. Some of this money came from the sale of the property at Second and Market, where the Greater Meeting House had been torn down. George Vaux, in describing the building in 1904, said that the entire structure is 180 feet long, east and west along the front. The meeting rooms are 85 feet long, and the central part is 55 feet deep.

Friends moved into the new accommodations without any fanfare. In April 1805, the minutes of the Yearly Meeting of Women Friends reported: "The Meeting adjourns to meet at our new Meeting house in Arch Street at 4 o'clock this afternoon." Six years later the minutes read: "The meeting adjourns to 4 o'clock this afternoon to meet in the western apartment of this House." At the same time, in 1811, the men, who had been gathering at Key's Alley, placed in their minutes: "Then adjourned to the 9th hour to-morrow morning, to the East end of the Meeting House on Mulberry Street." At least 1,600 women attended the first session of the Yearly Meeting held in the east wing, but that was not unusual for that period. For many years the new building was called the Mulberry Street Meeting House, but was referred to by some as the meeting house on the burial ground.

A Cloud of Witnesses

(Continued from page 194)

This was exciting. We had proceeded without stopping to consider what we were doing, the difficulties in the way, or how easy it would be for the purity of this action to be misunderstood. It was a glorious moment. This act of spontaneous faith was done in the belief that we were truly led by God. Not all will be called upon to carry out this concern, but our prayers and understanding go with those who are.

A subcommittee of concerned Young Friends was appointed to look into the best means for making our concern into an act of Christian love. The possibilities that have presented themselves so far are personal correspondence, a cultural exchange of literature, contacts through international seminars, and visitation.

During the course of the business meeting held on Friday morning, the last full day of the conference, the question was raised as to why so few Young Friends find their way into Quaker service projects. This led us to ask ourselves whether older Friends really expected enough of Young Friends. The answer was *no!* We want to reach out toward goals which seem unattainable. We want to be challenged if our pace seems slow. We want to help make the Society of Friends a powerful, living, moving experience. And, above all, we want the fact that we are Friends to make a difference in the way in which we walk over the world.

Ralph Rose encouraged Young Friends to take their concerns before the Monthly Meeting, to check them against the group conscience, and to feel free to ask for help in whatever way it is needed. In the months ahead channels for service with a more specifically Quaker emphasis will be explored. This is not an attempt to push Young Friends into service projects; but if Young Friends are deeply challenged, they will find their way into service.

One of the little known aspects of the conference was the getting together of the Philadelphia and Kansas Young Friends. It came about spontaneously, without announcement, because we felt a need for one another. In silent worship and in communion with God we spoke to one another of the things that were upon our hearts. Many of these Friends have experienced a deep, genuine relationship with God, and we can learn from them. Yet recognizing this does not shake the belief that the future of the Society of Friends lies in "silently waiting upon the Lord." It was clearly evident that the most deeply moving moments of the conference occurred when our spirits joined in the fellowship of silent worship.

There is much else that was meaningful, and a more complete account of the conference will appear in the Young Friends issue of the FRIENDS JOURNAL for October 8.

We hope that Friends everywhere will call upon us to share our conference experience with them. The hand of the Lord is raising up a cloud of witnesses whose strength is in weakness, whose desire is to seek and to find the will of God. The burden has been placed squarely upon us, and we can do no other.

ELWOOD CRONK

Books

NATHAN TROTTER: PHILADELPHIA MERCHANT, 1787-1853. By ELVA TOOKER. Harvard University Press, Cambridge, 1955. 276 pages. \$6.00

Since ours is to such a large extent a "business civilization," it is proper that historians should begin to focus their attention on the business houses that have given it its character. A "school" of business history has grown up in recent years, having one of its centers at Harvard. This book is a product of that "school." It tells the story of a Philadelphia Quaker who conducted a metal-importing business on North Front Street from 1815 to 1849. Nathan Trotter was not especially notable as a Friend or remarkable as a businessman (though he died worth a million dollars). Nevertheless, his story—drawn from the business records now at Harvard—has significance because it shows us in great detail how a medium-scale business was actually operated at this period when the American economy was in the early stages of its Industrial Revolution. It has added meaning because Nathan Trotter was also a discounter of commercial paper, one of those investors who provided (at high interest rates) the capital which was the lifeblood of the burgeoning American economy. His story may hold a special interest for Friends in that it shows how Quaker traits of caution, shrewdness, honesty (and, the author adds, secretiveness) contributed to individual business success and ultimately to national economic development. The book, as suits its subject, is sound and thorough rather than brilliant or entertaining.

FREDERICK B. TOLLES

THE STRANGE CAREER OF JIM CROW. By C. Vann Woodward. Oxford University Press, New York. 155 pages. \$2.50

This book makes its appearance at a time when the great need on the part of "impatient reformers and foot-dragging conservatives" is for dependable knowledge of the history of the Jim Crow system. To both groups many of the facts cited will come as a surprise; to the intelligent layman it brings fresh and valuable information.

We are grateful that the author has published this series of brief lectures delivered before unsegregated audiences at the University of Virginia in 1954. The book should be known to all teachers of young people and could well be used as a textbook by students of college level, for no history of the Jim Crow system has previously existed. This initial account portrays in a dispassionate manner how faulty and inadequate has been our information regarding the history of segregation.

The future will undoubtedly throw new light on the past history of the subject, and as we get farther from the swift-moving events of the present, we may better understand how deep-rooted are the practices of segregation and the common guilt of both North and South for this evil.

ANNA BARTRAM

HENRY GEORGE. By CHARLES ALBRO BARKER. Oxford University Press, New York, 1955. 696 pages. \$9.50

Although Henry George was one of the foremost American thinkers in economic and political issues, his fame has been largely confined to academic circles. This may be because he spent many of his creative years in California, or because he rather consistently spearheaded trade and political policies to the left of the popular liberal element. George early established a reputation as a newspaperman and editor, and later proposed an economic philosophy structured about land-value taxation as a substitute for taxation of labor or the profits of labor in his best known book, *Progress and Poverty*. Professor Barker's biography is a definitive and authoritative analysis and reorientation of Henry George and his influence on the modern world. Its heavy detail and many pages, however, will not reach a wider public or lead to any popular appreciation of Henry George.

HERBERT HUBBEN

Friends and Their Friends

Jews in Soviet Russia have no desire to leave their country and go to Israel. This is a message which official Jewish representatives of two of the largest Jewish communities in Soviet Russia, Rabbi S. M. Schleifer of Moscow and Rabbi Panich of Kiev, gave to Clarence E. Pickett, honorary secretary of the American Friends Service Committee, when he was in Soviet Russia last July, and asked him to deliver it to American Jews. He delivered this message in a letter addressed to the *Jewish Newsletter*, dated July 28, which reads in full as follows:

I was interested in the comments about efforts to provide for release of Jews from the U.S.S.R. to go to Palestine. I have just been in the U.S.S.R. and talked with the president of the Jewish congregation in Kiev and with the rabbi in Moscow. Both stated categorically that the Jews are having such a satisfactory experience in relation to the government of the U.S.S.R. that there is no desire to leave and go to Israel.

I realize that these comments may be made because they are anxious not to stir up conflict with the government, but nevertheless both told me that this is the message that they would want to have passed on to the Jews in the U.S.A. I pass it on to you and leave you to be the judge of its significance.

The tentative program of the Five Years Meeting of Friends, October 20 to 26, to be held at the First Friends Meeting House, 15th and East Main Streets, Richmond, Indiana, has been announced. In general the mornings will be given to worship-discussion groups, culminating in a panel discussion and a devotional message, the afternoons to business, and the evenings to addresses, which in turn will tend to set the theme for the following morning.

Speakers at the evening sessions or on Sunday will be Elton Trueblood, Harold Walker, Rosa Page Welch, Charles

Ball, Russell E. Rees, Charles Lampman, Douglas Steere, Alexander Purdy, Ranjit Chetsingh, and Mrs. James D. Wyker. Elfrida Vipont Foulds will deliver the Isaac T. and Lida K. Johnson Lecture on Sunday evening.

Morning devotional messages will be given by Freda Hadley, Milo Ross, James F. Walker, William Clark, and Richard P. Newby.

The Five Years Meeting is an association of some dozen Yearly Meetings of Friends for certain common enterprises and to maintain a wider fellowship of Friends. Plans are being made to change the interval of meeting as well as the name.

Over a hundred Friends in attendance at the sessions will be official delegates from the member Yearly Meetings. Probably over a thousand other Friends will be present at some of the sessions. Most of the Yearly Meetings in continental North America will be represented. Delegates will also be present from East Africa, Cuba, Jamaica, Mexico, England, Ireland, Holland, Japan, Germany, Sweden, and India.

The Board of Trustees of Jeanes Hospital in Fox Chase, Philadelphia, Pa., is pleased to announce that Helen R. Ingersoll of 911 Delene Rd., Jenkintown, Pa., and formerly of Maple Lane Farm, Willow Grove, Pa., has been appointed director of volunteers. In her new service role Helen Ingersoll will coordinate all volunteer activity in the hospital.

Helen Ingersoll brings a wealth of successful experience to her new function. She has been active for many years in hospital volunteer activities, last year served as president of the Women's Auxiliary of Jeanes Hospital, and formerly was active in Home and School Association and the Girl Scouts of Philadelphia, where she served as assistant director and as a member of the Council.

Helen Ingersoll is a member of the Abington Monthly Meeting, Pa., and also serves as a member of the Social Service Committee, Philadelphia Yearly Meeting.

The Washington, D. C., Quaker community helped E. Raymond Wilson, executive secretary of the Friends Committee on National Legislation since its organization 12 years ago, celebrate his birthday on September 20 at a dinner held in the Florida Avenue Meeting House. At the same time these friends contributed to the support of the F.C.N.L. The dinner was served by the United Society of Friends Women.

Albert and Mildred Jones, members of Providence Meeting, Pa., have been active in organizing a new Monthly Meeting, the San Fernando Meeting, Calif., which has now been accepted into Pacific Yearly Meeting. Albert Jones is working with the Walt Disney Studios.

German Friends are sharing the keen sense of loss which American Friends have felt over the death of Howard W. Elkinton. The German monthly *Der Quäker* writes in the August issue in appreciation of his contribution to international understanding as follows: "... When he assumed

after the war the direction of the work of the Carl Schurz Memorial Foundation, he raised it to a new height, developing it to become an essential tie between Americans and Germans, especially through the excellent periodical *The American-German Review*. He visited Germany almost every year, thus keeping alive contacts with his old friends. We shall treasure his memory and join in sympathy and sorrow his wife Katharine and his children Theodora and Peter, both of whom attended the Friends school at Ommen."

Friends as well as others in the five-state area in the Northeast drastically affected by the recent floods have been concerned in some instances with helping others or themselves recover from the damages. Others have stories of near escapes from disaster. Emily Walton of Southampton, Pa., writes, "In reading some of Elias Hicks' *Journal* I came upon the following quotation which might be of interest at this time when Friends are exchanging experiences of high water: 'March 25, 1798—This afternoon we passed over the great river Potomac on our way to Bush Creek in Maryland; this by reason of rains was very full and difficult to pass. After we had passed over the river Potomac, we had much difficulty in crossing a creek not far from it. There was a floating bridge over it, but the water was so high that we could not approach the bridge by the road commonly used, and we only succeeded in reaching it by proceeding ourselves on the top of a high fence and leading our horses by our sides. Mine fell into a deep part of the creek, but he soon rose and swam to shore. A Friend was in company with us, with a one horse carriage, and there seemed no way of getting his conveyance over but by the horse swimming with it over the creek. This we knew would be attended with considerable risk, as the creek was deep in the middle and the carriage a heavy one. But as there were no inhabitants on the neck of land, nor near it, and as night was coming on we pursued this course, and led the horse with the carriage into the creek; and after violent exertions, being at one time drawn under water by the weight of the carriage, he took it safe over. We were thus favored to surmount this great difficulty without any hurt to ourselves or our horses; which was the cause of thankfulness and gratitude to the great Author of every mercy and blessing.'"

Correction: Our note in the issue of September 3, 1955 (page 154), concerning the collecting of data for the history of the Women's International League for Peace and Freedom has been commented on by an informed Friend. The American Philosophical Society is supporting the writing of this history by Gertrude Bussey, who is, incidentally, a devout Episcopalian and not a Friend.

Friends Council on Education

The seventh annual Conference on Friends Education was held at Pendle Hill September 6 to 8, representing 18

Friends schools. This conference has become an essential part of the orientation of teachers new to Friends schools.

The biennial Friends Schools Day conference will be held at Friends School, Wilmington, Delaware, Wednesday, October 12. The main speakers will be D. Elton Trueblood, and J. Oliver Caldwell of the U. S. Department of Health, Education and Welfare. In addition, nine group and panel discussions will consider the topic "Seeking New and Better Ways" through various aspects of the schools' programs.

At 3:45 p.m. on October 12, following the program of Friends Schools Day, the regular fall business meeting of the Friends Council on Education will be held at the Friends School, Wilmington.

BIRTH

HALLOWELL—On September 6, to Alban Thomas and Barbara Gawthrop Hallowell of Little Silver, N. J., a daughter named ANNE CRAIGHEAD HALLOWELL. The father is a member of Sandy Spring Meeting, Md.

MARRIAGES

CLARK-OWEN HUGHES—On August 27, at St. Mary's (Anglican) Church, Bramshott, Hampshire, PAULINE OWEN HUGHES, daughter of Harry and Frances Owen Hughes of Hong Kong, and JACOB DANIEL CLARK, son of William Bancroft and Catherina ("Cato") Petronella Smuts Clark of Street, Somerset, England.

DOWNEY-HAYES—On September 10, in the High Street Meeting House, West Chester, Pa., JEAN HAMILTON HAYES, daughter of W. Waldo and Edith Mendenhall Hayes, and JOHN ELIOT DOWNEY, son of Bertha E. Downey and the late Jesse O. Downey of Dudley, Mass. The bride is a member of Birmingham Monthly Meeting, Pa. They will reside in Hartford, Conn.

HAGEDORN-KARSKA—On September 10, at the Friends Meeting House, Washington, D. C., LILLIAN ELIZABETH KARSKA, daughter of Joseph and Lilly Karska of Washington, D. C., and GUENTER ERNST HAGEDORN, son of Wilhelm and Erna Hagedorn of Preetz, Germany.

Coming Events

SEPTEMBER

24—Quaker Service Overseas, first-hand reports by recently returned representatives of the American Friends Service Committee at the Race Street Meeting House, Philadelphia. At 3 p.m., Dorothy Steere, back from 7½ months around the world with her husband, visiting religious and other leaders, exploring social needs and seeing A.F.S.C. projects (they spent 12 weeks in Africa), and Morris Keeton, on two years' leave from Antioch College faculty to direct A.F.S.C. work in Germany, shared in great changes from war emergency to community rebuilding. At 7 p.m., new A.F.S.C. sound-color

movie, "With the Quakers in Korea"; and "The Quaker Mission to the U.S.S.R.," Clarence Pickett, Wroe Alderson, Hugh Moore, and William Edgerton, speaking on 10,000 miles of goodwill visiting this summer.

24—Program on "Social Trends" at Abington Meeting, Pa., presented by the Social Order Committee, 7:30 p.m., following the Committee's fall planning session. J. Howard Branson will discuss some of his experiences in the development of better relations between labor and management. George Otto will speak on "Social Trends in Housing," particularly in regard to Concord Park. Anyone who is interested is invited to attend.

24, 25—Shrewsbury and Plainfield Half Yearly Meeting at the Manasquan, N. J., Meeting House on New Jersey Highway Route 35 at the Manasquan traffic circle. Saturday: Ministry and Counsel, 10:30 a.m.; business meeting, 2:30 p.m.; evening meeting, 8 p.m., with an address by Ralph H. Pickett of Fairfield, Conn., on "European Friends Today." Sunday: First-day school, 10 a.m.; meeting for worship, 11 a.m.

28—At Bradford Meeting, 6th and Chestnut Streets, Coatesville, Pa., 7:30 p.m., illustrated lecture on the Daniel and Emily Oliver Orphanages in Lebanon by Boutros Khoury, director.

30 to October 1—Conference on Outreach sponsored by the two Baltimore Yearly Meetings, with the cooperation of the A.F.S.C. and the American Friends Board of Missions, at the Florida Avenue Meeting House, Washington, D. C. Leaders, Douglas Steere, Moses Bailey, Lewis M. Hoskins, Charles Lampman, Thomas Lung'aho, Dorothy Pittman, and others. For details see pages 188 and 189 of our issue for September 17, 1955.

30 to October 2—Lake Erie Association at Camp Green Pastures, Michigan, beginning Friday with a picnic supper (bring your own), 6 p.m. Business, discussion groups, recreation.

OCTOBER

1—Fall Institute for Parents and Teachers sponsored by the New York Yearly Meeting Religious Education Committee at Westbury Meeting House, Post Avenue and Jericho Turnpike, Westbury, L. I., N. Y. Theme, "Growing into Worship." Program, beginning at 10 a.m., worship, buzz groups, workshops, exhibits, filmstrips, and an address at 8 p.m. by Elfrida Vipont Foulds. Westbury Friends will meet New York trains. Overnight hospitality will be provided if it is needed.

1—Buckingham First-day School's 26th annual fair at the Meeting House, Lahaska, Pa., 10:30 a.m. to 4 p.m. On sale, sandwiches, coffee, ice cream, home baked goods, fruit, flowers and plants, vegetables, aprons, odds and ends; also, a fine collection of spring flowering bulbs. The fair is for the benefit of the A.F.S.C., Friends Neighborhood Guild, and First-day School.

2—First Open House of the season at the Meeting House, 221 East 15th Street, New York City, in the cafeteria, 3:30 to 6:30 p.m. About 4:30 p.m., Keith Irvine, editor of *Africa Today*, will speak on "The New West Africa, in Education, Industrialization, and Political Development." All are invited.

2—Annual meeting at West Nottingham Meeting House, near Rising Sun, Md., 2 p.m., D.S.T.: John Hobart, "Quaker Testimonies, Yesterday and Today."

4—Lecture at Race Street Meeting House, Philadelphia, 7:30 p.m., sponsored by the Committee on Race Relations of Philadelphia Yearly Meeting; Julia Abrahamson, executive director of the Hyde Park-Kenwood Community Conference in Chicago, a pioneering organization for maintaining

high standards and stabilizing interracial neighborhood, "Neighborhood Spirit in City Blocks."

6—Fritchley General Meeting at Fritchley, near Derby, England.

9 to 11—Visit of Elfrida Vipont Foulds with Friends at Wilmington, Del. Public meeting at the Fourth and West Streets Meeting House, Sunday evening; informal gathering, Monday evening.

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 3-8242.

BOULDER, COL.—Meeting for worship, 10 a.m.; 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.

DETROIT, MICHIGAN—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone TOWnsend 5-4036.

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

DOWNERS 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.

HARRISBURG, PA.—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., 4th and Walnut Streets.

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 7-5086 or 9-5345.

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.

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.

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.; First-day school, 9:45 a.m. in Activities Building.

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

MINNEAPOLIS, MINNESOTA—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

NEW BRUNSWICK, NEW JERSEY—Meeting for worship and First-day school, 10 a.m. at New Brunswick Art Center on grounds of Public Library, 60 Livingston Avenue; telephone CH 9-7460.

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

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.

PASADENA, CAL.—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.

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m. Fourth and Arch Streets. Frankford, Penn and Orthodox Streets. Frankford, Unity and Waln Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m. Race and Twelfth Streets held jointly at 20 South Twelfth Street.

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

PHOENIX ARIZONA—Meeting for worship, 11 a.m., 17th Street and Glendale Avenue.

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

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

SCARSDALE, NEW YORK—United meeting for worship, First-days at 11 a.m., Scarsdale Friends Meeting, 133 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. Fustell, Clerk; Red Bank 6-2040W.

TUCSON, ARIZONA—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East 5th Street; Tucson 2-3262.

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 PL 4-3887.

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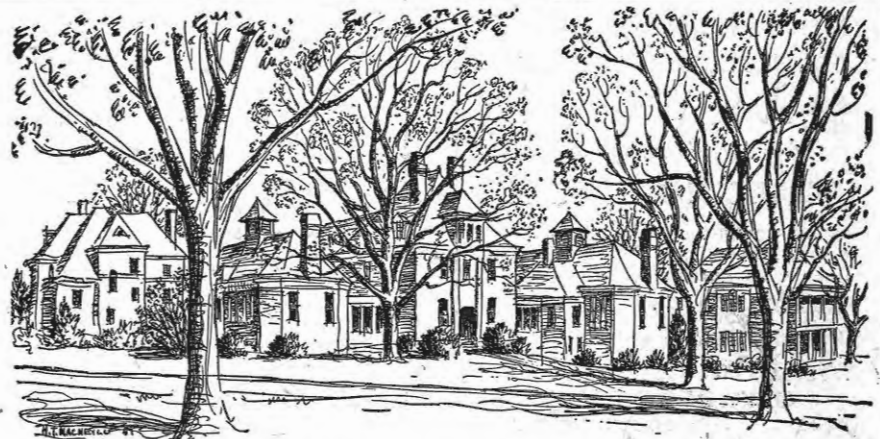
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